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NO RASH CHANGES.

To-day in the streets of Montreal you meet on every hand men with very long faces. I do not know whether their anxiety is absolutely genuine, or whether it is put on. Perhaps it is genuine, and perhaps it is put on also. These people say to you, "If the Liberals get into power, and very probably they will next time, they are going to abolish pro-tection, and by abolishing protection they are going to create a panic, a certain disturbance of values that will bring on a financial crisis." Now, sir, if that reasoning means anything it would simply mean this: That reform would be forever impossible, and that if it be the misfortune of a country to be saddled with a vicious system-I do not care of what kind, economic, political or any other-then nobody should dare to touch that system, because the process of reform would cause some displacement of interests. (Cheers.) But, gentlemen. there is a way, and a way of reform. There is, I say, a way, and a way of reforming, and as I told you a moment ago, I am here speaking on behalf of the Liberal party. I told you that I and all my friends were Liberals of the English school, and we are willing to go for precedence to the old land, which has pas through that ordeal before us. In 1846 Sir Robert Peel carried England over from protection to free trade, and he did it by a gradual process which avoided all disturbances of values and which voided all financial crises. That is a ecedent which, good for England, is od for Canada, and which ought to be I more sensible for Canada to adopt n it was for England, because the ined are not so great in Canada to-day bey were in England then. (Cheers.) the step was a much longer one the step would be here. The step rland was all the way from protecfree trade, whereas we propose ada to go from protection to give ue tariff. Under such circumthe duty is plain for the Liberal (Cheers.) Upon the question of there can be no compromise. here against protection and in stoms tariff, based upon the of revenue and nothing else. at is a position well under-I believe that under such a arties, all classes and all infarmers, the manufacturers and the shippers of pronow exactly where they I be in a better position to

Y EXPLODED.

aurier at Montreal.

han they are under the

Bright's Disease is In nger Holds Good. an., Jan. 26.-The oldmedical men that as incurable has been atisfaction of all the rt of Canada. Arthur wn farmer living near ked by the disease in of 1895 He was prostrated ing the whole of the following He and his friends were con hat he would not live through ummer, but today he is alive ty, and working like a naile p for the time he lost while nappy change is due to Dodd's ills, the only sure cure for any

ss Johnes. I may be mistaken "You are usually misr. De Lancey, when you

sam. It cures Hoarseness, Coughs, Colds, Bronchitis

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EVOND DISPUTE. o better, safer or more pleas nedy made than Hagyard's

# Whiskard The Great Booth.

The Founder of the Salvation Army Arrives in a Blinding Storm-The Story of the Army-Sly Thrusts at American Ways-What the Consecration of a Boy Led To-Enthusiastic Reception-An Official Welcome to London.

General Booth arrived in London on Saturday night. He came in the teeth of a biting gale that did its best apparently to compel the illustrious leader of the Salvation Army to forego his visit to the Forest City. It was originally intended that the general and party should arrive at 5:40 p.m. on the train from St. Marys. The train arrived sharp on time, and a large and very much disappointed crowd learned that the line between St. Marys and Stratford was snowed up and that the general would have to go around by way of Woodstock, and would arrive on the Pacific express at 6:50, schedule time, or later, if the storm continued to increase. The storm did continue to increase until at 6:50 the swirling snow was so dense that wayfarers could hardly see across the street. About this time the army, headed by a full band, the members carrying flaring torches and flags, emerged from the citadel on Clarence street, and headed south. The band played its liveliest, and the soldiers sang their heartiest although the night was one calculated to make the strongest hold their breath.

WAITING FOR THE TRAIN. Arrived at the station, the army found a crowd of several hundred in waiting. They stood around on the snow-covered platform, the children playing tag around the little mountains of snow that had been reared there, and pushing one another into them. The waiting-rooms were crowded, and every time an engine bell was heard his gold eyeglasses that dangle from a gold a stampede was made for the doct. chain. He is a man of great nervous This continued until 7:30, the band at energy and force. He has a long, fleshy short intervals playing selections as nearly in tune as the frosty atmosphere and the drifting snow would permit. The bandsmen one by one brought their instruments in to the fire to thaw them out, and the blue-bonneted lassies made their way to the ladies' waiting room to get warm. Meanwhile the crowd on the platform continued to increase, and apparently so did the storm. It did its best to provide a cool reception for the general, but Salvation arder was apparently impervious to a January storm. At 7:45 it became known that the train that the general was to arrive by had met with a slight accident at Ingersoll through the bursting of a pipe, and would not arrive for probably half an hour. At last one of the numerous lookouts shouted "HERE SHE COMES!"

and the headlight of the engine emerged from the vista of yard lights and loomed up dimly through the snow. The band played its loudest and the soldiers fired several vocal volleys, the civilians cheered, is concluding a series of 570 meetings the children waved their flags, the torches which have been held all over the contihobbed hither and thither in the crowd, and all made a rush to the general's coach to get a glimpse of the visitor. The wind played gleefully with the general's God had done for them or what they were patriarchal heard, as he stepped from the carriage, and whistled shrilly as it tossed and snapped and whipped the army flag around the staff. One of the first to grasp the general's hand was Mayor Little, who, with City Clerk Kingston and Alderman Geo. W. Armstrong, was present to wel-Then there was Mr. Thomas Mc-Cormick, whose guest the general will be during his stay. Mr. Mo-Cormick had a carriage in waiting, and aft er a few brief greetings with the army offi cers, the general entered the carriage and drove off amid more music, more cheers and more volleys.

THE VISITING PARTY. M ajor Malan, the general's private secre stary; Col. Lawlie, A.D.C.; Capt. Tayl or, of the War Cry staff, London, England, and Brigadier Margetts, of this city, comp sed the party that arrived with the gener al. Commandant Booth and his A. D. ( ., Brigadier Holland, returned to l'oronto on Friday to attend to be isiness which had accumulated during ; their absence, and did wot arrive until sarly Sunday morning. Mr. Samuel Grigg and Mr. C. R. Sayer, secretary of the Y. M. C. A., were at the station. The various members of the visiting party are the gue sts of the regular army officers of this city y and with private friends.

A ser vice of welcome was held at the Citadel on Saturday night, at which Col. Lawlie 1 vas the presiding spirit. Owing to the fati gue of travel and the strain of speaking, the general did not take part. At 10:30 on Sunday morning the general led a pub lic holiness meeting at the Citadel. The place was crowded to the doors.

meet ing at the Opera House. Every galle ry, every box, and the stage itself, was i illed to overflowing. While walting for the general Miss O'Keefe sang "Ave Marie" very sweetly. The orchestra, under Mr. Fred L. Evans, accompanied. At 3 c 'clock the soldiers of the army arrived, and were given seats that had been held f or them on the platform. The general, a companied by his son, Commandant Ballin zton Booth, Col. Lawlie, Major Malan Capt. Taylor, Brigadier Margetts, Brigad ier Holland, Mr. W. R. Hobbs, Wm. Bowms n and C. R. Sayer emerged from the west wings. They were greeted by a very vigorou s "volley" as they took their seats. I had that did not call me a fool, that did A great many ladies, beside army lassies, not condemn me; and not a friend with the were or the platform. Mrs. (Hon.) David Mills or cupied one of the seats. Mr. T. R. Parker, Mr. John Cameron and Mr.

Samuel Grigg were also present. To th a chairman, Mr. Wm. Bowman, fell rhe tas k of intoducing the general. He teferred among other things to the timesome 40 odd years ago-when he was William the elder, and the general was William the younger, in the ranks of the local pre achers of the same church.

GENERAL BOOTH. The ge neral was very favorably received, and as he proceeded to speak it was noticed that his voice was low and apparently wo rn with talking. Evidently with an uncer scious desire not to increase the strain a ny more than necessary the became calm and hushed. audience The quiet remained throughout the whole I ength of his address except when the listeners became so worked up that th e Salvationists felt constrained to fire a volle y, and the sympathizers to applaud. Theere was a touch of irony in some of the gen eral's velvet-like thrusts at ways that are American. The church-going populace a ume in for a sly drive, which the general half apologized for, and then with church usage or whether it was not.

For the second time during his busy life | general's life, and necessarily the life of the army. It was told with an earnestness that carried conviction, and without any self-boasting. It was touching at times to hear the gray-headed and gray-bearded man refer in loving terms to his glorified wife, and the part she took in the work of his life. He told of an uphill struggle against sin, and of his fight against the prejudices of his fellow mortals who could not see as he did. He explained the devices of the army and their origin; how they were meant to reach the unchurched masses for whom the orthodox mode of conversion had no attraction. Then he told of the army's magnificent work all the world over, and lastly he followed the career of each of his eight children, who are now at the heads of all the prominent army branches throughout the world. Then he drew the moral and drove it home with forceful eloquence as he leaned over the pulpit, and, with one hand raised to heaven, said:

"There is the cutcome of my life of consecration. Has it been thrown away?" A PEN PICTURE.

The general is of striking personality. He is tall and wiry, and his favorite posture in speaking is apparently that of placing his hands behind his back and emphasizing each word with a nod of his massive leonine head. Then he will raise both hands and run them nervously through his long hair. Perhaps he is a trifle bent at the shoulders. Tall men often are, especially when they get to be 65 years old. His hair was once black. Now it is gray and projects in a long foretop brushed to the right. He fiddles occasionally with and prominent nose. It droops. With his long gray patriarchal beard it gives him the look of some scriptural patriarch. He wears a military coat with gold epaulets, frogged and richly braided with black silk. On the collar are the gold "S" and the device of the Salvation Army: "Blood and Fire," with the crown at the top. These are embroidered on red velvet lozenges. The general wore a red cassock waistcoat of smooth military cloth, buttoned under the arm, as priests' waistcoats are. It is embroidered in yellow silk, with the Salvation Army insignia very handsomely THE ARMY'S HISTORY.

While casting about for a subject the general said that his audience generally liked to hear something about the army, supposing very naturally that he was very familiar with the theme. The general admitted that he was well used to it, and also somewhat tired of it. This will not be wondered at when it is known that the general of the army and what God had done for him might lead those present to ask what doing for God. It was 29 years ago since the army was commenced in the East End of London. But he could not help but think that the work commenced 50 years ago, when he first sought forgiveness of his sins. That was when he was a wayward boy of 15, driven to church and going through an empty form of religion. With the assurance of his own salvation came the deep desire to help others. A sickness followed his conversion, and he was brought to the brink of the river. On that sick bed he formulated plans for spending the balance of his life in the service of his Master. He labored among the sick and the dying and in the darkest spots of his native town. Then the general spoke of the awful consequences of sin, and more especially directed his remarks to the young men. He told of what a wonderful teacher the Holy Ghost of the difficulties that oppressed his father's family; how his father had spent the fore part of his life in making a fortune and the latter part in losing it. Then he the support of the family fell upon the on earth, and of joy in heaven. general. Despite the difficulties in his way he ultimately became a minister. He longed to be set free from all other interests except that of saving souls. He longed to have no other business but the lily in singing: business of winning a rebel world back to

its Maker. A LITTLE IRONY.

Naturally he became a minister, and then he feared that there were two worlds -a church world and a worldly world, and the church world seemed to be very ignorant of the worldly world and the worldly

AT THE OPERA HOUSE. world seemed to be very ignorant of the It was it case of "standing room only" other world. It was it case of "standing room only" other world. 'nearly everybody belongs to the church, and nearly everybody belongs to the world. (Laughter.) That was a slip," added the general half apologetically. will please take it back. But nevertheless it was true. (Renewed laughter.)

"My heart went strangely out to the outside world," continued the general," and to the poor wretches that were outside. was driven out after a long struggle. broke out almost against my will, and went out into the world with a delicate wife and four little children. Before I had gone out into what seemed to me to be utter lank darkness-for there was not a friend exception perhaps of the members of my own family who did not forsake me for so doing-and yet before I was outside three or four weeks I was on the crest of one of the mightiest waves of salvation that ever was known in that part of the country.'

"As I went about the world in the bush of Australia, in India, in the States and in Canada-wherever Englishmen have wandered -some one will put out his hands and say, 'General, in such and such a town , my wife and my children were brought to God by the army, and we are going to next." The passage he thought was heaven.

Reverting once again to the period 29 years ago when he started the army in the East End of London, he pictured the dark side of great London town. "These people," said he, "shall be may clients, and this shall be my parish, and I shall give my life to thee. Within a mile of where I sat there were a million of people who never crossed the threshold of any church."

WHY THEY BEAT DRUMS. Then he told of the origin of the queer ways of the army. "Whatever seemed likely," said he, "to attract the masses I would use it, whether it was in harmony languingly said it was so anyway. The And out of this determination has sprung It was chastisement. The visit had one address was practically a portrayal of the all the peculiar methods of the Salvation effect—the Israelites wanted to return in a

those for whom the simple story of religion has no charm, and for whom the orthodox

organizations have no attraction." The Salvation Army grew out of long dreary toil. It was not an instant success. Some of our people have laid down their lives and have been slain for the testimony that they have borne their Saviour. Every sort of misrepresentation and slander has been used against us freely, and yet nevertheless we have fought our way through. Today what marvelous work do we see before us-acknowledged so on every hand by legislators, clergymen, politicians and humanitarians. GEN. BOOTH AND THE CHURCHES.

For fourteen long years there was no very remarkable movement in the army. They didn't know what to do, and for that matter the general said that he did not know what he was going to do tomorrow.
"People asked me what I was going to do
with my converts," said Gen. Booth, "and I said I would send them to the churches. But I found three difficulties in my way. "First, they would not go when I sent

"Secondly, they were not wanted when they went. "And thirdly, I wanted them myself."

(Laughter.) Then his followers forsook him and left him almost to a man. They proved to be thin-skinned and could not stand ridicule. But by that time he had converted two men, his own sons. One kept the door, another took the collection and the general himself held forth on the platform. Touching on the question of organization the general said that the army would soon go to pieces if run with the organization that some ministers advocated.

"Then," said the general, "people say General Booth is a Pope. 'Well,' I say, 'very well, you know what Pope means. Pope is only an abbreviation of papa. That means father.' General Booth is the father. (Applause.) Then they cry, 'What a tyrant! What a tyranny!' and ask us where we get the model of our government. The father and his children is the form of our government. The children do not rule (except in some parts of the United States and Canada, London of course excepted.) (Laughter.) But the father rules the children. If you want a model go to the patriarchs of old and their "What has been done? Twenty-nine

years is not a very long time in the history of religious organizations. Look at the bodies around about us; how far with our people when they make mistakes and go wrong, and don't come out perfect all at once. Have patience with us and we shall, perhaps be as clever as you are when we are as old as you." (Laughter and applause.) TO CONQUER JAPAN.

Our flag today is flying in 42 different countries and colonies. And since that calculation we have entered Java and Spain. Our soldiers and officers have just landed on Gibraltar, and they are on their way to Malta and Iceland. Canada has furnished one of the first officers for the latter place. And we are on our way to Japan, and shall soon, I hope, be there. And when that terrible war with China is finished we shall take up the cudgels there, and though China gives in we shall never give in. (Applause.) Four thousand societies have been formed, led by nearly 11,000 separate officers. We have 27 newspapers in fifteen different languages, and with a circulation of 1,000, 000 copies a week, placing us at the head of the combined circulation of all the religious papers of the world. What does it mean? It means an organization combined together for the purpose of dealing with the poor, and the neglected, and the outcast classes of society. And then we have the recent social outcome which is going to enable us, I have no doubt, to be the protectors of men and women who are in the depths of temporal distress."

"There is the outcome of my life, of my consecration. There it is. That is what I have done with my life. What do you think of it? Has it been thrown away? Look at me. Think of my beginning. want to bring it to bear upon yourself."

Then the general referred in loving terms of his deceased wife. "My beloved, my beautiful, my glorified wife," was the way he spoke of her. He followed the career of each of his eight children, who are was. Coming closer to himself he spoke directing the movements of the army, scattered all o'er the world. That was his life's work, commenced when a boy of 15. He asked them to place their life on the altar of consecration, to eachew selfishness. died just after accepting salvation, and and they would be a source of gratification

Major Malan, a native of Italy, and the general's private secretary, sang a very pretty solo in French. The chorus was interpreted and the audience joined heart-

"Jesus, I come to thee,
I am seeking salvation;
All else I will forsake, Thou only can save me."

After an earnest prayer by Ballington Booth the great gathering dispersed. The Evening Meeting. The meeting in the Opera House at night

was supposed to start at 7 o'clock. Almost an hour before that the soldiers and citizens were making their way to the building, and when the doors were thrown open there was a big rush for seats. It lasted until the seating capacity was ex-haused and long after. People sat in the aisles, on the arm-rests of seats, while hundreds were compelled to stand. The band and the soldiers were seated on the stage, and the arrival of Gen. Booth and his staff was patiently awaited. When they did appear a volley was fired, and the characteristic shots made the walls ring. Then Commandant Herbert Booth called upon the army and audience to sing hymn No. 33, which runs thus: Oh, turn ye! Oh turn ye! for why will ye

When God, in his mercy, is drawing so nigh Capt. Malan, in sweet voice, followed with a verse of "Life's morn will soon be waning," and Brigadier Holland and Col. Lawlie offered fervent prayers. The singing was accompanied by Commandant Booth on his concertina. THE GENERAL'S ADDRESS.

The general, before announcing his subject, stated that he was going to forget he was a Salvationist while speaking. want you for Christ and for God and for truth and righteousness," he said, "and I want your souls for this world and the peculiarly appropriate was, "How long halt ye between two opinions?" found in I. Kings, xviii., 21. The general first told of how the people of Israel had abandoned God. They were a backslidden nation and had given God up to revert to the practices of the basest kind of idolatry. Elijah appeared to Israel's king and made so startling revelations. Israel suffered

A TERRIBLE EXPERIENCE as a result of the actions of its people. They were visited with famine, fever, disease, and the men, women and cattle died away. "Some people would call that punishment," said the general, "but it isn't. Punishment is saved for the world to come.

Army—our drums, our banners and our peculiar uniforms, and other paraphernalia of the Salvation Army—simply to attract opinion, was going to be damned. They are

ALWAYS 'COMING.' Talk to them about death and hell, and they don't like it. They want to be spoken to about God and heaven. They do not

want to be troubled. "But, young men and young oman! You may see no signs of this woman! struggle that is coming. It may be going gaily with you now and perhaps many others. You see no signs. Things continue well. The sea of life may be clear and glassy, but far away yonder, if you only listen, you will hear the distant rumblings of thunder, and if you do not fly away to Jesus' side, that storm will burst upon your poor unprotected brow and sweep you away to hopeless despair. How long will you

TRIFLE WITH MERCY ? How long will you play with omnipotence? If Christ came down and asked how many souls you had led to Christ you would not be able to make out a catalogue. If the Lord be God, that settles it ! If this Christ be Christ and he died for us, and heaven is heaven, and hell is hell, then follow him. If money is God, if fashion is God, if amusement is God, then throw him overboard."

General Booth then likened the little oird hopping in a tree to some men. "You don't know where they are," he said. One day they are warm in religion, another day they are very cold. They keep hopping and hopping until they finally

never to hop out again. Everybody get saved tonight. If you do not settle the controversy now do so before the clock strikes 12. Do not sleep in uncertainty. Oh, the indefiniteness of religion of the present day. How few there are who when asked if they are saved can say, 'Thank God, I am. I am no indefinite person; I am no milk and water person; I want to be all for God.' "

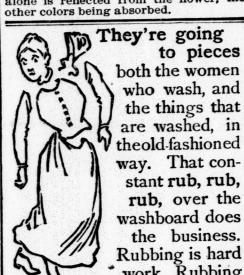
The general remembered how when s boy with others he used to go to the River Thames in London, Eng. Some of them would walk down and put their toes in, then withdraw and complain about the water being cold. Others would go and plunge right in, and, on rising above the surface, remark how delicious it was. With religion and some people it was just the same,

THE DIVIDING LINE. "There is a line," continued Gen. Booth. "On one side is heaven, happiness, honor; on the other hell, misery and shame. Have you crossed it? Now for three closing thoughte:

"1. You may be so near that you can almost hear the music. You can come very near and never get across it. "2. The nearer you come to that line the deeper will be your despair in the world to

come. "3. No one here can tell how far their salvation, their destiny, is going to depend on the decision they arrive at tonight."

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