away Palestine are outlined with perfect accuracy the forces which are perpetually arrayed against each other. The Issue drawn in that room between the two men who stood there face to face is the only moral issue that this world ever knew or ever can know. These two men are the representatives and embodiment of the two perpetually hostile forces in this world of mankind. One of these men was Pontius Pliate, procurator of Judea, official representative of Tibertus Caesar. The other was Jesus of Nazareth, a prophet with hardly a following a preacher without a church, a man without a country, the discredited and despised apostic of these are the two central figures in that historic picture which time nor change are the two central natures in that his-toric picture which time nor change can ever erase from human memory. Who are these two men, and what do they represent? What is the na-ture of the issue which was there so clearly drawn? What do we know about this historic scene?

BRUTE FORCE.

We know that Pilate is an official of the Roman government. We know that Jesus is a prisoner on trial before the tribunal of that government. We know that no document exists today which substantiates or suggests any charge against that Galilean prophet which substantiates or suggests any charge against that Gaillean prophet which can make him a criminal. We know that this scene contains not even a hint of justice. The prisoner at the bar is guilty of no crime. The judge on that throne does not in the remotest way suggest a suspicion of justice. Pliate represents just one thing, and only one. And that is baid, brutal force. No matter what his personal qualities may have been. They do not figure. He is an official. He is nothing but the projection of Caesar's personality and power. He embodies the existing government. He is the incarnation of a morally colorless power. It is of no consequence that the Roman tribunals sometimes administered justice. History bears me out in saying that they did so only when justice would answer the purpose of Caesar better than injustice. Pilate on the throne of judgment is the embodiment of Caesarismof blind, brutal force. That is exactly of blind, brutal force. That is exactly what the words of Pilate, addressed to what the words of Pliate, addressed to that slient, worn-out man before him, men. "Speakest thou not to me? Knowest thou not that I have power to release thee, and have power to crucify thee?" That is the deliverance of absolute power. That is the language of inexorable fate. He has not a suggestion of justice. Justice has no place in the picture.

Back of Pliate, back of his words and his will, back of the man and the of-

his will, back of the man and the of-fice is a military force which holds the world in a vice-like grip. No other mili-tary power exists that will venture to dispute that dominion. Pilate knows dispute that dominion. Pilate knows what he is talking about. He is absolutely secure in his position and he doesn't propose to waste any words. He is not there to weigh arguments or measure principles with that man. That is not a court of justice. In the mind of Pilate and of that which Pilate represents the prisoner at the bar is nothing. It doesn't matter to Pilate who he is or what he is. This lone Nazarene is only one man against a vast empire. the is or what he is. This lone Nazarene is only one man against a vast empire. That empire can stamp out his life, as a man crushes an insect under his foot. Jesus of Nazareth has no claim to consideration at the hands of that huge engine of physical might. He lives only by the sufferance of Rome. Says Pilate: "I have power to set you been, and I have power to kill you. 1,000 men who know far better the name of Jesus. Find me one man who know far better, who held to the creed of force, who believed that might makes right. Caesar, and for that one and for every other one I will find you 1,000 men who know far better, who hold the faith of Jesus, the sarism again failed; for there were men here who were willing to die in defense of justice and liberty and equality.

But the flight of years again disclosed man who has ever read the writings of the fact that they refused under any circumstances to accept that sovereignty. And in spite of the fact that they refused under any circumstances to accept that sovereignty. And in spite of the fact that they refused under any circumstances to accept that sovereignty. And in spite of the fact that they refused under any circumstances to accept that sovereignty. And in spite of the fact that they refused under any circumstances to accept that sovereignty. And in spite of the fact that they refused under any circumstances to accept that sovereignty. And in spite of the fact that they refused under any circumstances to accept that sovereignty. And in spite of the fact that they refused under any circumstances to accept that sovereignty. And in spite of the fact that they refused under any circumstances to accept that sovereignty. And the inspite of the fact that they refused under any circumstances to accept that sovereignty. a uttariv helple I can do as I please with you. You are in the presence of omnipotence. Your only hope of living on this earth lies in your gaining the good will of Caesar. In the hands of Caesar hangs your

destiny. POWER OF LOVE.

And what of the man on trial there? We should not know even the name Does he stand for anything worth of Pilate today but for the fact that he thinking about? Does he represent anything that is entitled to your consideration or mine? I care not what you think of any or all the sayings ascribthink of any or all the sayings ascrided to him in these four gospels. I care not what your opinion be as to the superstitions which have so easily grown up in the minds of men and women concernig him. I challenge the world to find any moral fault in that man. Every generation from that day to this has echoed the reputed words of Pilate: "I find no fault in him." That verdict stands. Perhaps he was not as scholarly as many of his contemporaries. Hillil was far his superior in Jewish learning. Socrates and Plato and Aristotic were incomparably Plato and Aristotle were incomparably greater philosophers. Philo of Alexandria, who lived through the same periad, far excelled him in speculative wisdom. No one would think of comparing him in literary merit with the least of the Greek and Roman writers. And Saul of Tarsus has certainly far overshadowed him intellectually in the great institution that calls itself after his title. But the man who that day stood before Pilate for trial occupies a moral pre-eminence which no man has yet disputed. And we know what he stood for. We know the contrast which this picture present. We know that in that palace chamber brute force in the person of Caesar's representative stood that day face to face with love in the person of the Nazarene. That is exactly the meaning of that scene. Love was on trial before a morally colorless brute force, occupying the throne of judge. Brute force passing sentence on love, physical might joining issues with justice! That is the essential and eternal significance of Jesus before Pilate. "I have power to slay you," was the message which brute force that day delivered to love. And love that day by the mouth of Jesus—and eternally by the lipe of undaunted Christs of God—declared and will ever declare, "You have no power at all. You are the very embodiment of impetence. You cannot touch the hem of love's garment, You are a shadow. You are a phantom. You are nothing. There is no power in the universe but love. Love is God, and beside him there is none to dispute his sway. Force is impotent against justice. It can but slay itself. Love holds the very constellations in its hand."

TRUTH CRUSHED TO EARTH WILL. reater philosophers. Philo of Alex-indria, who lived through the same pe-

TRUTH CRUSSED TO EARTH WILL

RISE AGAIN. A few hours after that scene in Pi-te's palace three crosses had been ised outside the city walls, and on e middle one hung the mangied, seding body of the Nazarene. And the world in that first century oried t: "Casear has triumphed. Jesus is aquished. Brute force is sovereign. we is dead. Mail to the victor and few hours after that so

Rev. William T. Brown, pastor of the Plymouth church of Rochester, N. Y., preached the following sermon:

John xix, 10: Pilate therefore saith unto Jesus, speakest thou not unto me? Knowest thou not that I have power to release thee and have power to crucify thee?

In Pilate's official palace at Jerusalem nearly nineteen hundred years ago, was enacted a scene in the drama of history which discloses with marvelous clearness the tragedy which is perpetually taking place in this world of ours. In that judgment hall in far away Palestine are outlined with perfect accuracy the forces which are perpetually arrayed against each other. The issue drawn in that room between the two men who stood there face to face is the only moral issue that this world ever knew or ever can know. These two men are the representatives and embodiment of the two perpetually hostile forces in this world of mankind. One of these men was Pontius Pilate, procurator of Judea. official represent-

day in Pilate's palace down through the next three centuries you will find that the verdict of Caesarism was utterly false. You will find that the scene at Jerusalem was but the first one in a Jerusalem was but the first one in a tragedy upon which the curtain never fell and never will fail until the villain is slain and the hero is crowned. You will find that every Roman emperor that ascended the throne found himself face to face with the same entity which Jesus stood for. You will find that from the day Jesus was crucified straight onward to the day Concified straight onward to the day Con-stantine was crowned, almost exactly 300 years later, that great empire was engaged in one long massacre of men and women who held the name of Jesus

and women who held the name of Jesus in supreme reverence.
You have in that history nothing clearer than the struggle of organized power against the rise and spread of those sentiments for which the crucified Galilean was supposed to stand.

acsarism still held the throne of powers. er, but in every nook and corner of that vast empire the followers of the man who had been crucified multiplied by hundreds, by thousands, by millions.

The religious idea which blossomed from the life and words of Jesus was the one thing that did grow during

The crusade of extermination was doomed to failure. The whole army of doomed to failure. The whole army of the empire was not large enough to crush out that growing multitude of men and women who is some meas-ure reproduced the life and spirit of Jesus. They did not resort to arms. They did not even resist arrest. They resisted nothing. They were the very incarnation of physical weakness, even incarnation of physical weakness, even when they had grown to be the largest sect in the empire. They knew no weapon but love. They had no defense but justice. And the day came when brute force had to give up the struggle, when Caesar had to make terms with Jesus, when physical might could no longer hold its throne, except by alliance with the eternal power of love. Caesarism could not crush out Christianity as represented in the high moral ideals of those early centuries.

And we know today how blind, and foolish, and false, was the creed of Caesarism. Find me one man who knows

the first Caesar, and I will find you 10,000 who are far more familiar with the reputed words of the Nazarene. Find me one man who cares anything about any or all of the Caesars, and I will find you 1,000,000 who profess to worship the man whom Pilate crucified. was the xecutioner of Jesus. The empire of the Caesars came under the dominion of the men who revered Jesus as a god, and the monuments of her greatness have been builded into the walls of churches where he is wor-shiped.

RADICAL REFORMER.

Think once more of that scene in Pilate's palace. What is the charge? What is the prisoner's plea? And what is the verdiet of the judge? The established order is the plaintiff in that atrial, and it is also th judge. And the indictment which it brings aganist the indictment which it brings aganist the prisoner, is that the course he is pursuing, the ideals he cherishes, the teaching to which he has given utterance are fatal to the existence of that order. No matter whether they are true or not. That is not admitted into the case. The man is adjudged worthy of death because the triumph of his teachings and the adoption of his life mean the overthrow of the established order. He has insisted that there is but one law of life, the law of love. He has declared that no other law is tolerable. He has abolished class distinctions. He has insisted that every man is a brother and every woman a siserable. He has abolished class distinctions. He has insisted that every man is a brother and every woman a sister. He has told men that they are to call no man master on the earth, that no man may justly lord it over his fellow, as the nations do. He has dared to challenge the justice of force. He has dared to analyze the methods of acquiring property. He has cried out against the selfish rich and powerful. He has befriended and cast in his lot with the poor. He has sown the seeds of discontent among the masses. He has so stirred the minds of his Galilean countrymen, that they have even attempted to make him their leader in a violent revolution. His teachings are the most revolutionary the world ever received. No matter what the basis of those teachings is. No matter how righteous or humane his principles. They cannot be tolerated by the existing order. They are inconsistent with its every institution. Slavery cannot breathe in the atmosphere of those principles. Tyranny is doomed and damned by them. They are the those principles. Tyranny is doomed and damned by them. They are the very antithesis of the powers of the empire. That man must die.

empire. That man must die.

To these charges there could be but one plea on the part of the prisoner. Such had been his teachings. He had put himself squarely and absolutely upon the platform of love as universal law. Anything else is lawlessness. Force is a synonym for evil. Only justice can accomplish nothing but its own undoing. Only love of men—love between man and man—the recognition of the familyhood of the world—can survive. Only that has any authority over the censcience or condust of men. "Every valley shall be exalted, and every hill

shall be brought low," he had said. No human institution of whatever sort that does not rest squarely on justice, that is not the blossom of love, can live.

WILL NOT LISTEN TO REASON. Caesarism could listen to no argument. It never does. It did not nor does it ever consent to the arbitrament of reason and conscience. Its appeal is perpetually to the arbitrament of hard, cold, soulless might. And it crushed the Christ beneath its heel.

But what has it proved? Has it proved that Caesar was right and Jesus was wrong? Has it proved that force is the God of the universe, and love is senseles folly? I will tell you what it has proved in that contest and in every other to any man with a vestige of conscience in him. It has proved that brute force is everywhere and always embodied lawlessness, incarnate murder, and the very antithesis of God.

This brief giance at the scene enacted in Jerusalem nearly nineteen Caesarism could listen to no argu

blotted this man from the earth. We have erased him from the state. Might is king. There is no reality mave power. The empire is God. Its dominion is everlasting. Its law is inexorable. From its decision there is no appeal. A mere insect in a little corner of the earth has been trod upon. A fleck of foam o nithe current of Roman supremacy has disappeared. A flickering heresy has been snuffed out, never to glow again." Was that true? I appeal to history. Was there one smallest atom of truth in that verdict? What are the facts?

If you will permit your minds to follow the current of history from that day in Pilate's palace down through the next three centuries you will find that the verdict of Caesarism was utterly false. You will find that the scene at ena we see about us. Here are two distinct ways of looking at the world and life, two distinct ideals, two distinct judgments upon human action. They are the ideal of Caesar and the ideal of Jesus. Caesarism declares that force is the only God, power is a synonym for justice. We have the power to enact our will. We will therefore enact that will. Justice is a name for that which power does or purposes to do. Caesarism in the first century said: "The ideals taught by century said: "The ideals taught by the Galliean are inconsistent with the maintenance of the existing govern-ment. If this man is permitted to go on his way and teach what he does teach, the empire cannot stand. Cae-sarism and the ideals of Jesus cannot exist side by side in the same world.
They are opposites. The ideals of
Jesus are a menace to the ideals of
Caesar. Jesus must die. Christianity
must be exterminated."

CAESARISM FAILS AGAIN. Caesarism again found itself face to face with Jesus in the time of George the II. It is declared that power is the only god, that all virtue is embodied in obedience to the existing government. It branded as rebels and traitors from the life and words of Jesus was the one thing that did grow during those three centuries. The power of the Caesars waned. The power of Jesus waxed stronger with every hour. It mattered not that Nero, and Domitian, and Hadrian, and Trajan, and Serverus, and Maximus, and Valerian, and Diocletian, and even the great Marcus Aurelius put to death the Christians in droves as the enemies of mankind.

CRUSADE THAT FAILED.

The crusade of extermination was doomed to failure. The whole army of ment of reason. Might makes right.'
And love, which is only another name for justice, in the persons of our heroic fathers, declared that no such idea is tolerable. It denied that false doctrine and declared that no authority is tol-erable save that which is founded upon justice, that no government anywhere on this earth is just save that which springs from the consent of the governed. And the tragedy of Calvary was re-enacted on these shores in 1776. re-enacted on these shores in 1775. Power sought to crush justice. Brute force asserted its title to sovereignty, and the cross of Christ was raised on every battlefield of the revolutionary war. And the sole claim of the fathers of this nation to immortality lies in the fact that they refused under any circumstances to accept that sovereignty.

> monster we believed we had crushed in the war for independence. We found ourselves saying in deeds and insti-tutions as well as in words, "The black man is an inferior. He is made to serve. It is right that the white man should be master, and the black man a servant. The white man belongs to the superior race. He is the more intelligent. He has the power, let him use it. He did use it, and slavery grew upon our soil. Utter weakness was on the side of the black. All the resources of government, and all the results of culture were on the side of the white. But power which does not rest on justice and love is a phantom. The demand for freedom and equality had but to be asserted to become resistless.

CAESARISM AND THE PHILIP

PINES. How is it today? Do you need have me indicate how we are enacting the Pilate scene all over this earth? the Preclamation of Emancipation, of Bunker Hill and Gettysburg, of Faneuli hall and of the immortal liberty beli—this nation by the will of the present administration declares the stupid and devilish creed that might makes right. No one imagines for a moment that we should be waging this war of brutal conquest in the Philippines, if we did not know we have the power to do so. Pilate's words to Jesus are on our lips, and Caesar's will is our only law. We have said to men who a year ago called forth the plaudits of the world in their brave fight for freedom, "We have power to do with you as we will. You have no choice in the matter. And if you dare to assert your inalienable right to life, liberty and the pursuit of happiness, if you presume to appeal as did our fathers to the eternal principler upon which this nation was founded, we, their sons, will slay the last man of you who resists our will." My friends we are consummating these days the most shameful and humiliating deeds that can ever blot the history of a professed democracy. We do not rest our cause on justice, but on force. There is no justice in it. There is no honor in it. We have disgraced our flag. It cease

We have disgraced our flag. It ceases to represent anything that commands a spark of patriotism or enthusiasm, save the patriotism of partisans and the enthusiasm of brutes, when it flies above our soldiers engaged in killing people who are fighting for their intalienable rights, for rights which we are solemnly piedged by all that is most sacred in human history to maintain. I do not wonder that this administration and its supporters have discoved the Declaration of Independence, as has been done over and over again in the meetings of present day tories. And a daily press that would not know a moral principle if it saw it, takes the place of Pilate, and calls those men traitors whose only sin is their love of liberty and their desire to grant to others what they claim for themselves!

Iwant you, my friends, to realise hat all this means and whither it is what all this means and whither it is leading us. We are resting our cause on force, and on nothing under heaven but force. Not the force of reason or justice, not upon the appeal which our action makes to humanity, but upon bare, brute force. That is exactly the sum and substace of the matter. We do not argue and we do not appeal to a sense of right. We shoot, we kill, we crush. That is the only meaning our soldiers or officers or guns in the Philippines have. They stand for nothing but brute force. Spell it just as you like. Spell God out of it, as does the president and no end of clergymen and politicians and commercial buszards, spell it with a capital G, and bow down before it. It means nothing under spell it with a capital G, and bow down before it. It means nothing under heaven but brute force. And brute force means everywhere and always injustice, robbery and murder. It doesn't mean anything else anywhere. If that is your creed, I cannot go with you. We belong to altogether different worlds. I must decline to be counted in with any man who worships brute.

NOTHING BUT BRUTH FORCE.

in with any man who worships brute force. I acknowledge no God but love. I deny that brute force ever yet decid-I deny that brute force ever yet decided anything, except the mere question of physical strength. And its exercise can nowhere be indulged in, without lasting moral injury to the man or the nation which makes use of it. We have perjured and polluted ourselves. And as surely as we had to pay the price of our wickedness in blood in the slavery struggle, so surely will we have to make similar payment in this business.

Mr. Kipling was quite right when he

make similar payment in this business.

Mr. Kipling was quite right when he said: "They shall judge your God and you." They have aiready judged the God of this nation, and for us to talk of sending missionaries to those islands to introduce Christianity is adding insult to injury. We do not believe in Christianity. We have forfeited the right to be its apostle among the nations of the world. I venture the prediction now that not until a new deciaration of rights has given birth here to a new nation shall we know any peace.

But this policy of ours in relation to the Filipinos is only a piece of our policy here. What this government means to the Filipinos it means to our people. Our policy here, as there, is one of force. There is no question of jus-tice in our dealing with those who are asking for their rights in this country. There is coming to be an almost universal cry among workingmen for jus-tice. I dare say that it has not been met on that basis. Caesarism is as truly enthroned in commerce here as it was in government in the Roman empire. in government in the Roman empire. Not justice, but brute force, is relied on to keep things as they are. Caesarism in the first century knew that it could keep its throne only by slaying men like Jesus. History repeats itself. Caesarism would now keep its throne by suppressing all who oppose it. It would smother the voice of protest. It would shown the voice of conscience. would smother the voice of protest. It would drown the voice of conscience, which cries out against the wickedness of its deeds. It would silence every pa-triot by calling him a traitor. It would close the mails to free citizens of this republic and menace them with trial for treason, which it dare not actually

submit to a court.

Think for a moment of the meaning of the great commercial combinations which are now arising so rapidly. They stand for nothing but force. which are now arising so rapidly. They stand for nothing but force. They do not argue. They strike. They do not rest their cause on justice. They rest it on power. If I am not right, I am open to correction. They make no pretence of appealing to a sense of right. Conscience has nothing to do with them. They are the creations of human beings, but they are as remoracless as an earthquake. Through them one group of men are saying to their fellows who happen to be the weaker, "We don't care whether your cause is just or not. That has nothing to do with the case. You are not dealing with a soul when you deal with us. You are dealing with the inexorable and the inevitable." And when some of us who believe in something scientific title you apply to it—when we presume to question the right of the system, when we say, "That is a matter for all to solve together. These institutions—whatever they are—affect us all. They concern the interests of all Cmoe, now, let us reason together. Let us open the books. Let us get to the bottom of things. Let us see what these institutions rest upon. Let us find out whether they are right and just."

NONE OF OUR BUSINESS NONE OF OUR BUSINESS.

When we make that proposal, wha is the answer we receive? We are told that it is no busines of ours. We are met with the answer of Pilate Knowest thou not that I have power to let you live and power to crush you? We are told that there is nothing to investigate. We are met by the response of blind, brute force. We are made to understand that our one chance to live on this earth depends upon our keeping silent on these questions. the Pilate scene all over this earth?

Dusguise it or deny it as you will, this American nation, the nation of Washington and Jefferson and Lincoln, of the Declaration of Independence and the Praclamation of Emancipation, of Bunker Hill and Gettysburg, of Faneull hall and of the immortal liberty bell—this nation by the will of the present the pulput, you must take the consethe pulput, you must take the conse-quences. I will not contribute to the support of any man who insists upor applying the law and rule of love and support of any man who insists upon applying the law and rule of love and brotherhood to all realms of human life. I will do what in me lies to silence every such voice. I will pay my money to the man who keeps well within the lines of safety, who preaches the simple, old-fashioned gospel of a full and free salvation in the world to come. I will let that man live on this earth who will confine himself to the-olory, who never says anything that could possibly offend the conscience of any selfish man. But the man who insists upon declaring plainly and clearly what he believes to be the truth of God, who is impelled to do so by no other motive than that of love of justice and love of man and who has anything to say that stirs hope in the hearts of the despairing, that man shall starve; he shall be crushed; he shall be branded as an anarchist or by any other name which will bring upon him the hatred of society. That man shall not live, if I can help it. There is not room on this earth for the established order, if such men are permitted to live."

That is precisely what we are coming to, and we are coming to it fast.
It is well that we should see it plainly
and decide where we propose to stand.
You and I, my brothers, are going to
stand with Jesus, or we are going to
stand with Caesar. But wherever we
decide to stand let us not lose sight of with Caesar. But wherever we to stand, let us not lose sight of one thing.

TRANSPARENT LIE.

the basis of force. It has dissolved superstitions, and it wil dissolved the basis of force. It has dissolved superstitions, and it wil dissolve others, whether they are in the realm of religion or in the realm of industry and commerce. We cannot hide ourselves, our property, our conduct, our theories from the light of justice. We need to know that love alone is eternal. We live in a shadow of a dream, lacking that knowledge. The Caesars are gone and their empire has melted away. The tyranny and despotism of the Stuarts and the Tudors and the George have vanished. The deeds of the nations today—of England in Egypt and India and South Africa—of Russia in Finland and China and Siberia—of the United States in Cuba of Russia in Finland and China and Siberia—of the United States in Cube and the Philippines are not to be dismissed with a word. They are going to be weighed in the balance. The ledger of retribution is not by any means made up. But they shall all pay to the last farthing.

The mills of God grind slow, but they grind exceedingly small; Though with patience he stands wait-ing, with exactness grinds he all. Spain, 400 years ago, was the foremore

Spain, 400 years ago, was the foremost nation of the earth. Today she has fallen to the rank of a tenth-rate power. In the days of her pride, she brooked no protest. The house of Hapsburg appealed not to reason or justice or love or humanity, but always to brute force. She took the sword, and though she has waited long, she has well nigh perished by the sword. We boast of our Anglo-Saxon race, as if it were proof against the demoralizing infection of dishonor and perfidy.

Not only in the Philippines have we appealed to the sword, but also in the mines of Idaho and Colorado, of Illinois and Pennsylvania, and everywhere wage. We in this country, are doing out utmost to teach the "silent, sullen people" of mine and factory and railroad that might makes right. Do we want to learn that lesson? Do want to appeal to the arbitrament want to appeal to the arbitrament of the sword in industry as we have in conquest? We may be sure that they will not be slow to learn that lessen. And we ought to know that in teach-ing it we are sowing the wind to reap the whiriwind. It was Jesus who said, "With what measure ye mete it shall be measured to you again."

be measured to you again."

The truth for which I am contending today and every day before the jury of this congregation and all to whom my words may go is the same old truth for which Jesus stood. It is the truth that brute force never decides anything, that no question is ever settled until the solution which love dictates is reached. Might can never make right. Brute force can never consummate jus-tice, by whomsoever exercised. And we shall never have anything like peace or prosperity save as we have justice. The appeals to force from above will be met by the appeal to force from below.
The anarchists of the avenues will continue to spawn the anarchists of the alleys. And by the same token justice and love will call forth justice and love,

MODERN NERO. It is easy for our modern Nero to accuse the men of this time who hold to the faith of Jesus with treason and incendiarism, because the triumph of their struggle means the overthrow of the existing system. But they are no more traitors and incendiaries than were Jesis and the Christians of Rome. It is still Nero who is the traitor and the incendiary. He is guilty of treason who repudiates the only principle upon which just government can be founded, not he who repudiates the administranot he who repudiates the administra-tion which violates that principle. He is the incendiary who sternly refuses to submit his cause to the arbitrament of reason and discussion, who plants himself squarely on the creed of might and tramples on the rights of others, not he who demands that all things shall be submitted to the arbitrament of justice and love. The day has gone by when any man could separate him-self from his fellow. Your interests are my interests, and my interests are yours. You cannot life your life into yours. You cannot life your life into the world of industry, without taking the destinies of other men into your keeping. You are answerable not conscience of all your fellows. No man can with safety wield power of any sort, unless he is under the sway of

sackward look across the ages and the beacon-moments see, That, like peaks of some sunken continent, jut through Oblivion's sea; Not an ear in court or market for

low foreboding cry
Of those crises, God's stern winnowers,
from whose feet earth's chaff must Never shows the choice momentous till

the judgment hath passed by. Careless seems the Great Avenger; his-

tory's pages but record
One death-grapple in the darkness,
'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne—
Yet that scaffold sways the future, and behind the dim unknown,
Standeth God within the shadow,keeping watch above his own.

We see dimly in the Present what is small and what is great, Slow of faith how weak an arm may turn the iron helm of fate. But the soul is still oracular; amid the

market's din, List the ominous, stern whisper from the Delphic cave within— They enslave their children's children, who make compromise with sin.

Then to side with Truth is noble when Then to side with Truth is noble when we share her wretched crust, Ere her cause bring fame and profit, and 'tis prosperous to be just; Then it is the brave man chooses, while the coward stands aside, Doubting in his abject spirit, till his Lord is crucified, and the multitude make virtue of the fault they had denied.

Count me o'er earth's chosen heroes— they were souls that stod alone, While the men they agonized for huri-the contumellus stone. Stood serene and down the future saw the golden beam incline the side of perfect justice, mastere one man's plain truth to manh and to God's supreme design.

faith they had denied.

the light of burning Christ's bleeding feet I track,
Tolling up new Calvaries ever with the
cross that turns not back,
And these mounts of anguish number
how each generation learned
One new word of that grand Credo
which in prophet-hearts hath

Since the first man stood God-conquer ed with his face to heaven upturn'd

For humanity sweeps onward; where For humanity sweeps onward; where today the martyr stands, On the morrow crouches Judas, with the silver in his hands;
Far in front the cross tands ready and the orackling fagots burn, While the hooting mob of yesterday in silent awe return
To glean up the scattered ashee into Ristory's golden urn. HAWAIIAN ISLANDS.

(Omaha Trade Exhibit.)

In the later days plantations have been organized by professional organisers. B. F. Dillingham and L. A. Thurston have stood as sponsors for several of the largest new enterprises, with behind their name and credit the prestige of some old agency, like Castle & Cooke, Brewer & Co., Hackfield & Co., Theo H. Davis & Co., The usual course has been to secure a large tract of land, first learning that the soil was satisfactory and that there was a certainty of water supply for irrigation. Then a prospectus is issued. This sets forth in closest detail all the particulars of the new undertaking. Figures are presented covering a series of years and a variety of probable circumstances or possible happenings. It is announced that on a certain date subscription books for the assessable stock of the corporation will be opened. The payments are five per cent a month. A portion of the paid up stock goes to the promoter as his fee and other fractions of the paid up (about half the stock being assessable) are carried by leaders in the company. In most cases land owners accept shares in lieu of cash. The builders of the mills always take considerable stock. The agency is a heavy holder. The artesian well borers are pleased to be stockholders. The principal employes put all their ready money into shares. Since the beginning of this year more than \$20,000,000 of stock has been placed on the Honolulu market. It has been literally snapped up and in ever instances has been oversubscribed from three to 30 times.

The only man who gets a salary as a corporation officer is the auditor, and his allowance is small. On the plantations managers receive from \$3,000 to \$12,000 a year, and men who know sugar are always in demand. The chemists, sugar boilers, engineers, irrigation experts and a few others are well paid. The coolies receive from \$16 to \$26 a month gold and have free fuel, water, houses and medical attendance. Half of them are under a contract that has a penal clause. There will be no trouble about having an ample supply of free labor, as the sources are numerous, the channels open and the immigration companies eager to do business.

Hawaii leads all countries of the earth in the production of cane sugar to the acre in cultivation. But it was only in 1898 that some of the oriental countries were passed. The planters of the isl-ands are the world's most notable scientific farmers. In charge of their experiment station is Dr. Walter Maxwell, an Englishman formerly connected with the department of agriculture at Washington. With his corps he analyzes soils, cane, sugar, fertilizers, wa-ter and at the station has in conduct ter and at the station has in conduct day in and day out hundreds of trials. His results are conveyed to the planters in printed bulletins. If Dr. Maxwell is the scholarly and gifted genius, Prof. Koebele is the brilliant wizard. He is the entomologist for the planters, borrowed from the California state board of agriculture. Prof. Koebele, who did for the San Jose scale, wipes out any scale, insect or blight that may threaten cane or any tree or plant of the islands. Dr. Maxwell and Prof.

may threaten cane or any tree or plant of the islands. Dr. Maxwell and Prof. Koebele are perhaps the best paid men in their respective callings.

A crop of cane in Hawaii matures in eighteen months. The area of a plantation is from 3,000 to 50,000 acres. As recently as 1884 it was calculated that the islands would never produce more the islands would never produce more than 150,000 tons of sugar in a year. In the campaign of 1898-5—just closing -there will be taken off not less than 250,000 tons at \$80 per ton. The conmarket and the conditions can now market and the conditions can have estimated pretty clearly ten years ahead and the prospects are most encouraging. At present the only lands used are those abutting the coast lines. The vast plains and forests back are still virgin, but are being approached and reach after. The best way to ac-quire interest in this enormously prof-itble business is to go on the Honoluly or San Francisco stock exchanges and buy shares in corporations that are paying dividends of from 25 to 80 per cent. All the new plantations promise as well. These great profits do not ac-

cent. All the new plantations promise as well. These great profits do not accrue by accident, are not gifts of God to the good, or anything of that sort. The manager of the big plantation thinks nothing of buying \$10,000 worth of fertilizer in a single order, and the fertilizer is all made in Honolulu by two companies owned by plantation people. Some have bonemeal and phosphates brought from the states, but most of the raw material comes from a guano island of the group and from German chemical houses.

Shipping in and out of the several ports of the islands, chiefly Honolulu, is of course a huge item. In this business the capital is nearl yall Hawaiian and American. The inter-island fleet of steamers and scooners are considerable and deep sea sailing vessels and steamers arrive and depart daily. The shipping business was greatly stimulated and increased by the war. Then Hawaii has neither lumber nor coal and is without mineral. There is building stone, but brick, lime and cement are all imported. In '48-9 and the early 50's stone, but brick, lime and cement are all imported. In '48-9 and the early 50's flour and potatoes were shipped to California, but now all flour and some potatoes are brought from the coast. Principal exports aside from sugar are rice, coffee and bananas.

ED TOWSE, President Hawaiian Commission, Greater America Exposition, 1893.

er America Exposition, 1899.

The old proverb, "While there's life there's hope," gains a good deal of force from these brief sketches of men who triumphantly survived almost every form of accident:

every form of accident:

A few months ago died Thomas
Rushton of Walkden, Lancashire, England. Most of his life was spent in hespitals consequent on his many mishaps.
When five years old he fractured both
thighs, and before he had fairly recovered he fell down stairs and sustained
a double fracture. Thenceforward his
life was one long series of misfortunes,
for besides breaking both legs twentyfour times, he sustained many other injuries and underwent countless operations.

tions.

A short time ago the "Lancet" mentioned the case of a man who had fractured his limbs six times, and on each occasion the accident occurred on the same date—namely, August 26. Before he was 16 he had met with five such mishaps, so he resolved for the future always to remain at home on the fatal 28th. It chanced, however, that twanty-three years later, forgetting his resolution, he went to work en the unlucky day, and on his return slipped down and broke his leg.