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LONDON AND DISTRICT

—Mr. H. E. St. George, of this city, left for Detroit last evening.

—Miss Ida G. Hawkins, of Arva, has returned home from Montreal and Quebec City.

—Last evening at St. John's Church, Bishop Williams preached a memorial service for the late Archbishop Bond, taking as his text, "I Am the Good Shepherd."

—The funeral of the late John McGinnis took place yesterday afternoon from his late residence to Woodland Cemetery, and was largely attended. Rev. J. W. Graham, of the First Methodist Church, officiated.

—Miss Laura Elting, of New York, formerly of Brampton, and Miss Lydia Young, of New York, formerly of this city, are visiting Miss Young at her home, corner of Central avenue and Talbot street.

—Miss Maud Blaikie, of Limerick, Surrey, England, is visiting her brother, Mr. Wilfred Blaikie, 306 Oxford street. Mr. Blaikie left England 20 years ago when his sister was a child, and they had not met again until a few days ago, when Miss Blaikie came to London.

**"A HIDING-PLACE
FROM THE WIND"**
Address by Rev. T. T. Shields to
7th Regiment at Adelaide
Street Church.

A large proportion of the Seventh Regiment, headed by its excellent bands, paraded to Adelaide Street Baptist Church yesterday morning, and it is almost needless to say there were no empty seats when the service began.

After extending a hearty welcome to his red-coated congregation, Pastor Shields took for his text the words, "And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as a shadow in a weary land." (Isaiah, xxxiii, 2.)

The wisest of all men, remarked the preacher, had said, "There is no new thing under the sun." But while this does not always appear on the surface to be true, yet the laws of nature are found to be unvariable, so that "one generation passeth away and another generation cometh, but the earth abideth forever." The differences we observe between life in our day and in earlier generations are largely external and superficial. As surely as the same laws which produced the bounteous harvests of the pious years in Egypt which Joseph garnered, produce the harvests of our own land today, so surely do the same moral principles determine human character and destiny today as in the day when Isaiah lived and sang.

The prophet anticipated the storm that was gathering over Israel. Assyria threatened her, and Egypt, her only ally, was unable to stay the advancing foe; but it was also shown

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him that in that day God would raise up a deliverer—"A man shall be as a hiding-place from the wind, and a covert from the tempest." And so the prophet's vision is widened, national boundaries and distinctions are obliterated, a wider kingdom established, and a greater King arises for the salvation of that greater dominion.

This text, the preacher showed, enunciates the principle by which nations and individuals are invariably saved from impending calamities. The prophet suggests no radical change in the nation's institutions, no educational propaganda to inculcate patriotism, no increase in the national defenses, nor even a more general observance of religious ordinances. He says nothing of these things. They may be good, but they are not fundamental. But when the hot breath of the simoon sweeps down upon the people, and the tempest breaks in all its fury, the fair and weary nation will find salvation in a man who "shall be as a hiding-place from the wind." And this prophecy was verified in the overwhelming defeat of Assyria's host.

The underlying principle of this text therefore is that personality is the saving and establishing force in all relationships of life. Whatever be the character of the impending storm, whether it threatens the domestic, commercial, political, moral or religious life of the people, the remedy—the covert from the tempest—is not to be found in abstract principles, however excellent, but in a living personality.

"Let me," said the preacher, "warn you against the folly of expecting relief from life's ills in any other than God's way. These dreary words of the text—'wind,' 'tempest,' 'dry place,' 'weary land'—all find a place in every page of life's history. Whatever your calling in life, or your social station, some day—even before death blows out your candles—God will send you a shadow in a weary land, and whistle its warning about the gates."

Men try to build shelters. Labor builds a union hiding-place from the wind; capital combines to erect a covert from the tempest; philanthropy digs canals to turn streams into the desert; many a religion erects temples for the shadow in a weary land. These may all be good in a way, but they are inadequate—they prune the branches, but do not reach the root.

God said, "Let us make man," and God only can remake a man. "I know of only one agency," said the preacher, "which confines itself to the individual, and that is the Gospel. It undertakes to make a man, and who makes a man makes a nation, and making a nation saves the world. Thus does personality and not abstract principle make a hiding-place from the wind."

The preacher illustrated this idea by pointing out how in every-day life large factories, business concerns, railway companies and commonwealths, owe their success largely to a leading personality. The history of the commonwealth of England may be described as the triumph of certain principles, but they were principles "made flesh" and living in a man—Oliver Cromwell. England's history in Egypt can be written in three words, "Cromwell," "Cromwell," "Cromwell." In each case the man becomes the "shadow of a great rock in a weary land." You can tell the story of the South African war without a verb: "Krugger," "Rhodes," "Chamberlain," "Roberts," "Kitchener." So of the Russo-Japanese war, there were the great ships and the great guns, but it is still the man behind the gun that wins. In religious life, this principle is illustrated. The "Reformation" was the enlargement of a man's experience. Luther was the hiding-place from the wind. And when in England in the eighteenth century, spiritual deadness seemed to prevail, it was not an institution or organization, but two men, Wesley and Whitfield, who became as "rivers of water in a dry place," and "a shadow of a great rock in a weary land."

And all this points to the one person in whom this principle finds its perfect exemplification. There are winds of adversity, tempests of trouble, there is the one event that happens to all when the silver cord is loosed, and the golden bowl is broken—when man goeth to his long home, and in all these vicissitudes, who does not need a hiding-place? And where is this refuge to be found? There is none other name under heaven given among men whereby

we must be saved," but that of the Man Christ Jesus.

Look, then, from principles to their incarnation. Look above all personalities to the God-Man Jesus, and if you would be safe when the fearful tempest of divine wrath sweeps from the judgment seat over the world, then pray today.

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

At the conclusion of the service the choir and congregation united in singing heartily the first stanza of the National Anthem. Mrs. A. E. Brown's soprano solo, "The Coming of the King," was much appreciated. At the evening service Miss Mason sang an alto solo in a sweet voice.

HUNT CLUB RUN

Good Turnout of the Members on Saturday Afternoon.

On Saturday afternoon the London Hunt Club had a run with the hounds, which proved to be one of the finest of the season, being well attended by the members. The following were among those who followed the hounds: Mr. George Gibbons, jun., Miss Gibbons, Mr. J. I. A. Hunt, Dr. Hogg, Messrs. R. and W. Leonard, Mr. McNea, Mr. Green, Mr. Beck. At 3:30 o'clock the hounds left the Kennels. They ran from the Shaw-Wood property west, and north, about five miles. At St. John's the first check took place, and from there the hounds ran in an easterly direction, then toward the south and finish on the Burwell farm on con. 4. The time of the run was about two hours.

On Thanksgiving Day the next run will take place, when Mr. and Mrs. Geo. C. Gibbons will give a luncheon at 12 o'clock to the members of the club, and their families. The hounds will leave the Kennels at 3 o'clock, and it is anticipated there will be an exceptionally large turnout.

**LONDON CONGREGATIONS LISTEN
TO VISITING ANGLICAN BISHOPS**

**Bishop Pincomb Makes a Strong
Appeal for the Northwest—
Other Able Discourses.**

The pulpits of several of the local Anglican churches were occupied yesterday by some of the bishops who were attending the general mission board meetings during the past week, and the able discourses of the visiting clergymen were listened to by large and appreciative audiences.

At St. Paul's Cathedral, Bishop Pincomb, of Calgary, delivered the morning sermon at St. Paul's Cathedral. His lordship made an earnest appeal to the local members of the Church of England for their moral and financial support of the churches in the Diocese of Calgary, Canada, and the great Northwest. The bishop said in part:

"I should like to impress upon the congregation of this great house of the Lord the fact that it is not only our duty to support our own church, but to do our utmost to obey the Word of God, and extend our most earnest efforts to the enlargement of his work in less fortunate communities. The vast Northwest of Canada offers a great field for the exercise of our best efforts."

"You have no doubt heard a great deal about the development of the Christian movement in that comparatively newly-settled community. While true, that you have heard is doubtless true, from my 38 years of practical experience in that country, I can truthfully state that many of the stories are exaggerated. I do not want to detract any of the glory from the efforts of the many faithful servants of the Lord who have labored faithfully in that region, but I must say that much more might have been accomplished had the work been given better support in the past. Friends, we want your earnest support and sympathy in that great work in the Northwest. While we are doing our utmost to help ourselves, we are not strong enough to carry on the work as it should be carried on without outside assistance. We need more clergymen out there. The population is increasing beyond our present limitations and we should have at least 60 ministers of the Gospel in that section of our country."

"We must teach our clergymen to instruct their congregations how to become self-sustaining. When I visited Calgary, and was asked to call from that diocese when requested to do so, I replied that I would not care to make any promises until assured that the congregation in that diocese would make an earnest effort to become self-sustaining. The history of the churches in that district which are self-sustaining, being entirely supported through the free-will offerings of the congregation. However, all of the churches in that vicinity are not able to support themselves; and until such time as they are able to do so, we must continue to ask for your financial aid as well as your moral support."

"We want the best young men that can be obtained for our ministry. Young men who are morally, physically and mentally above the average are the kind we are looking for. Unfortunately there are not many young men offering themselves to the ministry—the greatest work mankind can be called upon to do. I would sooner have a vacant mission than to have the place filled by an incompetent man. We have the field; you must furnish us with the right kind of workers. If we are not supplied with the right kind of men we cannot expect to see the church develop in Calgary and other parts of Canada's Northwest as it should."

"We are working for the church and doing our very best, because we love Christ, who died that we might live, and we want your prayers, your moral support and your money, until such time as all of our churches are self-supporting."

At Christ Church, Bishop Pincomb, of the Mackenzie River Mission, preached to a large congregation.

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have for our children and our children have for us, the church would never need to ask for money. We would not feel it a sacrifice. How many people who say they belong to the Church of God, and profess to believe in the Lord Jesus Christ, give only what they can easily spare, and that as a sacrifice. The measure of our contributions is the measure of our love for Christ. If we only gave in our churches what the poor Indians in our mission fields are willing to give, when they have the means, then the cause will not suffer for want of money.

"Where there is a living church, and where there is a relationship of love, there will be no need for the bishop to come to ask for money. The material that we need is the means to build up our missions in the Northwest, where so many thousands of our young men are going to make their homes, and where many of them are entirely away from all religious surroundings. In some places the conditions are such that a man dies he has to be buried without any religious ceremonies, because there is no preacher obtainable."

Bishop Holmes went on to speak of the great rush to the Klondike goldfields, telling of the enormous sums of money spent in endeavoring to get the precious metal, and of the many who spent their all in trying to get rich quick; many of them only to die in the forests of Athabasca. He said that if men would only be willing to sacrifice for the Lord Jesus Christ what the gold seekers did for gold, the mission cause would be supported as it should be.

"In Mooseonee," said the bishop, "there are 7,000 Indians, 5,000 of whom are Christians—Christians who attend church once a day, and some of them twice. When I first went to Mooseonee I was asked if I would preach every day, and I asked why the gold seekers did for gold, the mission cause would be supported as it should be."

Speaking of the conditions under which the Indians are living, the bishop described their tents and huts, which they go into and close up tight, with the result that very soon the air inside becomes actually poisonous. Of late he has been endeavoring to get them to return to the use of their wigwags, which, on account of having a large opening at the top, are more healthy. During his visits among the Indians he found that in many families from two to five children had died during infancy, while in some cases whole families had died. This high death rate is due to nothing but the unsanitary conditions under which they live. He pointed out that an important part of the training of those who go to labor among the Indians should be such as will enable them to cope with these conditions and care for the sick.

The employment of native missionaries to carry on the work was strongly advocated by the bishop, who pointed out that they only require about one-quarter as much money to support them as the white missionaries require, but they are content with the least, and are a suitable institution in which to educate them and prepare them for the work. Many of them, he said, have been sent to colleges such as we have here, but when they come out they require just as much to support them as the white men, for they are a white man wants. He said that they would like to have a department in their schools for the training of such men, five of whom are now ready to take a course.

In closing, Bishop Holmes made touching references to the late Bishop Bond, and before the congregation left the church the "Dead March" was played by the organist, all present rising to their feet.

From Baffin's Land. Rev. Mr. Peck, of Baffin's Land, occupied the pulpit at St. James' Church, South London, last evening, and preached from the text, "As My Father Hath Sent Me, Even So Send I You."

Many thrilling incidents were related by Mr. Peck, who has spent the past 30 years in missionary work amid the hardships of life in that far distant land. The first great difficulty encountered by Mr. Peck, when he went to Baffin's Land was the acquisition of sufficient command of the native dialect to enable him to conduct services, but after many long hours of arduous study and with the help of an Eskimo, whom

he took as a room-mate, he at last mastered the Eskimo language to such an extent that he could impart some of the fundamental principles of Christianity to the natives. The language mastered, the next struggle was to get a church erected. Here again Mr. Peck showed himself to be a man of never tiring energy and steadfast purpose, in getting the natives together, and having them build a house of worship, by sewing together seal skins to make a large tent, in which were placed rocks for seats. Notwithstanding the uncomfortable surroundings, in this improvised building, the services held were very successful, and were well attended.

Among the strange Eskimo customs of which Mr. Peck told, was one, perhaps the most barbarous, that of the strangling of persons stricken with serious malady which caused its victim much pain. When one of these poor creatures found himself in the grasp of some dread disease, he would immediately send out a petition to be strangled by his fellow citizens. But, thanks to the advent of Christianity, this practice has been almost entirely abandoned.

Mr. Peck described Baffin's Land as being very barren. For the first 12 years of his work there he never saw a tree; the only vegetation being a few shrubs and berry bushes. It was intimately some time ago that on account of the isolated situation of Baffin's Land the work would be dropped, but Mr. Peck is doing all in his power to have it continued.

The Erie Railroad's next excursion to New York will be on Oct. 18, good ten days, \$8. round trip from Suspension Bridge or Buffalo.

We furnish coaches, hacks and cabs for funerals, Hueston's Livery.

SUNDAY SCHOOL ANNIVERSARY.
The Sunday school of the Askin Street Methodist Church celebrated its anniversary yesterday. At all the services very large congregations were in attendance. Rev. J. W. Graham addressed the scholars in the morning, giving a delightful and instructive talk to the boys and girls. In the afternoon when an open session of the school was held, earnest addresses were given by City Clerk Baker and Rev. Dr. Teasdale. Superintendent A. M. Hunt presided. In the evening Rev. Alfred Brown preached.

"August," is accented on the first syllable. "August," the adjective, is accented on the second syllable. This is due, no doubt, to the fact that, though both started from the Latin "augustus," they have arrived by different routes. The adjective is the French "auguste," while "August," commemorating the Roman Emperor's title, is the French "aout," and the middle English "August" or "Aust." "July" used to rhyme with "duly," even in Johnson's time, as it had done centuries earlier, and as it does in Southern Scotland now.

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