

IN HIS STEPS

by Charles M. Sheldon



THE AUTHOR

Charles M. Sheldon (1857-1946) was born in Wellsville, New York, the son of a Congregational pastor. He received his education at Phillips Academy, Brown University, and Andover Theological Seminary. He then was ordained as a Congregational minister, briefly serving a church in Vermont before moving to Topeka, Kansas in 1888, where he served until his retirement in 1920. He was deeply involved in the Social Gospel Movement and Christian Socialism, both of which grew out of nineteenth-century liberalism and its rejection of historic Christianity, biblical doctrine, and personal salvation. Sheldon and the other leaders of the Social Gospel Movement such as Walter Rauschenbusch emphasized moral living and social change instead of personal conversion. He also worked actively in support of the prohibition of alcoholic beverages. After his retirement from the pastorate he edited a magazine called *Christian Herald* for four years, then continued to write and speak, advocating world peace, racial equality, women's rights, and vegetarianism.

In His Steps (1896) began as a series of sermons Sheldon shared with his congregation at the Central Congregational Church in Topeka, Kansas. It incorporates his emphasis on moral living, his belief that the evil in people is due to their social environment, and the detrimental effects of liquor and unemployment. His main targets were the people who commonly made up the congregations of large urban mainline churches - the wealthy and socially prominent for whom Christianity was little more than a part of upper-class culture. All of this was centered on the simple question, "What would Jesus do?" The book became an international bestseller, though Sheldon failed to secure a copyright and therefore received no royalties for most of the copies that were eagerly printed by publishers all over the country. In the 1990s, interest in the novel was revived in connection with the proliferation of "What Would Jesus Do?" bracelets and other forms of Christian kitsch.

Sadly, Sheldon never answered the fundamental question asked in his novel: How is one to determine what Jesus would do in any given situation? The characters in the book simply go on the basis of their feelings when they make decisions as to what Jesus would do, and, not too surprisingly, they make choices in line with the principles of the Social Gospel. The novel contains virtually no references to Scripture apart from the superscriptions at the beginning of the chapters and a few sermon titles, which are often taken out of context, and assumes that some sort of Christian utopia can be brought about through social action without the need of the Gospel of salvation in Christ.

PLOT SUMMARY

CHAPTER 1

The novel begins on a Friday morning as Rev. Henry Maxwell puts the finishing touches on his sermon for Sunday morning, taken from I Peter 2:21. As he seeks some peace and quiet in his study, a shabbily-dressed young man rings his doorbell. The man is in need of work, but the pastor knows of no one to whom to refer him and sends him on his way so he can get back to his sermon preparation. When his wife Mary gets home two hours later, she tells him that the same man came to the kindergarten she was visiting, sat in the back without saying a word, then left.

That Sunday morning the church is full, the choir sings “Jesus, I My Cross Have Taken” beautifully, and Rachel Winslow, the soprano soloist, performs a lovely arrangement of “Where He Leads Me I Will Follow.” Henry then rises to preach his sermon, fully aware of the size, wealth, education, and influence of his congregation and the power and popularity of his messages. No sooner does he finish his sermon, however, than the young tramp he had met two days earlier stands in the back of the sanctuary. He slowly walks to the front, turns, and speaks to the congregation. He tells them that he is a printer who lost his job when he was replaced by a machine ten months earlier and has been unable to find work since. For three days he has wandered around Raymond and has received encouragement from no one, except the pastor. He asks the congregation what they think it means to follow Jesus and challenges them to put into practice the words that they have been singing, then promptly falls to the floor with a heart attack.

CHAPTER 2

The unconscious man is carried into the pastor’s study while some from the congregation debate what to do with him. Rachel says that her family has an empty bedroom, but they finally decide that the man should be taken to Rev. Maxwell’s home instead. The congregation gossips about the strange event all week, convinced that the man is mentally unstable. He appears to improve for a few days, but by the end of the week he dies, after thanking Henry for his kindness. The man’s daughter arrives that morning, too late to see her father, and is cared for by Henry’s wife Mary.

That Sunday the attendance at the First Church is the largest anyone can remember. Henry speaks without notes for the first time since early in his ministry. His delivery is halting but earnest, and he challenges the congregation to take the words of the dead tramp seriously as a challenge to the reality of their Christian faith. As he looks over the people in the pews before him, he sees many prominent members of the community. He wonders how they will respond when he asks for volunteers who are willing, for the next year, to do nothing without first asking themselves, “What would Jesus do?” He becomes the first volunteer and asks anyone else willing to make the commitment to stay after the service. Much to his surprise, about half the congregation accepts the challenge, including many of its more influential figures. Henry prays with them, and they sense that the room is filled with the Holy Spirit. Rachel raises her hand and asks how they are to know what Jesus would do, and the pastor responds that they must be sensitive to the Holy Spirit and quotes John 16:13-15. When one of the men asks what happens if people disagree as to what Jesus would do, Henry tells him that each must follow the leading of the Spirit no matter the consequences to himself.

CHAPTER 3

Edward Norman, the editor of the Raymond *Daily News*, begins his work week in an unusual way - by kneeling in prayer in his office. When Clark, the managing editor, brings him a long article about Sunday's boxing match, Norman refuses to run it, explaining to his assistant that Jesus would never allow such a thing. Clark is astounded and tells his boss that such a policy would cost them subscribers and ultimately ruin the paper. He argues that living by such an ideal would be nice, but simply isn't practical in the real world, where businesses must meet the expectations of their customers and the surrounding society. When the paper rolls off the presses, angry customers refuse to buy it, purchasing other newspapers instead to get an account of the fight. When the newsboys complain about their loss of income, Norman personally buys up all their unsold copies so they will not suffer financially from his decision.

CHAPTER 4

In the week that follows, the *Daily News* loses both customers and advertisers, though Norman does receive an encouraging note from his pastor. Most of the letters to the editor deplored his new reforming approach, but he soon realizes he has not gone far enough. He decides to eliminate advertisements for liquor and tobacco products from the paper. His employees think he is crazy, but matters get worse when he calls a meeting of the staff to announce that he was replacing the Sunday paper with a double edition on Saturday. Clark, certain that the paper will be bankrupt within a month, is ready to resign, but Norman convinces him to stay on until such an eventuality occurs.

CHAPTER 5

The next Sunday morning the congregation at the First Church is abuzz, not only because of the word that the Sunday *Daily News* would no longer be published, but because of unusual events at Alexander Powers' railroad works and Milton Wright's retail establishments. Rev. Maxwell, after burying the tramp, had agonized all week over his sermon, wondering "What would Jesus preach?" The resulting message was unlike any he had preached before, containing expressions of love for the people as well as clear condemnations of hypocrisy, greed, and selfishness. When Rachel Winslow closes the service with a song, she sings with humility beyond anything previously present in her solos.

Henry again meets afterward with those who had committed themselves the week before and finds that many others have joined them, including many of the young people and a few of the church officers. They share their experiences and ask questions of one another; some are still struggling with the specifics of what it means for them to follow Jesus' example. They all sense the presence of the Spirit of God in the room and leave excited about what the new week will bring.

Alexander Powers stays after the others leave and asks Henry to come down and speak to his men the next day about the new plan he has for his workers. When Henry arrives at the railroad works the next day, Powers tells him that he plans to set up a lunchroom for his workers and bring in edifying speakers a few times each week to encourage them spiritually, since most of them are not churchgoers. Pastor Maxwell is somewhat fearful of addressing a crowd that is so different in social class from his Sunday morning congregation. The brief talk goes well and opens a new door in the pastor's ministry, since he had never before had any contact with blue-collar workers. That

afternoon, Powers accidentally comes upon evidence that his company is deliberately engaged in breaking federal and state laws against trusts and monopolies. Knowing that Jesus, in possession of such evidence, would report it to the Interstate Commerce Commission, and also imagining the consequences for himself and the company of such an action, he kneels in his office in prayer.

CHAPTER 6

Rachel Winslow and the heiress Virginia Page had left the church together after the Sunday service and agreed to meet for lunch the next day. Rachel seeks advice from the other woman. She has just received a letter from the manager of a traveling opera company offering her a job at an excellent salary, but Rachel is convinced that Jesus would not have accepted such an offer. She also has an offer to sing lead soprano with a traveling music troupe of good reputation, but she is not comfortable with that one either. Her major concern is that she believes God's gift - her voice - should not be used simply to make money. Virginia, however, has her own problems. She wonders how she can justify living the life of high society when so many lack the barest necessities. Virginia's brother Rollin, who is sweet on Rachel, and her grandmother join them for lunch, and both are horrified that Rachel is rejecting the opportunities to go on the professional stage. Mrs. Page also hopes that Virginia won't do anything foolish with her inheritance.

CHAPTER 7

As Rachel walks home from the Pages' mansion, her thoughts are interrupted by Rollin, who wants to talk about their relationship. Rachel wants to be alone, but he persists. Finally he proposes to her in the middle of the sidewalk, but she flatly refuses, telling him that he lives a purposeless life of leisure and luxury. When she gets home, she wonders about her own purpose in life; surely God intends more for her than to be paid well for singing solos in a church choir. When she tells her mother that she intends to reject the professional offers and instead devote her time to singing at White Cross tent meetings in the notorious Rectangle section of town, her mother can't fathom her decision. Disappointed at her mother's lack of understanding, she arranges to go with Virginia that night to meet with Mr. and Mrs. Gray, the White Cross evangelists. Rachel sings at the meeting and people from all over the Rectangle slums are drawn to the tent. As he prepares to go home, Alexander Powers hears her in the distance and suddenly knows what he should do about his problem.

CHAPTER 8

On Wednesday, Henry Maxwell is pondering what he will speak about in the midweek service at First Church. He pulls out a piece of paper and writes down seven things that Jesus would probably do were He living in Raymond, including living a simple lifestyle incorporating self-sacrifice, reaching out to the poor and outcast, and challenging hypocrisy in the church and wickedness in the town, particularly in the form of the local saloons. While he is meditating on how his own life needs to change if he is truly to follow Christ, Mr. Gray arrives and asks him to preach at the tent meeting that night. He agrees, despite his responsibility to lead prayer meeting. That night he suggests to his unusually well-attended prayer meeting that a few of the men accompany him to the Rectangle while the others remain and pray for the tent meeting. When they get there the tent is filled to overflowing, but when Henry gets up to preach, the crowd gets rowdy and he can't

make himself heard. He asks Rachel to sing, which quiets the crowd. In the audience are both Jasper Chase, the author, and, surprisingly, Rollin Page, both of whom are transfixed by Rachel. As Henry speaks, he feels for the first time real compassion for the multitude that Christ must have felt when He was on earth.

As he walks through the Rectangle after the service, Henry sees all around him the scourge of alcohol and commits himself to speaking out against the liquor trade that ruins the lives of so many. When he gets home, he opens the evening paper to find an editorial by Edward Norman declaring that the paper would no longer address political questions on the basis of pragmatic considerations, but would put matters of morality first, and would do the same when recommending candidates for office. The paper is clearly changing, eliminating sensational crime reports and gossip and approaching the news with greater dignity. At the same time, it is rapidly losing subscribers. The paper also contains an article indicating that Alexander Powers has resigned his position as head of the rail works and intends to testify against the company for its lawless practices, a decision of which the *News* heartily approves.

CHAPTER 9

Rev. Maxwell immediately goes to visit Powers and encourage him in his stand. Having resigned his job, he expects to return to his earlier position as a telegraph operator at a lower salary. He is concerned, however, for the welfare of his workers and asks Henry to see that his plans for the benefit of the employees of the rail yard are carried out. Later that day, Fred Morris, the president of the Christian Endeavor Society in the church, asks for his advice. The young man has just been fired from his job as a reporter for refusing to chase down a story on Sunday. Maxwell tells him that he did the right thing and takes him down to meet with Edward Norman, who offers him a job as a special-assignment reporter for the *Daily News*.

On the way home, Maxwell stops by one of the establishments owned by Milton Wright, who tells him of some of the changes he has made. He is restructuring his entire business, starting with forming personal relationships with his employees. He, like Henry, had made out a list of things that Jesus would do if He were running a business in Raymond, largely containing spiritual rather than monetary priorities and shunning dishonest practices of all kinds. Maxwell is thrilled, and goes home to work on his Sunday sermon, in which he plans to preach against the saloons. Meanwhile, the Rectangle is being transformed by the tent meetings and Rachel's singing. On Saturday night, as she sings "Just As I Am," dozens stream down the aisle with tears on their faces, including a broken and penitent Rollin Page.

CHAPTER 10

That night on the way home from the tent meeting, Jasper Chase told Rachel Winslow that he loved her, but she did not respond in kind. He isn't quite sure what to make of her reticence. After all, a year earlier Jasper had written a novel in which the heroine was based on Rachel and the hero on himself. When the two characters fell in love, Rachel caught the meaning, but tonight she said nothing. She simply gave the impression that he had asked her at the wrong time, when his thoughts, like hers, should have been on the miracle of what they had just experienced. Rachel, meanwhile, goes home in a state of confusion about her own feelings. After taking out his novel once more and reading several very personal passages, she decides that she can't love a man who would be oblivious to such a powerful moving of the Spirit of God. That Sunday Henry preaches

his sermon against the saloons and the suffering they cause, and the meeting afterward is again filled with the power of the Spirit.

CHAPTER 11

Donald Marsh, the president of Lincoln College, accompanies Maxwell on his way home after the service. He is convinced that God's call on his life is to step outside his academic cocoon and get involved in the dirty world of city politics, speaking out against the entrenched interests controlled by the liquor trade and working to put good men in office. The pastor feels the same conviction and suggests that they organize the professional men in the congregation to have an impact on the coming primary election and fight the power of the liquor interests. They appear *en masse* at the primary town meeting and nominate a slate of honest men not beholden to the politicians. The party bosses, unused to their will being thwarted by average citizens, retire and nominate their own slate of candidates, whiskey men all. The editorial in the *News* the next day strongly supports the reform candidates and pleads with the voters to get rid of the corruption that for years has riddled city government, though all the other papers in the city take the opposite stance.

Meanwhile, the revival in the Rectangle continues night by night. Virginia Page is getting a clearer idea of what God wants her to do with her money, and her brother Rollin is a new man, though he has made no attempt to renew his relationship with Rachel. The poor denizens of the Rectangle are also struggling against the powerful pull of the "devilish drink" with which they are surrounded and to which many are enslaved. Later that day, three of Virginia's society friends ask her why they haven't seen her lately and tease her about "slumming." They then propose that she take them on a visit to the Rectangle, which she sees as a great opportunity to open their eyes.

CHAPTER 12

As they drive to the Rectangle, Virginia's socialite friends ask her about the change in her brother, who is now going around preaching to his old friends in the clubs. As they pass a saloon, a drunken girl stumbles toward them; she is Loreen, the same girl Virginia embraced when she came forward in the tent meeting the night before. Virginia gets out of the carriage and sends it back with her friends while she tries to take Loreen to her home. She soon realizes that the girl is homeless, so she takes her to the nearby home of the Grays. The denizens of the slums are flabbergasted by what they see. When Virginia and Loreen arrive at the Grays', the evangelists are not home, so Virginia decides to take her to her own house and care for her. When they arrive, her socially-conscious grandmother is horrified. She insists that she will not remain in the same house with such a person, and promptly stalks out and takes a train to visit her siblings in the South.

CHAPTER 13

When Rollin arrives, he comforts Virginia and tells her that she has done the right thing by bringing Loreen into their home, and she marvels at the tremendous change that has come over her brother. They summon Dr. West, who cares for Loreen as she recovers from her delirium.

As the election approaches, the gatherings after church on Sunday become testimony meetings. That Sunday Edward Norman tells the group about the financial losses he and the paper have suffered as a result of his change in policy. He says that the newspaper will fold if things continue as they are, but believes it can succeed with support from the Christian community. At this

point Virginia offers to invest half a million dollars in the venture so that a truly Christian daily can be published. She insists that she deserves no credit for generosity, since she is merely serving as a steward of God's money and trying to use it for His glory. Alexander Powers speaks next and tells how his return to his previous career as a telegrapher has alienated him from his wife and daughter. But Henry Maxwell, as he witnesses these testimonies, feels like he has been transported back to the church in Jerusalem in the first century.

CHAPTER 14

The week that follows is the week of the election, and men like Donald Marsh and Henry Maxwell stretch themselves far outside their comfort zones in order to campaign against the saloons. The tent meetings in the Rectangle continue, but it appears that the forces of Satan are working overtime to place temptation before those who are seeking deliverance. The Saturday night meeting ends just as the results of the election are being released. It appears that the forces of temperance have won, and the mobs in the Rectangle are furious. A riot breaks out, and the crowd starts throwing stones at the little group of Christian leaders emerging from the tent. Someone in an upper-floor window throws a heavy liquor bottle down at Virginia, but Loreen pushes her out of the way and is struck instead. She dies shortly thereafter.

CHAPTER 15

The next morning the city is in an uproar because of the events of the day before. Not only are people shocked by the death of Loreen, but they have also learned that the forces backing the saloons have after all won the election. Pastor Maxwell realizes that the narrow defeat could have been avoided if every Christian in Raymond had voted, and if those Christians who had supported the liquor interests had given thought to what Jesus would have them do. In his sermon he pours out condemnation on those Christians who had not stood up for what is right, and those who had worked the hardest, like Marsh and Norman, were grief-stricken. Rachel Winslow could not even make it through her closing solo. The after-meeting is fuller than usual, and the attendees are determined to win the battle against the scourge of drink once and for all.

In the Rectangle, meanwhile, emotions are running high about the tragedy of Loreen's death. Maxwell, Virginia, and the Grays decide to hold her funeral in the tent, and when Monday comes it is filled to overflowing. All are touched by the service, with Henry's preaching and Rachel's singing, and more than twenty are converted as a result of the service. The local authorities investigate Loreen's death but are able to prove nothing, so no one is ever punished for her murder.

CHAPTER 16

The next day Virginia discusses with Rachel her plans for the rest of her inheritance. She and Rollin have agreed between them to use almost a million dollars to buy up property in the Rectangle and build refuges for poor and homeless women who have been victimized by alcohol, and she wants Rachel to start a music institute to train the women to sing. Rachel is enthusiastic about the idea and agrees immediately. During their conversation, Virginia asks Rachel about her relationship with Jasper Chase, and she tells her friend about his proposal, her rejection, and the reason for it. After Rachel leaves, Rollin comes in and tells his sister of his love for Rachel, but insists that he is afraid to renew his overtures to her after her initial rejection.

CHAPTER 17

Pastor Maxwell and Virginia go the next morning to see Edward Norman and discuss new directions for the newspaper. Norman has compiled a list entitled, “What would Jesus do as Edward Norman, editor of a daily newspaper in Raymond?” For him, seeking first the Kingdom of God means excluding anything coarse or evil from the paper, including questionable advertising, taking a nonpartisan approach to politics, promoting godly morals, seeking the good of the people, showing love to his employees, including profit-sharing and cooperative decision-making, giving plenty of space to Christian work and movements, fighting the liquor interests, continuing to exclude coverage of things like prize fights, detailed descriptions of crime, and gossip, refusing to publish a Sunday edition, and continuing to seek contributions from the Christian community. Maxwell encourages him to pursue his godly intentions, while Virginia arranges to transfer half a million dollars to his business. After they leave Norman kneels in prayer, seeking wisdom from God.

In the next two months, many things change in Raymond. The Rectangle is still a den of iniquity, but hundreds of individual lives have been changed. Maxwell takes the money he was planning to use for his trip to Europe and, unbeknownst to anyone but his wife, gives it to a poor family in the Rectangle so they can take the first vacation of their lives. During that summer, Henry continues to grow in his knowledge of the Lord and the Spirit of God continues to move in the congregation, though many have still not taken the pledge and long for the comfortable days of the past. Meanwhile Jasper Chase is putting the finishing touches on a piece of popular fiction that he knows will sell and make him a lot of money. His long-ignored pledge still troubles his mind, but he finally puts it behind him and decides to pursue selfish ends instead, especially when he sees Rachel walking down the street with Rollin.

CHAPTER 18

As Rachel and Rollin walk together, they discuss Virginia’s plans for subsidized housing in the Rectangle. Rachel asks about Rollin’s work, and he tells her how he has been trying to reach the “club men,” wealthy but dissipated layabouts, for Jesus. He has seen a few conversions, some have given up gambling, and others have shown interest in supporting the renewal project in the Rectangle. Rachel compliments her for finding a purpose in life. He evidently still loves her, and she is beginning to realize that, now that he is a committed Christian, she might be able to love him as well. As the anniversary Sunday of the pledge at First Church approaches, Henry Maxwell realizes that, despite all the progress that has been made, nothing permanent can be accomplished unless the saloons are driven out of Raymond.

CHAPTER 19

The Sunday before the anniversary of the pledge, a seminary classmate of Maxwell, Dr. Calvin Bruce, pastor of the large Nazareth Avenue Church in Chicago, visits First Church, then writes a letter to a pastor friend in New York containing his observations. He reports the changes that have occurred within a year in the church, its pastor, and in the town as a whole. The movement is growing beyond the membership of First Church and word of it is beginning to spread around the country. He sketches out the changes in a few prominent members of the congregation, speaks of the impending marriage of Rachel and Rollin, and points toward the importance of the coming election.

CHAPTER 20

Bruce goes on in his letter to describe the meeting of disciples after the service, focusing particularly on the pastor's call for Christians all over America to join his congregation in the pledge to do as Jesus would do. Bruce wonders, however, whether more than a handful in his large, wealthy urban congregation would respond to such a challenge, and questions whether he himself would be willing to do so. He kneels in prayer, then prepares to return to Chicago.

CHAPTER 21

The Sterlings, members of Rev. Bruce's congregation, are aware of what is going on in Raymond. The daughters, Rose and Felicia, are Rachel Winslow's cousins, and Charles Sterling, a wealthy businessman, is an old friend of Alexander Powers. Felicia has been corresponding with Rachel and is very moved by what she has read, while the other members of the family believe that what the church in Raymond is doing is both unrealistic and unsustainable.

CHAPTER 22

That night Rose and Felicia and some of their friends go to a play called *The Shadows of London*, which clearly portrays the contrast between the wealth of the aristocracy and the misery of those living in East End slums. When they return from the show, Felicia goes upstairs to see her bedridden mother. Somewhat out of character, Mrs. Sterling asks Felicia to pray for her father, about whom she is worried. The next morning Rose and Felicia go to church without their parents, and Dr. Bruce prays as he has never prayed before, then launches into a description of his visit to Raymond.

CHAPTER 23

Before he begins his sermon, Dr. Bruce issues a challenge to his congregation to take the pledge and invites all volunteers to meet after the end of the service. He then preaches a powerful message on following Jesus. Over Rose's objections, Felicia decides to stay for the after-meeting. About a hundred people stay after the service, and when Felicia comes home, she goes right upstairs to tell her mother about it. That evening, Bruce receives a visit from the Bishop of his diocese, who is prepared to throw the weight of his influence behind the pledge. They are interrupted, however, by news that Charles Sterling has just shot himself.

CHAPTER 24

When Bruce and the Bishop arrive at the Sterling mansion, they discover that Mrs. Sterling, long an invalid, has also died after hearing of her husband's suicide. The reason for the suicide soon comes to light; Sterling had engaged in ruinous speculation and had lost everything, leaving him and his family bankrupt. Rachel and her mother come to comfort her cousins; Rose is still in a daze, but Felicia is actively making plans for the future. Rachel invites both of them to come to Raymond, an idea about which Felicia is enthusiastic, though Rose continues to resent the loss of the lifestyle to which she had become accustomed. Upon arriving in Raymond, Felicia throws herself into the work in the Rectangle, using her burgeoning cooking ability to serve the poor in the new settlement

housing and dreaming of the day when she can return to Chicago and teach cooking in the slums there.

CHAPTER 25

In the three4 months that follow, Bruce sees significant changes in Nazareth Avenue Church. One night Bruce and his friend the Bishop are talking, and both reveal that they have decided to resign their posts. Both agree that they have never really suffered for the cause of Christ, and that in order to do so, they need to leave their comfortable positions and minister directly to the poor and neglected masses. They decide to move their families into an abandoned warehouse in the worst slum in the city, renovate it as a Settlement House, and use it as a base for reaching out to those who are bound in sin.

CHAPTER 26

The resignations of the two prominent church leaders cause a sensation in Chicago. Nazareth Avenue Church, however, continues to be energized by the members who took the pledge. One day after the opening of the Settlement House, the Bishop is walking the streets of downtown Chicago and spots a new business - a bake shop operated by Felicia Sterling. She is supporting herself by her cooking and is now ready to offer her services to the Settlement. When she visits the building she meets a young man named Stephen Clyde who is doing carpentry; he too had taken the pledge at Nazareth Avenue Church, and the two eye one another with some interest. A week later, on the way home, the Bishop is mugged by two thugs, and as they are going through his pockets, he prays for their souls.

CHAPTER 27

The Bishop didn't have much worth stealing - fifty cents and his watch - which frustrated the robbers. When the Bishop speaks, however, one recognizes his voice and insists that they return both his watch and the change. The Bishop then offers to help them. The thief who recognizes the Bishop, whose name is Burns, tells him that, ten years earlier, he had come to the Bishop after his wife and child had been killed in a fire and the Bishop had helped him to find a job and encouraged him to stop drinking. He had gone back to the bottle quickly, however, and the result was the life of crime in which he is now engaged. The Bishop offers to find both of them jobs, but they think it is too late for them to reform. He persists, telling them to come home with him that night, and prays long and hard for their souls, melting the hearts of the two criminals.

CHAPTER 28

The Bishop succeeds in getting jobs for the two muggers; Burns becomes the assistant janitor at the Settlement. As he sweeps the steps of the Settlement, the smell of beer from the nearby saloons wafts into his nostrils and he is severely tempted. Slowly he moves closer to the door of the nearest saloon, but just as he is about to go inside, the Bishop comes around the corner and pulls him away. Burns curses and lashes out at the Bishop, who literally carries him inside the Settlement House; the two then pray together. That evening the Bishop and Dr. Bruce decide to find out who owns the property on which the saloon nearest the Settlement sits. Much to his surprise, Bruce

discovers that it is owned by Mr. Clayton, one of his former parishioners, a wealthy businessman who took the pledge when Bruce challenged his church with it. The man has been feeling terribly guilty, and within a month the saloon is closed and the building is turned over to the Settlement. Felicia and her cooking and housekeeping school are promptly installed in the space where for so long souls had been lost. She intends to equip poor girls to get jobs as servants in the homes of the rich. As the ministry of the Settlement grows, they receive donations from individuals and churches all over Chicago, but the Bishop wonders about the level of personal commitment; why do they find it so hard to get volunteers?

CHAPTER 29

One day during breakfast at the Settlement the Bishop is reading to the gathered workers from the morning paper. He comes across an article about an unemployed father of six who was shot and killed while stealing a lump of coal to keep his family warm. The tenement where the family lives is owned by Clarence Penrose, a member of Nazareth Avenue Church who had taken the pledge. As the group discusses the matter further, Penrose himself appears at the door. He has been feeling guilty about his failure to sacrifice for Christ for some time, and the feelings came to a head when he heard of the shooting the night before. The three men then pay a visit to the grieving family. After seeing with his own eyes the conditions in which his tenants live, Penrose vows to amend his ways. The same story is repeated all over the city of Chicago that winter.

One day Felicia is taking a basket of food to a nearby family when she is approached by Stephen Clyde, the young carpenter she had encountered when she first came to the Settlement. The two profess their growing love for one another and agree to marry. Soon after this joyful encounter, Henry Maxwell and a group from Raymond visit the Settlement in Chicago. There they experience anew the presence of the Spirit and are certain that what began in Raymond more than a year earlier has now spread to the great sin-wracked metropolis on Lake Michigan.

CHAPTER 30

When Maxwell gets up to speak, he faces varieties of degradation unknown even in the Rectangle in Raymond. He spends most of his time describing what happened in his own church and how the people and the town were changed by it. When the members of the audience are given an opportunity to ask questions, one says he knew the tramp, a man named Jack Manning, and that he had seen precious little evidence in his experience of true Christianity among churchgoers. Many in the hall cry out their agreement. Man after man rises and says he is unemployed, then asks what Jesus would do in such a situation. Maxwell and the other clergymen have no answer. One old man speaks of his own experience; he has frequently been unemployed and always did what he could without lying or stealing. Then Carlsen, the head of the local Socialist party, stands up and says that the churches are nothing but tools of the capitalists and that the only solution is to tear down the whole system and replace it with a socialist government. He is followed by others who engage in political rants and condemn the churches. Finally the Bishop calls a halt to the open-floor session and Rachel Winslow stands up to sing. Even the hardest men in the audience are softened by the beauty of her voice. After the service, Henry Maxwell wonders if the entire country might be transformed if only Christians in the churches would do as Jesus would do.

CHAPTER 31

The Sunday Henry Maxwell is invited to preach in one of the largest churches in Chicago. He spends all Saturday night in prayer, then decides to find out if the criticisms of the institutional church voiced at the Settlement meeting are true. He preaches a powerful sermon on the Rich Young Ruler, challenging the congregation to use their wealth and talents for Christ and for the good of society rather than for their own selfish desires. He calls them to lives of personal sacrifice and involvement with the neediest members of society. To the surprise of all, he does not issue an invitation to take the pledge. Instead, hundreds stream forward at the end of the service to volunteer to do so. That night Maxwell sees dimly into the future, thinking of how the main players in the events of the past year would face the blessings and trials of life, and imagining the dawn of a new millennial age of a Christian America in the twentieth century.

MAJOR CHARACTERS

- Rev. Henry Maxwell - The pastor of the First Church of Raymond, he challenges his congregation to live daily by asking the question, "What would Jesus do?"
- Rachel Winslow - The soprano soloist at the First Church who rejects several opportunities to sing professionally to devote her life to teaching music to the poor and singing in rescue missions.
- Jack Manning - An unemployed young man who challenges the people of the First Church to live out their faith, then promptly falls down in the aisle and dies shortly thereafter.
- Edward Norman - Editor of the Raymond *Daily News* who removes objectionable articles and advertisements from the paper in fulfillment of his vow and discontinues the Sunday edition of the paper.
- Clark - Managing editor of the *Daily News*, he objects to the changes Norman introduces into the paper.
- Alexander Powers - Superintendent of the local rail works, he faces a crisis when he finds his company has been cheating the government. He resigns, reports the company to the Interstate Commerce Commission, and takes a lower-paying job, which alienates his wife and children.
- Donald Marsh - President of Lincoln College outside Raymond, he reluctantly gets involved in local politics to try to elect worthy candidates and close the saloons.
- Milton Wright - Head of a local retail empire who redesigns his entire business to give the workers more say in how it is run and to allow them to share the profits.
- Jasper Chase - A local novelist of some repute, he proposes to Rachel and is turned down, then falls away from his pledge to follow Christ.

- Virginia Page - A young woman who recently inherited more than a million dollars from her father, she gives it all away to subsidize a Christian newspaper and open a Settlement House in Raymond.
- Rollin Page - A rich ne'er-do-well who proposes marriage to Rachel Winslow and is rejected. He is converted at a tent meeting and renews his relationship with Rachel, who finally agrees to marry him.
- John Gray - He and his wife are evangelists at the tent meetings in the Rectangle, the city slum.
- Loreen - A homeless woman and a heavy drinker, she is converted at a tent meeting and taken home to be cared for by Virginia Page. She is killed protecting Virginia during a riot in the Rectangle after the liquor lobby loses the election.
- Rev. Calvin Bruce - A seminary classmate of Henry Maxwell who visits the church on the first anniversary of the pledge and writes an approving letter to a pastor friend in New York describing it, then ponders its application to his own wealthy church in Chicago.
- Charles Sterling - A wealthy businessman in Chicago, he shoots himself when speculation in which he is engaged causes his financial ruin.
- Felicia Sterling - Charles' daughter, Rachel's cousin, and a member of Calvin Bruce's church, she takes the pledge when Bruce challenges his Chicago congregation with it and eventually uses her cooking skills to minister to the poor in the Settlement House.
- The Bishop - The head of the Chicago diocese, he and Bruce resign their positions in order to devote their energies to working with the poor.
- Burns - A drunken thief who had once been helped by the Bishop, he is converted when he tries to rob the Bishop one night.
- Clarence Penrose - A Chicago slum lord who, after the shooting death of one of his tenants, turns his life around to help the poor in his district.
- Stephen Clyde - A young carpenter in the Chicago Settlement who marries Felicia Sterling.

NOTABLE QUOTATIONS

“It seems to me there’s an awful lot of trouble in the world that somehow wouldn’t exist if all the people who sing such songs went and lived them out. I suppose I don’t understand. But what would Jesus do?” (Tramp, ch.1, p.12)

“With the entrance of that humanity into the minister’s spare room a new chapter in Henry Maxwell’s life began, and yet no one, himself least of all, dreamed of the remarkable change it was destined to make.” (ch.2, p.13)

“I want volunteers from the First Church who will pledge themselves, earnestly and honestly for an entire year, not to do anything without first asking the question, ‘What would Jesus do?’” (Maxwell, ch.2, p.16)

“I am a little in doubt as to the source of our knowledge concerning what Jesus would do. Who is to decide for me just what He would do in my case?” (Rachel, ch.2, p.17-18)

“He was sure any such policy would ruin the paper as soon as it became generally known that the editor was trying to do everything by such an absurd moral standard. What would become of business if this standard were adopted?” (Clark, ch.4, p.27)

“I can gratify almost any want or desire; and yet when I honestly try to imagine Jesus living the life I have lived and am expected to live, and doing for the rest of my life what thousands of other rich people do, I am under condemnation for being one of the most wicked, selfish, useless creatures in all the world.” (Virginia Page, ch.6, p.38)

“I want to do something that will cost me something in the way of sacrifice. I know you will not understand me. But I am hungry to suffer for something.” (Rachel, ch.7, p.47)

“A NUMBER OF THINGS THAT JESUS WOULD PROBABLY DO IN THIS PARISH

1. Live in a simple, plain manner, without needless luxury on the one hand or undue asceticism on the other.
2. Preach fearlessly to the hypocrites in the church, no matter what their social importance or wealth.
3. Show in some practical form His sympathy and love for the common people as well as for the well-to-do, educated, refined people who make up the majority of the parish.
4. Identify Himself with the great causes of humanity in some personal way that would call for self-denial and suffering.
5. Preach against the saloon in Raymond.
6. Become known as a friend and companion of the sinful people in the Rectangle.
7. Give up the summer trip to Europe this year.” (Maxwell, ch.8, p.50)

“Intelligent unselfishness ought to be wiser than intelligent selfishness, don’t you think? If the men who work as employees begin to feel a personal share in the profits of the business and, more than that, a personal love for themselves on the part of the firm, won’t the result be more care, less waste, more diligence, more faithfulness?” (Wright, ch.9, p.62)

“The environment does have a good deal to do with the character. It does not stand to reason that these people can always resist the sight and smell of the devilish drink about them. O Lord, how long shall Christian people continue to support by their silence and their ballots the greatest form of slavery known in America?” (Gray, ch.11, p.77)

“The saloon killed her; that is, the Christians of America, who license the saloon. And the Judgment Day only shall declare who was the murderer of Loreen.” (ch.14, p.94)

“We must know Jesus before we can imitate Him.” (Maxwell, ch.17, p.107)

“Surely, if the First Church could work such changes in society and its surroundings, the church in general if combining such a fellowship, not of creed but of conduct, ought to stir the entire nation to a higher life and a new conception of Christian following.” (Bruce, ch.20, p.123)

“The very house that he called his, the chairs in which he sat, his carriage, the dishes from which he ate, had all been bought with money for which he himself had never really done an honest stroke of pure labor.” (ch.24, p.142)

“I do not see any other way for myself to suffer for His sake as I feel that I ought to suffer.” (Bruce, ch.25, p.148)

“God will [remove the saloons] in time, as He has removed slavery.” (Bishop, ch.28, p.162)

“Men would give money who would not think of giving themselves. And the money they gave did not represent real sacrifice because they did not miss it. They gave what was the easiest to give, what hurt them the least.” (ch.28, p.165)

“The Christianity that attempts to suffer by proxy is not the Christianity of Christ.” (Maxwell, ch.31, p.184)

“Are we ready to reconsider our definition of a Christian? What is it to be a Christian? It is to imitate Jesus. It is to do as He would do. It is to walk in His steps.” (Maxwell, ch.31, p.185)

ESSAY QUESTIONS

Discuss the following in a five-paragraph essay:

1. In Charles M. Sheldon’s *In His Steps*, Pastor Henry Maxwell challenges the members of his congregation to live for the next year by making every decision based on the answer to the question, “What would Jesus do?” At the meeting of volunteers after the service, Rachel Winslow says, “I am a little in doubt as to the source of our knowledge concerning what Jesus would do. Who is to decide for me just what He would do in my case?” How does the novel answer this fundamental question? Is the author’s answer a biblical one? Why or why not?
2. Charles M. Sheldon was one of the leaders of the Social Gospel Movement in America. Advocates of the Social Gospel minimized doctrinal matters and the need for personal salvation in favor of moral living and societal transformation. How are the principles of the Social Gospel evident in Sheldon’s most famous novel, *In His Steps*? Be sure to cite specific examples from the book.

3. Charles M. Sheldon, the author of *In His Steps*, was involved in a movement known as Christian Socialism. Advocates believed that economic equality was fundamental to transforming society for the better, basing their beliefs on the Jerusalem Church as described in the early chapters of the book of Acts. Give examples of how the novel advocates socialism and analyze its conclusions on the basis of Scripture. Is God a Socialist?
4. In Charles M. Sheldon's *In His Steps*, the author portrays capitalism as fundamentally evil, denounces businessmen as greedy, and castigates the profit motive. Assess his view of capitalism on the basis of the Bible's teachings. Be sure to include specifics from both the novel and the Bible in your analysis.
5. In Charles M. Sheldon's *In His Steps*, Pastor Henry Maxwell challenges the members of his congregation to live for the next year by making every decision based on the answer to the question, "What would Jesus do?" The idea of following Jesus' example in our lives sounds good on the surface, but what problems could arise if one actually tried to put it into practice?
6. In Charles M. Sheldon's *In His Steps*, Pastor Henry Maxwell challenges the members of his congregation to live for the next year by making every decision based on the answer to the question, "What would Jesus do?" While the idea of following Jesus' example sounds good at first glance, what is missing from the author's portrayal of Christianity and the Christian life? Why does the absence of these critical components of the faith lead to a way of living that is less than Christian in reality?
7. Charles M. Sheldon's *In His Steps* emphasizes the importance of Christ the Example while completely neglecting the significance of Christ the Redeemer. Moral living takes the place of repentance and faith. What are the dangers implicit in such a description of Christianity, both for the church and for society as a whole?
8. In Charles M. Sheldon's *In His Steps*, the sermon preached by Henry Maxwell that initiates the movement described in the novel is taken from I Peter 2:21. Does the passage mean what Maxwell says it means? Why or why not? Be sure to pay attention to the context of the verse in answering the question.
9. In Charles M. Sheldon's *In His Steps*, the author argues that a Christian should seek to suffer for the cause of Christ, carrying out commitments that are personally painful, or else he is not really living a Christian life. Do you agree? Why or why not? Be sure to respond to the ways in which Sheldon argues his case and support your conclusions from Scripture.
10. In Charles M. Sheldon's *In His Steps*, the clergymen and their supporters target saloons as the source of the greatest evils in American society. One of their answers to the question "What would Jesus do?" is to enforce Prohibition throughout the land. Examine the novel's arguments for Prohibition and evaluate them on the basis of Scripture. Would the Son of God who turned water into wine seek to ban it from society? Why or why not?

11. In Charles M. Sheldon's *In His Steps*, the author takes a very negative attitude toward the rich. Is his criticism biblical? Compare and contrast the Bible's teaching about wealth with that found in the novel, using specifics from both sources in your arguments.
12. In Charles M. Sheldon's *In His Steps*, three of the characters make lists of what it would mean for them to live according to the answer to the question, "What would Jesus do?" Choose one of the three - Henry Maxwell (chapter 8), Milton Wright (chapter 9), and Edward Norman (chapter 17) - and analyze his list on the basis of Scripture. Do you agree that the list corresponds to what God requires of a faithful Christian in that setting?
13. In Charles M. Sheldon's *In His Steps*, Pastor Henry Maxwell challenges the members of his church to live by asking the question, "What would Jesus do?" He makes the commitment himself before asking his parishioners to do the same. Evaluate the changes he makes on the basis of Scripture. Do you agree that what he does is what Jesus would do, or what God would require of him? Why or why not?
14. In 1900, the editor of the *Topeka Daily Capital*, turned the newspaper over to Charles M. Sheldon to run however he wished for a week. The result was an increase in circulation from less than 15,000 to more than 350,000 copies per day. Sheldon did much of what he described as the actions of Edward Norman in his novel *In His Steps*. Yet for some reason the paper did not continue Sheldon's policies. Evaluate the steps taken by Norman in the novel from the standpoint of Scripture. To what extent could his changes be justified as what Jesus would have a Christian publisher do?
15. In Charles M. Sheldon's *In His Steps*, Pastor Henry Maxwell challenges the members of his church to live by asking the question, "What would Jesus do?" One of the church members who takes the challenge is Rachel Winslow. Evaluate the changes she makes on the basis of Scripture. Do you agree that what she does is what Jesus would do, or what God would require of her? Why or why not?
16. In Charles M. Sheldon's *In His Steps*, Pastor Henry Maxwell challenges the members of his church to live by asking the question, "What would Jesus do?" One of the church members who takes the challenge is Milton Wright. Evaluate the changes he makes on the basis of Scripture. Do you agree that what he does is what Jesus would do, or what God would require of him? Why or why not?
17. In Charles M. Sheldon's *In His Steps*, Pastor Henry Maxwell challenges the members of his church to live by asking the question, "What would Jesus do?" One of the church members who takes the challenge is Virginia Page. Evaluate the changes she makes on the basis of Scripture. Do you agree that what she does is what Jesus would do, or what God would require of her? Why or why not?

18. In Charles M. Sheldon's *In His Steps*, Pastor Henry Maxwell challenges the members of his church to live by asking the question, "What would Jesus do?" One of the church members who takes the challenge is Alexander Powers. Evaluate the changes he makes on the basis of Scripture. Do you agree that what he does is what Jesus would do, or what God would require of him? Why or why not?
19. In Charles M. Sheldon's *In His Steps*, Pastor Henry Maxwell challenges the members of his church to live by asking the question, "What would Jesus do?" One of the church members who takes the challenge is Donald Marsh. Evaluate the changes he makes on the basis of Scripture. Do you agree that what he does is what Jesus would do, or what God would require of him? Why or why not?
20. In Charles M. Sheldon's *In His Steps*, Pastor Henry Maxwell challenges the members of his church to live by asking the question, "What would Jesus do?" The challenge is then picked up in Chicago by Rev. Calvin Bruce and the Bishop. Evaluate the changes they make in their lives and ministries on the basis of Scripture. Do you agree that what they do is what Jesus would do, or what God would require of them? Why or why not?
21. In Charles M. Sheldon's *In His Steps*, Pastor Henry Maxwell challenges the members of his church to live by asking the question, "What would Jesus do?" One of the church members who takes the challenge is Felicia Sterling. Evaluate the changes she makes on the basis of Scripture. Do you agree that what she does is what Jesus would do, or what God would require of her? Why or why not?
22. Describe the kind of church the author targets for his strongest criticism in Charles M. Sheldon's *In His Steps*. To what extent is the kind of urban congregation he portrays the result of the theological liberalism that transformed the American church in the latter part of the nineteenth century? Was the Social Gospel promoted by Sheldon an effective cure for these ills? Why or why not? Be sure to consult God's Word in explaining why social reform movements can never cure what ails the world in which we live.
23. Charles M. Sheldon's *In His Steps* ends with a utopian vision of a transformed America in the twentieth century. Obviously no such utopia came to pass. Instead, the twentieth century was marked by two horrific world wars, an economic depression, and a massive turning away from the Christian faith. Not only that, but the socialism Sheldon favored actually took shape in large parts of the world, leading to untold amounts of suffering and death. What was wrong with Sheldon's utopian vision that it failed so badly?
24. Compare and contrast Milton Wright's intended approach to his workers in Charles M. Sheldon's *In His Steps* with that of Andrew Undershaft in George Bernard Shaw's *Major Barbara*. Why are the two approaches to running a factory so similar despite the fact that one author is a professing Christian while the other is blatantly opposed to Christianity? What does this tell you about what is foundational in Sheldon's understanding of human life and a just society?

25. Compare and contrast Milton Wright's intended approach to his workers in Charles M. Sheldon's *In His Steps* with that of John Thornton in Elizabeth Gaskell's *North and South*. The first author was an advocate of the Social Gospel while the latter was a Unitarian; neither author was fond of capitalism. To what extent do their solutions for the ills associated with the Industrial Revolution reflect their similar religious perspectives?
26. How did the equality of all people promoted in Charles M. Sheldon's *In His Steps* become the "All animals are equal, but some are more equal than others" of George Orwell's *Animal Farm*? To what extent did Orwell the humanist have a clearer understanding of human nature than Sheldon the Congregational minister?
27. Compare and contrast the pictures of Christianity found in Charles M. Sheldon's *In His Steps* and Charles Dickens' *A Christmas Carol*. Why do the Christless Christmas of the popular Dickens tale and the salvation-less utopia of the Sheldon bestseller look so similar? What are both authors missing about the ultimate solution to society's problems?
28. Compare and contrast the decisions made by Alexander Powers in Charles M. Sheldon's *In His Steps* and Dr. Thomas Stockmann in Henrik Ibsen's *An Enemy of the People*. Both men spoke out against illegal and immoral acts committed by businesses with which they were associated, and both suffered the consequences of their moral stands. Which man made the more costly decision? Which do you admire more, and why?
29. Compare and contrast the Christianity pictured in Charles M. Sheldon's *In His Steps* with the role of religion in society described in Thomas More's *Utopia*. How, according to the two authors, should religion influence society? What must that religion be like in order to have a salutary influence? Evaluate the two pictures of the role of religion in society according to Scripture.
30. In chapter 17 of Charles M. Sheldon's *In His Steps*, Henry Maxwell says, "We must know Jesus before we can imitate Him." Undoubtedly what he says is true, but how does he propose to go about it? What does the Bible say about how a person can know Jesus better? Is the answer in God's Word the same as the answer in the novel?
31. In chapter 28 of Charles M. Sheldon's *In His Steps*, the Bishop says, "God will [remove the saloons] in time, as He has removed slavery." Evaluate the parallel implied in this statement on the basis of Scripture. Are the two phenomena he describes equally evil? Why or why not?
32. In the sermon at the conclusion of Charles M. Sheldon's *In His Steps*, Henry Maxwell says, "Are we ready to reconsider our definition of a Christian? What is it to be a Christian? It is to imitate Jesus. It is to do as He would do. It is to walk in His steps." What do you think of his new definition of Christian discipleship? Is he right about what it really means to be a Christian? Support your analysis from God's Word.

33. Charles M. Sheldon's *In His Steps* has an unusual structure. The first nineteen chapters take place in Raymond, the next two chapters serve as a transition, and the last ten chapters take place in Chicago, largely with a new set of characters. Why do you think the author chose to construct the book in this way? Consider the fact that it was read, one chapter at a time, to his congregation in the Sunday evening service, then published one chapter at a time in a magazine before being published as a book. Did the pastor simply run out of characters in Raymond and need a new group of people and a new city to develop his theme? Could the desire of the author to start a movement that would spread throughout the country and the world also be a factor?
34. No one would accuse Charles M. Sheldon's *In His Steps* of being a great work of literature, yet it has sold more than thirty million copies since its publication a little more than a century ago, making it one of the best-selling books of all time. It has also influenced cultural trends like the ubiquitous WWJD bracelets popular in the 1990s. What about the book made it so influential? Has its influence been a positive one? Why or why not?
35. Charles M. Sheldon's *In His Steps* is in many ways a seriously dated piece of literature. The church and society it describes seem to have little connection with the world in which we live in the twenty-first century. Part of its datedness also stems from the author's simplistic descriptions of social problems and their solutions. Choose three social conditions described in the book and explain how the dated nature of their descriptions limits the applicability of the novel to modern life.
36. In Charles M. Sheldon's *In His Steps*, the sins of the poor are often blamed on social conditions like unemployment and the prevalence of saloons. The rich, on the other hand, are pictured as personally responsible for their sins of greed and neglect of others. Evaluate these views of personal and societal sin pictured in the novel on the basis of Scripture.
37. Discuss the role of music in Charles M. Sheldon's *In His Steps*. How does the author see music as a transformative force in changing the lives of the poor? To what extent does this fit his belief that evil in poor people comes from their environment? Is this idea realistic? Why or why not?
38. Discuss the role of food in Charles M. Sheldon's *In His Steps*. How does the author see food as a transformative force in changing the lives of the poor? To what extent does this fit his belief that evil in poor people comes from their environment? Is this idea realistic? Why or why not?
39. Charles M. Sheldon's *In His Steps* is an example of late nineteenth-century liberal postmillennialism. How does the book present a postmillennial eschatology? Use specific examples to support your analysis.

40. Charles M. Sheldon's *In His Steps* promotes the Temperance Movement as the cure for all the ills of society. About twenty years after its publication, Prohibition became the law of the land as a result of the Eighteenth Amendment to the Constitution. The promised Kingdom of God did not arrive, however, and Prohibition was repealed by the Twenty-first Amendment in 1933. What misconceptions led people like Sheldon to think that an ideal society would result from the outlawing of alcoholic beverages? Why were they wrong? Be sure to incorporate the arguments from the novel in your analysis.