

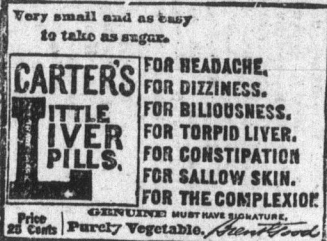
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NATIONALIZING RAILWAYS.

Minister Explains Why Mexico Has Taken Big Stride Forward.

Mexico City, Dec. 17.—Minister of Finance Limantour, in a remarkable speech to Congress Saturday, detailed the reasons which prompted the Mexican Government to consummate the great railroad merger by which it comes into possession of two great trunk lines of the country, with thousands of miles of subsidiary lines. With the control of the National and the Central roads and dependent lines, the Government practically owns all of the big operating lines in the republic.

The Minister summed up his argument as follows: "There are three main arguments for the incorporation of the two great systems of the National and the Central. First, to avoid friction between the two different corporations when the two are competing lines, or when one of them fears being antagonized by a concert in which Government holds a controlling interest; and, secondly, to avoid the absorption of properties not controlled by the Government of the United States; and, thirdly, the prospect of realizing considerable economies through the consolidation of all the great railways under a single management."

The speech throughout its delivery was frequently applauded. There seemed to be an overwhelming sentiment in favor of the ideas advanced by Minister Limantour.



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A GREAT ASSIZE COURT

VIVID PICTURE OF THE JUDGMENT SEAT OF CHRIST.

TRUMPET CALL TO SINNERS

Appeal to Those Who Are Forgetful of Their Accountability to Get Ready to Appear Before God the Father When He Sitteth As a Judge in the Last Day—The Divine Code Transgressed By All.

Entered according to Act of Parliament of Canada, in the year 1906, by Frederick Dyer, Toronto, at the Dept. of Agriculture, Ottawa.

Los Angeles, Cal., Dec. 16.—This sermon, which presents a vivid picture of the great assize, is a trumpet call to those who are living in sin and who are forgetful of their accountability. The text is Romans xiv, 10, "We shall all stand before the judgment seat of Christ."

What is the matter? Why, heaven is deserted. A place of many mansions, are there no inhabitants here? Is there not one face to greet me? Are there no angels or archangels or seraphim or cherubim around? Are there no inmates for the thousands and millions of white palaces lining the golden boulevards? Is there no growing in the green pastures by the side of the still waters? Is there no child's foot to patter down yonder hallways or to make the streets echo with joyous laughter? Is there no sweet voice to sing in yonder choir loft? Where are the denizens of the celestial mansions? I step from one deserted street into another, but I hear not the rumble of one chariot wheel, or the note of harp, or the swell of one chorus, or the echo of one whisper. What is the cause of all this?

Amazement upon amazement seizes me as I in imagination wander through the silent streets of paradise. But, as I keep on in my search for some celestial inhabitant, suddenly, off in the distance, I see an angel hurrying along. I call out at the top of my voice: "Ho, angel! Whither art thou going? What is the matter? Where are thy associates and the redeemed of heaven? Cannot I go with thee?" With that the angel stops and says: "Yes, friend, thou shalt come. I am going to meet the assembled hosts of all time at the judgment seat of Christ. All the celestial inhabitants have already assembled there. Even now the multitude of earth are on the way. Do you not hear that bugle blast? That is the call of the archangel's trumpet. See the crowds there pressing toward one great centre. These immortals have already answered the summons. The judgment seat of Christ! Hear ye not the call? Come to the judgment seat of Christ! We shall all stand before that divine tribunal."

Court has convened. The divine tribunal, I suppose, must be like any other court. Here sits God the Father as the judge. The Bible again and again declares him to be such. What says the book of Hebrews? "Ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the assembly and church of the firstborn, which are written in heaven, and to God, the Judge of all." Yes, God the Father is the Judge of all. Here, about that judgment seat, are the angels who appear unto Abraham and Jacob and Elijah and Gideon and Joshua and David and Mary and Peter and John. All are here. Then, to the right of this throne, stands the Judge, after all is ready, summons his angelic messengers and says: "Bring in those who are to be tried for their past lives. Bring them all in. The winged messengers fly swifter than the winds to the farthestmost parts of space, crying the one sentence: 'The judgment! the judgment! Come to judgment! Come to judgment!'"

We can have only an inadequate conception of that scene. We have no guide to its solemn proceedings but the scenes of judgment courts on earth. Infinitely greater that must be than our courts, but I can imagine that there are characteristics identical in both. Let us consider those that we may realize something of the majesty and grandeur of that universal assize.

My text, in the first place, has a legal ring. By that I mean this question of the judgment seat of Christ is not a matter of haphazard chance. Everything there is done according to the divine order. No man is above the law, no man below the law, no man independent of the law. The divine law reaches out everywhere, places its sentinels on guard and says to judge and defendant alike: "I am master here. We shall all stand before the judgment seat of Christ."

Now comes the practical question, "What is the law of God, or the spiritual law, which must not be broken?" The law in the human sense is exactly as it is in the human sense. "It is," according to the lexicographer, "the rule established in a community or state for the guidance and control of the inhabitants, a rule of civil conduct prescribed by the supreme power in a state, commanding what is right and prohibiting what is wrong." In other words, it is a rule established for the protection of all, restraining the wrongdoer and providing penalties for those who violate it. It says, "Another cannot trample upon your rights; neither are you allowed to trample upon another's rights." "Thou shalt" and "Thou shalt not" are its two commands.

Let me illustrate. Do you see that long line of carriages filled with men being driven up to the prison doors? "Yes," you answer, "Who are these men?" They belong to the chain gang. Those men have been guilty of misdemeanors, and by the state laws they are sent to work on the public roads. If a man steals anything of value less than \$50, that crime is classed as a

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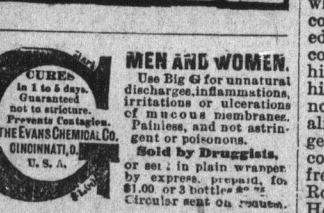
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misdemeanor. That young fellow you see sitting there with a big iron ball riveted to his ankle stole a bicycle, and that other man was arrested for assault. The law of the land says, "Thou shalt not steal, and thou shalt not strike thy neighbor." Do you see that long row of cells with iron gratings for doors? This is not an insane asylum, yet here we find men caged like wild beasts. Why is this? I will tell you. That man there is a burglar. That man yonder is a highwayman. That man still farther on is a kidnapper. He stole a little child and demanded ransom of \$25,000 from the parents before he would give the child up. The criminal law says, "Thou shalt not steal. Thou shalt not demand the traveler's money at the point of the pistol. Thou shalt not steal thy neighbor's child." Do you see the death instrument being erected within yonder walls? Do you see those solemn faced men ascending to witness an execution? Why are they going to kill that man? Because the law says, "Thou shalt not kill," and that murderer in cold blood shot down a woman. He called her to the door of her home and asked for money, and because she would not give it to him he shot her down as though she had been a



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mad dog. By the old Mosaic law he must forfeit his life for that life. "Law is a rule of civil conduct prescribed by the supreme power in a state commanding what is right and prohibiting what is wrong." The divine code is built up like every human code. If you obey it, you are free; if you disobey it, you are punished. "What saith the law?" are the words which Christ asked of the Pharisee. "What saith the law?" are the words my text utters to us to-day. We shall all, according to the divine law, stand before the judgment seat of Christ. We shall answer for our violation of the law at the judgment seat of Christ.

Now, the Bible says, we all have broken the divine statutes or transgressed the divine code. In Romans we read, "As it is written, there is none righteous; no, not one." Let us turn to the Mosaic law and find out if this is a fact. First commandment reads, "Thou shalt have no other gods before me." Have you any other gods which you worship besides the true God? Do you worship the god of lust and of sensuality? How about that commandment, "Remember the Sabbath day to keep it holy?" Is your Sabbath day a holy day? How about that commandment, "Thou shalt not covet thy neighbor's house?" How about that commandment, "Thou shalt not bear false witness against thy neighbor?" Have you ever slandered your neighbor? How about the Golden Rule? "Do unto others as you would have them do unto you?" How is it with your record? Was not Paul right when he said, "There is none that understandeth; there is none that seeketh after God. They are all gone out of their way. They are together become unprofitable. There is none that doeth good; no, not one." "We have transgressions must we be changed. Whosoever shall keep the whole law and yet offend in one, he is guilty of all." My God and my Lord, what shall we do with our sinful records? All have been breakers of the divine statutes.

But there is still another fact to which I wish to call your attention. The judgment seat of Christ is the court of last appeal. In other words, the supreme court. It is a court which when once passes judgment that decision can never be changed. It will remain forever and forever. Its dictates must be carried out. When hope of acquittal from that spiritual court is gone, all hope is gone.

But as I again sound forth the solemn words of my text, "We shall all stand before the judgment seat of Christ," I emphasize still another fact. Not only shall we all then be judged according to the evidence, but all the assembled hosts who shall meet us at this bar of unerring justice. This assertion of the divine court is exactly the same as of the temporal court. In order to appreciate that what I say is true, let us assume that you are a frequenter of the courts of law. A murder trial is on. This district attorney has hunted up every incident of the defendant's life. So on the great day of the judgment seat of Christ we must face all the evidences of the evil deeds of our past lives. We must face all those people whom we have wronged and led astray. They will all arise. They shall all confront us. They will all point the condemnatory fingers at us. They will say, "There he is. There is the man who led me into the paths of sin." Oh, the unutterable horror of it! We shall all face our accusing witnesses at the judgment seat of Christ. We shall all face the evidences of our evil lives.

Now as we all must stand before this spiritual tribunal, let us best our doom, do you not believe we should prepare for this trial just as soon as we can, and do you not also believe we should get the very best advocate we can to plead our cause? "Yes," you answer, "My record is as black. Who can plead for me, and who would if he could? I must plead guilty. For me there is no hope." Yes, my friend, there is hope. Will you let me tell you? I want you to know that you can have the greatest of all advocates to plead your cause. And before the judgment seat of Christ you can have the best of all defenses. Turn first to the second chapter of the first epistle of John. "And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous." What does that mean? Why, it means, no matter how far a prodigal may go astray, no matter what sin or crime he may commit, if that man will only throw himself upon Christ's mercy, Christ will plead his cause before the judgment seat of heaven. Oh, the news, the glorious news! When we go before that judgment seat we need not go friendless. Christ will be by our side. There Christ will see that we get mercy and pardon.

"But," you say, "what is the good of my getting a good advocate when I know I am guilty? He may plead for mitigation of punishment, but I must be condemned. As you have said, that is to be a righteous court, and in a righteous court there is no sin which will not throw himself upon Christ's mercy. Christ will plead his cause before the judgment seat of heaven. Oh, the news, the glorious news! When we go before that judgment seat we need not go friendless. Christ will be by our side. There Christ will see that we get mercy and pardon."

himself, the attorney advocate, has suffered death on account of his clients' crimes. Oh, will you not believe it? Will you not reach out and say: "Lord Jesus, be thou my advocate! Be thou my defender! Be thou my Saviour even at the bar of eternal justice!" Why not take him as our advocate and turn from our sins now? Could there be any better time to call him to our side?

There is a beautiful story told of the conversion of a poor degenerate outcast in one of our penitentiaries. For many years this woman had been incarcerated, but the keepers could do nothing with her. She would not work. When she was punished, she would take it in a sullen silence or with awful, bloodcurdling blasphemy. For the most part she was kept in solitary confinement in a dark cell, but one Sunday evening about 5 o'clock she was taken to the vesper prayers. While she sat all bent up in her seat she suddenly looked up. The sun had come through one of the western windows, and like a burning fire, it lighted up five small words which were written over the prison altar: "Go and sin no more." This degenerate woman looked at these words. They gave her hope. She saw the whole past of her wicked life blot out and the future in her own hands to retrieve the past by God's help. Then she whispered: "Are those words for me? Go and sin no more! Are they for me?" When the service was ended she sat as if entranced, and when the keeper bade her rise she answered quietly and gently: "Yes, I will go. I do not want to see anything but these words, 'Go and sin no more.' Yes, I will go; I will go." Those words changed her heart. From being the worst criminal in the penitentiary she became the gentlest and the best. She lived thenceforth a Christian life and did a Christian death. Oh, my friends, over the judgment seat of Christ to-day can you not read the words, "Go and sin no more?" Can you not see Christ, the Advocate, reaching out toward you to save you and redeem you? Will you take him as your advocate? With his help, will you promise here and now to give up sin? Christ needs no more than that pledge, which he will help us to keep. The past forgiven through him, the future spent in his spirit and in his service, we may without fear appear before the judgment seat of Christ.

SETTLED FOR \$490.

Witness Says Insurance Company Took Advantage of Baker.
Toronto, Dec. 20.—That George Baker, the eldest of the three children who died in the fire which destroyed the home of Mr. and Mrs. George Baker, at 3 Buller avenue, came to his death by suffocation, was the finding of the jury empaneled by Coroner Graham.

George E. Coatsworth, bookkeeper for W. Williamson, who employs Mr. Baker, stated that Baker had assigned the policy of insurance on his home for \$1,000 in the New York Underwriters' Insurance Co., to the representative of the company, for \$490. The witness declared that he considered the damage to Baker's house amounted to \$600 at the least, and as Baker is indebted to W. Williamson to the extent of over \$200, he did not consider that Mr. Baker had been fairly dealt with.

Baker could give no clear account of what had transpired with the insurance man. All he knew was that he signed a paper without reading it, and the representative of the company said he would be paid \$490. Mr. Coatsworth, on being recalled, declared that Baker was not in a fit condition to transact business at the time when he was seen by the insurance agent, and the company had been asked to arrange with Rev. Baines Reed and the man and Mr. Williamson for the amount of the \$490 to be paid Baker, but they declined to negotiate with anybody but Baker.

Several hundred dollars' worth of material had been spent on the house by Baker, to say nothing of his labor.

WILL OBEY MANDATE.

Premier Roblin Says Manitoba Government Will Construct Long Distance Telephone Lines At Once.

Winnipeg, Dec. 20.—Premier Roblin said in an interview yesterday, that he considered the vote on the telephone question to be sufficiently favorable to justify the Government in proceeding at once with the construction of long-distance lines. "The policy of Government," said Mr. Roblin, "is settled and fixed unalterably by Tuesday's vote, and we consider it our duty to obey the mandate of the people."

The returns from the rural municipalities on the vote of the telephone bylaw have, on account of the condition of the roads, been coming in very slowly. Eighty-seven municipalities, heard from last night, show the bylaw was carried in fifty-five by large majorities. Many of the rural districts polled heavily against the bylaw, principally through the belief that as they had no phones and did not want them it would mean increased taxation.

In nearly all large towns except Portage la Prairie the bylaw carried.

IMPLEMENT MEN PETITION.

Ask U. S. Government to Curb Iron and Steel Combine.

Chicago, Dec. 20.—Several farming machinery companies have declared their intention to fight prices and methods of the alleged iron and steel combine of the United States. A petition appealing to President Roosevelt and Congress to aid them in their efforts was drafted, calling on the Government to curb the power of the "trust," and to make some new tariff provision which will break up the injurious combine. It has been signed by prominent implement manufacturers throughout the country.

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