

## The Evangelists.

The Campaign Closed With Two Crowded Services.

(I. C. M.)

With yesterday's meetings the Evangelistic campaign which has been on for the last five weeks closed, and it is gratifying to know that great success has attended it, and that much good has been accomplished.

We attended the afternoon meeting and learned a few things about the Evangelists which we were desirous of knowing so that we might pass them on to our readers before we lay aside our pen—or rather our pencil. Mr. Demarest is a gentleman about thirty-four years of age, and was born and raised in Louisville, Kentucky, U. S. A. His father was a minister of the Presbyterian Church of that place. When Mr. Demarest was ten years of age his father died, and nine years afterward his mother died also. His mother intended her son to follow in the steps of his father, and take up the same high calling, but he did not feel called in that direction.

From his mother he inherited the taste for music, and having received a good training in this art he found plenty to do as organist and choir-master. In business life he was interested in large insurance concerns, and only gave up that work for the purpose of accompanying his wife in her evangelistic tours around the world; and, being a good singer, and having given himself up fully to evangelism, he has thus found the right sphere in which to exercise his talents.

Our readers are already aware of who Mrs. Demarest is, hence it is not necessary to say anything further, but we might add that she is a lady of about twenty-eight years of age, and was married some two or three years ago.

Among the various things that were mentioned yesterday afternoon that which impressed us as being of the most importance was the reference to the practice of family worship. The Evangelist spoke briefly upon this, towards the close of the meeting, and then read a card upon which was printed a pledge enjoining the daily observance of this Christian duty. We did not find out how many cards were signed, but we wondered what percentage of the families there represented was neglecting family prayer. True it is that some families neglect this duty, but surely there cannot be a great many. The great Roman Catholic Church teaches, enforces and practices the duty of family worship. The great Episcopal Church also does the same, and our knowledge of the non-conformist churches assures us that family worship is expected from its membership.

Of all the movements which make the family circle a heaven, none surpass those moments devoted to family prayer. A home without family prayer is not at its best, nor can it be. The reading of the family Bible, or the hymn book, or the prayer book, or the breviary, or the Psalter, in the home with the children and loved ones around, has had a lot to do with developing a strong national Christian character, hence it is to be hoped that the duty is not being neglected, nor its benefits forgotten. Who that has led his children in the Lord's Prayer is not the better of it? Who that has led them in the Apostle's Creed is not the better of it? Who that reads daily in his home the Scriptures, and is not the stronger of having done so? These are some of the things that make family life dear, and the more they are observed the deeper will our devotions become.

From the morning paper we learn that the evening service was a good one, and that the same deep feeling of concern and conviction which has been manifested throughout all the campaign was upon the people. The

discourse was one of the best of the series, and until the last minute the people were absorbed in the appeal of the Evangelist.

Before delivering the address the details of the work of the campaign were given, and from these we learn that over one thousand persons have been directly influenced by the labors of the Evangelists. This is a good showing, but we take a wider view than this, and say that thousands in the city and outside of it, have felt the influences of these meetings, and that long after the campaign is over they will continue to bring forth good fruit.

To-night an organ recital will be given by Mr. Demarest at Cochrane Street Church from 8 o'clock to 9, and afterwards both Mr. and Mrs. Demarest will give a reception to all who wish to call upon them. We feel sure that a large number of friends of all classes of people will avail of this opportunity of shaking hands with the Evangelists and of wishing them good-bye.

## Induction of Rev. D. B. Ashford.

Rev. Dudley B. Ashford was inducted as pastor of the Queen's Road Congregational Church yesterday morning by Revs. Dr. Cowperthwaite, T. B. Darby and J. Wilson. A large congregation assembled at the evening worship when the pulpit was occupied by the new pastor, who preached the sermon, taking as his text, "Son, remember," dealing for a short time with the return of the boys. Throughout the length of his interesting sermon the entire congregation listened with closest attention and all were sorry when it was eventually brought to a close. The new pastor is undoubtedly popular with the congregation and that he will continue to enjoy this is the Telegram's wish.

ST. JOHN'S CHORAL SOCIETY—Rehearsal of "Mozart's 12th Mass" and others numbers, Presbyterian Hall, at 8 o'clock to-night. A full attendance is requested.—Feb 10, 11

## Hockey League Annual.

The annual meeting of the Hockey League was held Saturday night at the office of the President, Mr. W. J. Higgins, K.C. Members of the different teams were present. The financial report was adopted, and the election of officers then took place. Messrs. W. J. Higgins and J. M. Tobin, as President and Secretary, respectively, were re-elected. It was decided that six men teams be the rule of the season, unless after the first round, the majority of members vote against it. It is hoped to play the opening game in a few weeks. The first round will be:

Victorians vs. Felidians.  
Terra Novas vs. Victorians.  
Felidians vs. Terra Novas.

The following amendments were also decided on:—

I. Unanimously decided as follows that no men penalized during a game may be replaced for any portion of their penalty period.

II. That players must not be changed whilst play is in progress.

III. That the game consist of three periods of twenty minutes each, with five minutes interval between periods. Fifty dollars were voted to the Ricketts Educational Fund.

## Express Passengers.

S. S. Kyle arrived at Port aux Basques at 7.30 yesterday morning, with the following passengers:—J. B. Nathan, M. Blanche, J. M. Avery, G. and Mrs. Davis, H. Carter, J. Willis, F. F. Ford, J. A. Kennedy, A. Mason, Dr. C. McDonald, A. Shears, P. and Mrs. Farrell, J. Ross, Mrs. Alderice, F. Taylor.

## Be Comforted.

The joy bells from the towers rang  
Out o'er the harbours gladdened wave;  
From every hill sweet echoes rang  
A welcome to our soldiers brave.

Far out upon the deep is borne  
Their joyous burst of melody—  
The night breeze, ever and anon  
Brings back the answer of the sea.

O'er many a mothers yearning heart  
The full tide of exquisite joy  
Floods at the sound—for soon she'll  
Clasp  
Unto her breast her hero boy.

But oh! there's many a mother sad,  
Whose tears are falling, as the 'one  
Swells on the breeze, whose bosom  
heaves,  
Who weeps in silence, weeps alone!

Oh, martyred hearts of motherhood!  
The bells that ring of victory  
Loud round a rescued world, would  
now  
Be mute and dumb if not for ye.

Your sons have stayed the onward  
march  
Of tyranny across the earth;  
God's own triumphant Knights are  
they,  
Rejoice that you have given them  
birth.

The hero of the battle field  
Shall be acclaimed with honor due  
Mothers bereft! no less a share  
Of love, the light extends to you.  
D. C.  
Feb. 9th, 1919.

## At St. Thomas's.

Last night, at Thomas's Rev. Dr. Jones preached a very eloquent, and impressive sermon on labor and capital. The question of labor is as old as the human race, said the speaker, men have forever been wrestling with the labor problem. The exodus of Israel from the land of Egypt was a revolution against injustice, and ill-treatment, and Moses was their leader towards a better social condition.

All through the ages, injustice and tyranny have been the causes of the labor problem.

The Israelites cried to God and he heard them, and Pharaoh's lack of sympathy resulted in their escape. The Christian religion threw a little light on the matter, but the question has never been fully settled, and social conditions to-day are very much in need of adjustment. During the passing of the years there have been two crises, which have affected largely the labor question. First there was the French revolution, which was in reality an industrial upheaval, and helped to show up the importance of the laborer's problem, and the need of betterment in the social conditions of the people. In truth labor was not considered as a fact of life, until the French Revolution. The second crisis was the introduction of machinery into manufacturing. The utilization of machinery increased output, but it showed the difference between the employer and the employee, as previously to this the employer often worked with the labourers. After this the employer had his office, and became more aloof while the laborers consorted together more, and thus began to confer, and labor unions resulted. But still the problem remained, and the chief reason, then as now is the unfair proportion of profits received by laborers and capitalists.

Even as there were two crises in the labor movement there, were also two attempts by the laborers to solve the problem. Among the first would-be-reformers were such men as Adam Smith, and Ricardo. These men were from the wealthy classes, and could be known as the closet type of reformers, as they did not mix with the people. These men, preached the doctrine of political economy or individualism, but their maxims, such as "free, untrammelled competition," "personal liberty," and "every man for himself," are now discarded. Then there was, and is, the working-men reformers. Sometimes these reformers are liked, but at other times hated, when they talk of seizing property by force, and killing the capitalist, then the reformer is justly condemned, but when the reformer says that the ideal of service, is to serve the community—and the community not to destroy initiative,—then we agree with him, and undoubtedly such socialism is spreading. The preacher said he was convinced that there was something wrong with the point of view of the bulk of the people of to-day. This is instilled in the one who thinks his business is his own and forgets that the men employed by him and the families of these men, are socially dependent upon him. Or again the capitalist who believes in untrammelled competition, and thinks that time, alone will solve the labor problem is wrong, for History shows us, that where the law of competition has been recognized as the law of nature, revolution has resulted. On the other hand, the laborer who thinks "he's all" is also wrong in his point of view, for he forgets the brains, the experience, the insight, and foresight of the capitalist, and thinks only of the money side of the question.

The preacher was also convinced that there was too much misery in the world, and too, in St. John's, and this misery, this needless worry, privation, and discomfort was due to our present economical and social conditions, and so long as these conditions prevail there will be duplication of discontent and murmurings.

## MARLEY-DEVON.



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To effect a remedy the state should provide for the worn out individual, and thus obliterate part of the misery. Religion (said the preacher) will never be better until social conditions are better, for to-day Paganism is more prevalent, than Christianity, because the spread of religion has an economic root.

But he continued, there is a danger in riches, and this is exemplified when we see a rich man snugly ensconced in his luxurious home, too well to do, to save his soul, while the poor man is so discontented that he has no time to think about it. Religious apathy is due to economic conditions. There is talk, said the preacher of a conciliation Board between the laborer and capitalist, but unless the gospel of good-will is preached, the Board cannot grapple with the difficulty successfully, for good-will is the silent-partner. The Church in the past has been recreant, and has done little ethically to help towards a settlement, but the change is coming, and when Jesus has been taken in, then will the tangle come right. The solution of the trouble lies in the observance of the golden rule, and our duty towards our neighbor. We must use the words of the text, the prayer of Peter "Lord not my feet only; but my hands and my head."

The hands of society, i.e., the laborers and the Head of society, i.e., the employers. Both want to be washed to take away the blindness, selfishness and indifference. The silent partner has been asleep for 19 centuries but is now awake, therefore he should be taken into account, and his voice heard, even as it will be heard at the Judgment seat, at the cleavage of the sheep from the goats.

## Shipping Notes.

The s.s. Escaron, which was to have sailed for Europe with a fish cargo on Saturday, has been delayed in consequence of leaky boiler. Repairs are being effected and the delay may not be very great.

The s.s. Viking, Capt. A. Kean, left this morning to go to the rescue of an unknown vessel ice bound off Bonavista.

The s.s. Glencoe did not sail for the west until this morning. The Graciana arrived from Liverpool early yesterday morning, bringing much freight and several bags of mail.

The schr. Annie M. McLean, from Halifax, arrived yesterday with general cargo.

The s.s. Trojan, which put in here Friday, while on her way to Heart's Content with a cargo of coal, will now land it at the Reid Nfld. Co.'s premises and then haul up to the dock pier.

The s.s. Alconda arrived off the Narrows yesterday from Heart's Content to take on board an outward English mail, which was taken out in the tug John Green. Subsequently, however, the Alconda, owing to ice along the shore was obliged to return to St. John's, having been unable to get beyond Bay Bulls.

The Nevada is due to-day from North Sydney with a cargo of coal, but it is feared that her arrival will be delayed owing to the ice conditions.

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## Sad Home Coming.

Pte. James J. Gladney, of "Ours," arrived by the Corsican. The young soldier is nothing the worse for his war experience, having come through without a scratch. Previous to enlisting Pte. Gladney was in the employ of T. J. Edens, and when the call for men came was one of the first to offer. The homecoming of the young hero was a very sad one, intelligence of his mother's death, having been handed him on arrival, and also that of his aunt, Mrs. J. Lamperth, formerly of this city, but at the time of disease living in Canada. Much sympathy is expressed for Pte. Gladney, in which the Telegram joins.

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## A WALKING

By RUTH C

There is in a certain little town I sometimes visit a tribute to the way in which the camp life in this war has been conducted.

It is not a written tribute or a printed tribute; it is a living, breathing tribute that works in the little country store and walks the streets.

Wasn't in the Least a Sissy. This is the way of it. There was a little town, when the war broke out, a certain young man who was as sweet, so innocent, so good that visitors to the town sometimes spoke the words, "Galashad" in their comments on

his young man had been brought from childhood by an old aunt who loved him very delicate and kept him at home, and would not let him mix with other boys. This young man might have made a sissy of himself, but the right sort of training in this boy and it made him, Galashad.

Wondered What Camp Life Would Do To Sir Galashad.

When the war broke out he was in his early age, and as the medical experts did not agree with his aunt regarding him as delicate, he was sent to camp. To those who knew his aunt's home in the little village, it seemed almost inconceivable that he should be so completely cut away from home life, and that he, who had hardly been a week away from his aunt's home, should be sent to go to camp to so masculine, unsheltered a life as the life of a training camp. "I can hardly imagine what it will make of him," said yet I dread it, too."

Month I was back in the little town, and I found Sir Galashad still wore his uniform, but he was at his post in the county council, and as he waited on me, he seemed almost unrecognizable. There were signs in him, a little less shyness, more poise and surety, a better sense of the body and a look of strength about the face. But the thing we loved in that

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