

SUNDAY IN THE LONDON PULPITS

THREE AT THE CAMP TOO MUCH WATERING DOWN
WERE DECORATED IN RELIGION BY CHRISTIANS
FOR LONG SERVICE

Medals Pinned On by Colonel Hodgkins During the Sunday Service.

(Twenty-Sixth Regiment Winners of Cup Donated by Daughters of Empire.

While the collection was being taken at the divine service on Carling's Heights Sunday morning, Col. Hodgkins, O. C., presented three members of the Twenty-sixth Regiment with long-service medals. Two of the men have seen 20 years' service with the Canadian militia, and the third, 24 years. They are: Sergt. A. McGehee, of No. 2 Company; Sergt. D. Nicholas, of No. 2 Company; and Corp. F. Ireland, of No. 1 Company. The latter has completed his 24th year. Capt. Irskine, of the Twenty-sixth Regiment, has also put in 20 years, and has made application for a long-service medal.

Twenty-sixth is Strong. The Twenty-sixth Regiment of Mid-Victoria is the strongest in camp this year, it having a strength of 254. No. 1 Company of the regiment, under the command of Capt. Vollic, is the strongest, having a strength of 60, the same number having attended camp for the past three years.

There will likely be many changes amongst the officers next year when the different units assemble. Col. Robinson, of the Twenty-sixth Regiment, will likely retire, and Major McKay, of Ailsa Craig, is mentioned for the vacancy. If he should decline, Senior Captain Dr. H. J. Stevenson, of this city, will likely be appointed, and if he declines to accept, Capt. Stevenson will be made major.

Col. Wilson, commander of the Thirty-third Regiment, retires this year also. Major H. Combes, of Clinton, is mentioned for the post, but if he declines, Major Rantz, of Clinton, will likely be selected.

Capt. Craig, of the Thirtieth, will also retire, but it is not known who his successor will be. A handsome silver cup, donated by the Daughters of the Empire to the Twenty-sixth Regiment for the company having the most points for efficiency in camp this year, will likely be presented next Thursday afternoon. The cup must be won by one company three years in succession before it can be kept permanently.

The Twenty-fifth Regiment of Elgin marched into camp Sunday morning, and a company of the Oxford Rifles also arrived.

SELF SACRIFICE IS
THE RIGHT CHOICE

Not Knowing Whom to Serve Causes Much Confusion in This World.

"The secret of humility is high ideals," said Rev. T. H. Mitchell, in a sermon on "Choose Ye This Day Whom Ye Will Serve" in the New St. James' Presbyterian Church on Sunday evening. Mr. Mitchell said in part that the confusion in the world is caused by people not knowing whom to serve. We do not know the origin of good and evil, but we do know the door through which it came—the door of choice. The story of the choosing of the caskets in "The Merchant of Venice" was symbolic of the way in which we choose. The first suitor for the hand of Portia chose the golden casket, because he thought that that which many men desired was the hand of Portia. He was arrogant enough to believe that his choice was right, and he got a skull. The Prince of Aragon thought that he deserved the lady and chose the silver casket, getting a fool's bauble. Bassanio was humble, and was willing to give and hazard all he had, and made the choice of the leaden chest, and gained what he wanted most ardently. "It is not true that men are too self-centred today," instead of attacking the evil in the world they let things go on. The secret of a right choice is self-sacrifice."

A WEAK, ACHING BACK
Caused Her Much Misery.

Kept Her From Sleeping Nights.

Weak back is caused by weak kidneys, and on the first approach or evidence of kidney trouble, Doan's Kidney Pills should be used, and serious trouble avoided.

Doan's Kidney Pills go right to the root of the trouble, cure the weak aching back, and prevent any further complications arising.

Mrs. W. R. Hodge, Fielding, Sask., writes:—"A few lines highly recommending Doan's Kidney Pills. For let me say I have been troubled very much with a weak back, and a weak aching back which caused me much misery, for I could not work and had no ambition for anything. My kidneys were very badly out of order, and kept me from sleeping at nights. I tried many kinds of pills and medicines, but it seemed almost in vain. I began to give up in despair of ever being well and strong again, when a kind neighbor advised me to try Doan's Kidney Pills, which I did, and am thankful for the relief I obtained from them, for now I am never troubled with a sore back or sick kidneys. I will always say Doan's Kidney Pills for mine and can highly recommend them to any sufferer."

Price, 50 cents per box, 3 boxes for \$1.25, at all dealers, or mailed direct on receipt of price by The T. Milburn Co., Limited, Toronto, Ont.

When ordering direct, specify "Doan's."

All Have Religious Faculty
Awaiting To Be Developed.

"Human nature is just as blind today as it ever was," said Rev. D. N. McCamus on Sunday morning in a sermon on "The World Knoweth Us Not." Yesterday being flower Sunday, the church was profusely decorated with the most beautiful of nature's handiwork. In the afternoon a special session of the Sunday school was held, when the children rendered a cantata, "Sunday Joys."

BAPTISM DOES
NOT SAVE THE SOUL

Rev. W. C. Riddiford Compares Belief of Catholic and Protestant.

Declares That Protestant Canada Is Not Attempting To Convert Quebec Province.

The open Bible is the only basis upon which to judge between the spirit of truth and the spirit of error, according to Rev. W. C. Riddiford, who, at Egerton Street Baptist Church last evening reviewed the main points of difference between the Roman Catholic and Protestant doctrines in a sermon entitled "Religious Turncoats."

"The man whose coat is wrong side out is the man whose religion is contrary to the word of God," said Mr. Riddiford, "and I believe, and I say it kindly and lovingly, that we have got our coats on right side out." Before a man could become a turncoat he must have something to turn from, said the speaker, in proceeding to take up some of the chief points wherein the teachings of Roman Catholicism differ from that of Protestantism. He contended that the Protestant had nothing to turn from. We believe in the atoning power of the blood of Jesus Christ as being sufficient for all sin, the preacher said.

Baptism Does Not Save. "They say that there are certain sins which are not cleansed except by baptism and purgatory. Baptism," exclaimed Mr. Riddiford, "never saved a soul."

There was no scriptural authority that he could see for the practice of proclaiming a fast on Friday. "I do believe there is any more religion in codfish than in beefsteak," honestly I don't," he said. "Can't a man be just as good and just as God-fearing eating meat as he can eating fish?" he asked.

The Protestant believed in the Lord's Supper in two elements for all. The Roman Catholic Church says: "We will give the laity a little water and let the priest drink the wine. This was not in accordance with scriptural teaching, he averred.

Prayer Is the Virgin. He had no faith in the doctrine of prayer to the Virgin Mary and to the saints. All prayers should be addressed to God. As for addressing prayers to her, the preacher said that he would much rather offer prayer to his departed Christ, as he knew her, "I believe my mother was as good a saint as Mary ever was," he said.

Referring to the Roman Catholic doctrine of transubstantiation, he said that the Roman priest might as well believe that he created Christ every time that mass was offered.

The doctrine of the celibacy of the priesthood, he thought, was very much in error. "I don't you dare marry," and then they call them "father." I can't understand it," he said.

It was a sad thing, he said, to think of the good men who went into the semi-religious, semi-political service of the Church of Rome, and thereby missed their chance of a life of fuller service and usefulness in the world.

Speaking of Protestant missionaries in the Province of Quebec, he made it clear that they were not seeking to convert Quebec, but only to secure for it the open Bible. "We have but to preach Christ, and him crucified," he stated.

"When Quebec gets an open Bible we'll have a new Quebec."

In summing up his remarks, he stated that the only test of true religion was the teaching of the word of God. "Is your belief contrary to the word of God?" was the question that each Christian should ask himself.

Y. W. C. A. Conference
Opens at Muskoka

Delegates From All Over the World Are Present.

Port Sandfield, June 22. — The summer conference of the Young Women's Christian Association opened auspiciously at the Elgin House, Muskoka. Twenty-one colleges and thirteen city associations are represented by a hundred and eighty delegates, coming from as far west as Saskatchewan and as far east as Halifax. The leaders are Prof. C. E. Bland, secretary of the World's Student Christian Federation; Miss Jamieson, college secretary for Canada; and L. Kelly, secretary of the British Students' Movement. Rev. S. W. Dean, of the Fred Victor Mission, Toronto, and Prof. A. R. Morton, Knox representatives at present, including delegates from Switzerland, Austria, Russia, Japan, Italy, China and Turkey.

Words of welcome were given by Mr. H. N. W. Howell, representative of the Canadian Y. M. C. A. Friday night. On Saturday morning the mission and Bible study classes opened with inspiring addresses by Miss Una Saunders and Miss Ruth Rouse. A Sunday service of unusual interest was held in the morning, the sermon being preached by Rev. George Irving on "Fresh Modern Problems in Student Life." In the evening Rev. J. V. Keith, Peterboro, formerly of India, spoke eloquently on "Call and Service."

We are called sons of God because we partake of the divine nature. As many as believe on His name are heirs of God and joint heirs with Jesus Christ. Everyone who has not heard the still small voice is not a son of God. They are of the world, and the world knoweth us not, because they knew Him not.

"Conversion has the same effect on all men, although in a different form. People must not persist in watering down their religion. Religious faculties are not developed equally in all of us, but we all have them. The world cannot know those who are outside their own sphere. What a perpetual hindrance to the people of this day. He said: 'You don't know me.' In the same way that they knew not Christ; they know not his people."

NO PARDON UNTIL
CONFESSION MADE

Divine Forgiveness Granted on One Condition, Says Evangelist Preacher.

Contrition of the Heart and Not the Mere Lip Confession Is Necessary.

"Confession, Forgiveness, Cleansing" was Evangelist Belcher's subject on Sunday night, at the York Street Mission Hall. Mr. Belcher said Divine forgiveness always presupposes human confession. We have no assurance that forgiveness will be imparted except full acknowledgment of sin is made, and confession as here emphasized is not simple confession of the mouth, neither is it simply contrition of the heart. There may be lip confession without heart contrition, and heart contrition without lip confession. The desired outward confession springs from inward contrition. It is the heart voicing itself in confession with the mouth. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Confession and Pardon. Always in the Word of God pardon implies confession. Confession is not an arbitrary command on the part of God. God's commands are sovereign and never arbitrary. These are profound reasons underlying all God's requirements. If we could see as God sees, we would always act as God acts.

If we could know as God knows, we would always demand what God demands. The laws of nature are not arbitrary. They are the laws of God. Revelation introduces us into a higher sphere than creation, but Jesus taught that the sphere of revelation is not limited by vision and restricted faculties some of God's laws may seem to be arbitrary, but they are broader and our faculties more acute we would see that God's sovereign demands are in harmony with the dictates of the highest reason. There can be no real forgiveness except there be true confession. Only the penitent heart can receive Divine peace as the result of forgiveness. So long as men are impatient, even the great and merciful God cannot bestow forgiveness. Forgiveness would be practically casting pearls before swine if he offered men the treasures of forgiving grace before they showed their preparation for His mercy by the sincerity of their penitence. God's law of pardon is not arbitrary. It is in harmony with the highest reasoning, and with the scientific conclusion of rational minds.

The singing by the choir soloists and quartette was very much appreciated by a large congregation.

SOLDIERS NOT POPULAR HERE
SAYS CHAPLAIN AT CAMP
IN LEADING DIVINE SERVICE

Major Robinson Declares There Is No Grave Danger of a World-Wide War, and That the Soldier Should Receive Greater Consideration at Hands of the Public.

That the day of universal peace is far off, and that there is grave danger of war in the world today, which is causing the tremors in the stock markets of the larger cities, particularly Berlin, was the opinion expressed by Major Robinson, chaplain of the Twenty-sixth (Middlesex) Regiment, and pastor of the Church of St. John the Evangelist, Strathroy, in a stirring sermon on militarism to the officers and soldiers at divine service on Carling's Heights, Sunday morning. The major took his text from the second chapter, third verse, of the second epistle of St. Paul to Timothy: "Thou therefore endure hardness as a good soldier of Jesus Christ."

The Good Soldier. "I cannot speak specifically on this subject, and can touch on things generally, only here and there," said the speaker. "We speak of the Apostle Paul, writing his young bishop to be a good soldier. He does not say to be a good priest; but to be a good soldier in the service of Jesus. If you look at the Old Testament and compare it with the new you will notice that the soldier stands out in it quite frequently, and why not. The soldier of those days, and the soldier of today is ready to die for his life, like Jesus Christ, the one for the many. It is a sacrifice. He must give up his life, his wealth, or anything that he holds most dear when called upon to go forth and fight the battle of his country."

"The king of Israel wanted a drink of water when besieged one time, and he called upon his soldiers to go and get it for him. Three of them broke through the enemy's ranks, secured the water and brought it to him, but at the risk of their lives. When he saw what occurred he could not drink the water, because it was secured by the blood of his soldiers, so he poured it upon the ground as a sacrifice."

Training Essential. "Military training is most essential today; in fact, it is needed just as much now as it was in olden times. In the land which the Jews were called upon to inhabit, everything was thought to be safe. The place was inaccessible to any other nation. It was a land given to them by God, and if ever a nation might forget military

tasks it was that one. But they were continually drilled and had to be ready at any time to repulse an enemy if necessary."

The man who decries a soldier or who holds him up to ridicule is turning his back on the man who protects him and saves his property. Time of war, and does not realize what a soldier is to a nation.

The tendency these days is to cut everything short, and employers will not allow their men to attend camp on account of the time that is lost."

Lessons of the Scriptures. The speaker then quoted passages from the Scriptures, and said the men that wonderful lessons could be taken from them. "We are a young nation yet," he continued. "A great many people have come to this country to make their fortunes, more are coming, and a number of foreigners are coming here to make homes for themselves. Should those not be protected? Can we forget ourselves in this mad rush for money. Who will stand out prominently in this time of war, and who will be the most money, and who will not allow his employees' time to attend the annual camps. And who will suffer if a war should break out. Why the farmer who cannot move his farm and his well-tilled fields, and the manufacturer or merchant who cannot move his factory or place of business, but who object to strenuous training, for they will lose money during the man's absence."

An Heroic March. "There is a story in Canadian history which is never too old to be told. It is the one of the brave march of the One Hundred and Fourth Regiment from New Brunswick to Quebec, a distance of 600 miles with never the loss of one man. There was never a more heroic march in the history of the world, and it was our race and our men who did it to defend our country against an enemy. And at the battle of Lund's Lane, when in the middle of the night, brave Drummond asked his men how close they were to the enemy and received a reply that they were so close that the ramrods touched when ramming home a charge, it was

LESSONS FROM THE
CHURCHES OF ROME

St. Peter's Symbolic That Christ's Church Is Greatest Organization.

VIVID WORD PICTURE
Famous Edifices of Eternal City Furnish Material for Mottoes.

Lessons from the churches of Rome were given by Rev. W. H. Harvey in his evening sermon at Askin Street Methodist Church yesterday. Taking as his text the Apostle Paul's desire to see Rome, the pastor painted a vivid word-picture of the ancient city of Rome and of the present.

The wonderful churches that are now to be found in modern Rome furnished the foundation for the lessons that were drawn by the speaker.

St. Peter's Cathedral, the greatest church in the world, was held to be symbolic of the fact that the church of Christ was the greatest organization in the world, and that before long the church would start the new national era when the law of Jesus Christ would reign supreme and vice and sin would be unknown.

From the Church of the Little Bambino, the edifice where the famous image of the baby Christ is kept, and where thousands visit in reverence and love, a lesson of Christ, the living word, rather than the written word, was drawn. The Church of the Sacred Cross was taken to be indicative of the fact that through the cross of Jesus Christ was salvation alone attainable. The Pantheon, with its pagan temple, made a link between the old era and the new—a link between the darkness of heathenism and the light of Christianity. "In one hope," the motto engraved on the spire of the Church of St. Paul, without the wall, was indicative of the hope of the entire world centered about Jesus Christ. "The ruins of the Coliseum, where the ground had drunk the blood from thousands of Christian martyrs, gave the lesson of faith in Jesus Christ that crowned Him Lord of All."

Appointed Canon of St. George's Cathedral

Rev. Rural Dean Beamish Receives the Honor at Kingston.

Belleville, June 22. — Rev. Rural Dean Beamish, of St. Thomas' Church, this city, yesterday received official intimation from Kingston of his appointment as canon of St. George's Cathedral.

Rev. G. R. Beamish was born in London, Ont., and was educated at Trinity University, and graduated with double first-class honors in theology and arts. He was governor-general's minister in 1890. He is an ordained priest in 1892. His various appointments have been as curate of St. James', Stratford, 1891; and locum tenens of St. James', Kingston, 1892; assistant to the dean at St. George's Cathedral, Kingston, 1894; rector of Trinity Church, Brockville, 1897 to 1902; and rector of St. Thomas', Belleville, since 1905. He is chaplain of St. Agnes' School, and of the Fifth Regiment, of the Deaf and Dumb Institute for Anglicans, a member of the Provincial and the General Synods of the Methodist Church of Canada, and of the corporation of Trinity University.

our soldiers who stood up at the word of command, and with fixed bayonets, charged the enemy.

There is not a bit of doubt that the soldiers in camp are not popular with the people in London; that the camp is not popular in London. Why in the little town of Goderich there are twice as many people attend the services in the camp on Sunday morning, and the collection there, which is turned over to local charity, is much larger than it is in London. There is more military display in the little town of Goderich than there is in this city, and London has not changed one bit in 25 years. They have now a fine barracks here, also a handsome armory, but the people do not appreciate them. Why, I cannot say? Can we say there is no danger of war at present? I think there is more than we comprehend. What is the tremor that is felt in all the stock markets of the world? Don't you think those men of finance and industry know, and the tremor that is felt is a result of the uneasy feeling?"

In conclusion, the major exhorted the men to be good soldiers of Jesus Christ and of their country, and to pay no attention to anything adverse which may be said of military training.

PRODUCE AND CATTLE MARKETS

PRODUCE. TORONTO, June 21. — Business continues to be quiet. Offerings of wheat in Ontario are small, and prices firmer. There is no change in Liverpool wheat cables, while corn is easier. Flour is firmer. Manitoba wheat firmer, with good demand for export markets. 27½c to 28½c, outside, and at commission house buying and reports of big export business yesterday. Wheat is purely nominal. Feat's cutting wheat for hay, also further talk of Balkan trouble. Flour—Ontario wheat flour is very firm; 30 per cent patents are quoted at \$4.10 to \$4.15, Montreal or Toronto freight. Manitoba are firm. First patents, in jute bags, 55¢; second patents, in jute bags, 53¢; strong bakers', in jute bags, \$4.30. Manitoba wheat—The market today was firmer. No. 1 northern quoted at \$1.04, on track, bay ports; No. 2 at \$1.04½; No. 3, 97c, bay ports. Ontario wheat—No. 2 white and inferior at 88c to 91c, outside, and inferior at 86c to 89c. Oats—The market is firmer. No. 2 Ontario oats are quoted at 35c to 35½c, outside, and at 34½c on track, Toronto. Western Canada oats quoted at 39½c for No. 2, and 37c for No. 3, bay ports. Peas—The market is purely nominal. Barley—Trade is all, with prices nominal. Corn—The market is weaker. No. 2 American corn quoted at 68c to 69½c, Toronto, and at 64c, c. i. f., Midland. Rye—Prices nominal. Buckwheat—The market is purely nominal. Bran—Manitoba brand firm at \$19 a ton, in bags, Toronto freight. Shorts \$20, Toronto.

DAIRY. BELLEVILLE, June 21. — At the Belleville cheese market today 3,215 white and 109 colored offered; 1,000 sold at 12½-13c; balance at 12½c.

LONDON, June 21. — The cheese market fell 1½ boxes were offered at 11½ to 12½c, without sales.

WATERLOO, N. Y., June 21. — Cheese sales, \$5,000 boxes at 14c to 14½c.

TORONTO, June 22. — Butter—The butter trade is fairly active, with prices generally steady. Dairy prime, western, 28c to 29c; inferior, 17c to 19c; creamery, 26c to 27c for rolls, and 25c to 26c for rolls. Eggs—The demand is good. Case lots sold at 25c to 25½c here and

Jogging Laziness
into Activity

The merchant whose business lags in the summer has himself to thank.

To slacken the selling pace in the hot season—to lessen Advertising activity—indicates a resignation which has no place in modern business.

If we think we cannot keep our business booming in summer time, we surely will not.

What a jolt it must have been to the fur trade, when the first mid-summer fur advertisement was run in a daily paper! Now many fur stores are following the example of that progressive fur man who dared to believe that fur sales need not go down as the mercury goes up.

Energy, linked with Advertising, has turned the month of January into the biggest selling season for white goods. Advertisements of a high stimulative power, combined with a disregard of "seasons," have opened up automobile selling two months earlier than was once thought possible. Advertising has started Christmas shopping early in October instead of the middle of December.

Advertising rises superior to seasons and thermometers. The right kind of Advertising strikes a responsive cord in human nature—and human nature is the same in August as in December.

Advise regarding your advertising problems is available through any recognized Canadian advertising agency, or the Secretary of the Canadian Press Association, Room 503 Lumsden Building, Toronto. Enquiry involves no obligation on your part—so write, if interested.

TANNERS are buying on a conservative basis owing to the easy leather market. City butcher hides, green, flat, 12½c per lb. inspected hides—No. 1, 12c; No. 2, 12c. Country hides—Flat, cured, 13c; part cured, 12½ to 12c; green, 11½ to 12c. Calfskins—City skins, green, flat, 10c. Country—Part cured, 12c; cured, 17 to 19, according to condition and take-off. Deacons or bob call, \$1 to \$1.50. Horsehair—City take-off, \$3 to \$4. Country take-off—No. 1, \$2.50 to \$4; No. 2, \$2.50 to \$3.50. Sheepskins—City take-off, according to size, \$1.50 to \$1.75. Country, 90c to \$1.75. Spring lambskins, 20 to 35c; pelts or shearings, 20 to 40c. Tallow—Off-count, 10c; extra, 11c. Lard—No. 1, 10c; No. 2, 9c. No. 3, 8c. No. 4, 7c. No. 5, 6c. No. 6, 5c. No. 7, 4c. No. 8, 3c. No. 9, 2c. No. 10, 1c. No. 11, 1c. No. 12, 1c. No. 13, 1c. No. 14, 1c. No. 15, 1c. No. 16, 1c. No. 17, 1c. No. 18, 1c. No. 19, 1c. No. 20, 1c. No. 21, 1c. No. 22, 1c. No. 23, 1c. No. 24, 1c. No. 25, 1c. No. 26, 1c. No. 27, 1c. No. 28, 1c. No. 29, 1c. No. 30, 1c. No. 31, 1c. No. 32, 1c. No. 33, 1c. No. 34, 1c. No. 35, 1c. No. 36, 1c. No. 37, 1c. No. 38, 1c. No. 39, 1c. No. 40, 1c. No. 41, 1c. No. 42, 1c. No. 43, 1c. No. 44, 1c. No. 45, 1c. No. 46, 1c. No. 47, 1c. No. 48, 1c. No. 49, 1c. No. 50, 1c. No. 51, 1c. No. 52, 1c. No. 53, 1c. No. 54, 1c. No. 55, 1c. No. 56, 1c. No. 57, 1c. No. 58, 1c. No. 59, 1c. No. 60, 1c. No. 61, 1c. No. 62, 1c. No. 63, 1c. No. 64, 1c. No. 65, 1c. No. 66, 1c. No. 67, 1c. No. 68, 1c. No. 69, 1c. No. 70, 1c. No. 71, 1c. No. 72, 1c. No. 73, 1c. No. 74, 1c. No. 75, 1c. No. 76, 1c. No. 77, 1c. No. 78, 1c. No. 79, 1c. No. 80, 1c. No. 81, 1c. No. 82, 1c. No. 83, 1c. No. 84, 1c. No. 85, 1c. No. 86, 1c. No. 87, 1c. No. 88, 1c. No. 89, 1c. No. 90, 1c. No. 91, 1c. No. 92, 1c. No. 93, 1c. No. 94, 1c. No. 95, 1c. No. 96, 1c. No. 97, 1c. No. 98, 1c. No. 99, 1c. No. 100, 1c. No. 101, 1c. No. 102, 1c. No. 103, 1c. No. 104, 1c. No. 105, 1c. No. 106, 1c. No. 107, 1c. No. 108, 1c. No. 109, 1c. No. 110, 1c. No. 111, 1c. No. 112, 1c. No. 113, 1c. No. 114, 1c. No. 115, 1c. No. 116, 1c. No. 117, 1c. No. 118, 1c. No. 119, 1c. No. 120, 1c. No. 121, 1c. No. 122, 1c. No. 123, 1c. No. 124, 1c. No. 125, 1c. No. 126, 1c. No. 127, 1c. No. 128, 1c. No. 129, 1c. No. 130, 1c. No. 131, 1c. No. 132, 1c. No. 133, 1c. No. 134, 1c. No. 135, 1c. No. 136, 1c. No. 137, 1c. No. 138, 1c. No. 139, 1c. No. 140, 1c. No. 141, 1c. No. 142, 1c. No. 143, 1c. No. 144, 1c. No. 145, 1c. No. 146, 1c. No. 147, 1c. No. 148, 1c. No. 149, 1c. No. 150, 1c. No. 151, 1c. No. 152, 1c. No. 153, 1c. No. 154, 1c. No. 155, 1c. No. 156, 1c. No. 157, 1c. No. 158, 1c. No. 159, 1c. No. 160, 1c. No. 161, 1c. No. 162, 1c. No. 163, 1c. No. 164, 1c. No. 165, 1c. No. 166, 1c. No. 167, 1c. No. 168, 1c. No. 169, 1c. No. 170, 1c. No. 171, 1c. No. 172, 1c. No. 173, 1c. No. 174, 1c. No. 175, 1c. No. 176, 1c. No. 177, 1c. No. 178, 1c. No. 179, 1c. No. 180, 1c. No. 181, 1c. No. 182, 1c. No. 183, 1c. No. 184, 1c. No. 185, 1c. No. 186, 1c. No. 187, 1c. No. 188, 1c. No. 189, 1c. No. 190, 1c. No. 191, 1c. No. 192, 1c. No. 193, 1c. No. 194, 1c. No. 195, 1c. No. 196, 1c. No. 197, 1c. No. 198, 1c. No. 199, 1c. No. 200, 1c. No. 201, 1c. No. 202, 1c. No. 203, 1c. No. 204, 1c. No. 205, 1c. No. 206, 1c. No. 207, 1c. No. 208, 1c. No. 209, 1c. No. 210, 1c. No. 211, 1c. No. 212, 1c. No. 213, 1c. No. 214, 1c. No. 215, 1c. No. 216, 1c. No. 217, 1c. No. 218, 1c. No. 219, 1c. No. 220, 1c. No. 221, 1c. No. 222, 1c. No. 223, 1c. No. 224, 1c. No. 225, 1c. No. 226, 1c. No. 227, 1c. No. 228, 1c. No. 229, 1c. No. 230, 1c. No. 231, 1c. No. 232, 1c. No. 233, 1c. No. 234, 1c. No. 235, 1c. No. 236, 1c. No. 237, 1c. No. 238, 1c. No. 239, 1c. No. 240, 1c. No. 241, 1c. No. 242, 1c. No. 243, 1c. No. 244, 1c. No. 245, 1c. No. 246, 1c. No. 247, 1c. No. 248, 1c. No. 249, 1c. No. 250, 1c. No. 251, 1c. No. 252, 1c. No. 253, 1c. No. 254, 1c. No. 255, 1c. No. 256, 1c. No. 257, 1c. No. 258, 1c. No. 259, 1c. No. 260, 1c. No. 261, 1c. No. 262, 1c. No. 263, 1c. No. 264, 1c. No. 265, 1c. No. 266, 1c. No. 267, 1c. No. 268, 1c. No. 269, 1c. No. 270, 1c. No. 271, 1c. No. 272, 1c. No. 273, 1c. No. 274, 1c. No. 275, 1c. No. 276, 1c. No. 277, 1c. No. 278, 1c. No. 279, 1c. No. 280, 1c. No. 281, 1c. No. 282, 1c. No. 283, 1c. No. 284, 1c. No. 285, 1c. No. 286, 1c. No. 287, 1c. No. 288,