

LETTER TO YOUNGLADIES

From the Treasurer of the Young People's Christian Temperance Association.

Miss Elizabeth Caine, Fond du Lac, Wis.

The advent of womanhood is fraught with dangers which even careful mothers too often neglect. Some of the dangers are belated and suppressed menstruation. "The lily droops from its stem and dies before its beauty is unfolded." It is well demonstrated in Miss Caine's letter that Lydia E. Pinkham's Vegetable Compound is certain to assist nature to perform her regular duties, and young women who are irregular, or have any ailment peculiar to their sex should hasten to commence the use of Lydia E. Pinkham's Vegetable Compound, and then sit down and write a letter to Mrs. Pinkham telling her all about their illness; she will give the case careful and motherly consideration, and advise just what to do to get well; she considers such letters strictly confidential; she will charge nothing, and thousands of young women owe their present health and happiness to her advice.

Mrs. Pinkham invites all young women who are ill to write her for advice. Address Lynn, Mass., giving full particulars.



MISS ELIZABETH CAINE.

"DEAR MRS. PINKHAM:—I want to tell you and all the young ladies of the country, how grateful I am to you for the benefits I have received from using Lydia E. Pinkham's Vegetable Compound. I suffered for eight months from suppressed menstruation, and it affected my entire system until I became weak and debilitated, and at times felt that I had a hundred aches in as many places. I only used the Compound for a few weeks, but it wrought a very regular change in me, have no pains, and find that my entire body is as if it was renewed. I gladly recommend Lydia E. Pinkham's Vegetable Compound to everybody."—MISS ELIZABETH CAINE, 69 W. Division St., Fond du Lac, Wis.

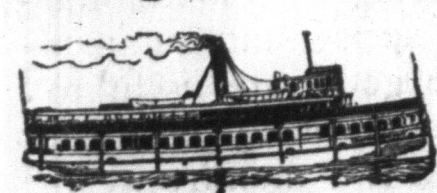
When the young girl's thoughts become sluggish, when she experiences headaches, dizziness, faintness, and exhibits an abnormal disposition to sleep, pains in the back and lower limbs, eyes dim, desire for solitude, and a dislike for the society of other girls, when she is a mystery to herself and friends, then the mother should go to her aid promptly. At such a time the greatest aid to nature is Lydia E. Pinkham's Vegetable Compound. It prepares the young system for the coming change, and is the surest reliance for woman's ills of every nature.

When you ask for Mrs. Pinkham's medicine at your druggist, do not be persuaded to take something else said to be "just as good." Nothing in the world is so good for women's ills.

\$5000 REWARD

Owing to the fact that some skeptical people have from time to time questioned the genuineness of the testimonial letters we are publishing, we are offering a reward of \$5000 to any person who will show that the above testimonial is not genuine, or was published before obtaining the writer's permission. Lydia E. Pinkham, Medicine Company, Lynn, Mass.

Change of Time



City of Chatham

Will make her regular round trip from CHATHAM to DETROIT every Monday and Wednesday.

Leaving Chatham for Detroit, at 8:30 a.m. and returning from Detroit, at 4:00 p.m. Detroit time, or 3:30 p.m. Chatham time, arriving in Detroit about 5:30 p.m.

Will also make round trips from Detroit to Chatham every Friday and Saturday.

Leaving Detroit, at 8:30 a.m. and returning from Chatham, at 4:00 p.m. Chatham time, or 3:30 p.m. Detroit time, arriving in Chatham about 5:30 p.m.

Fares: Round Trip, \$10.00; Single Trip, \$5.00.

Agents—Stricker & Co., Chatham; Odette & Cherry, Windsor; John Stevenson, Detroit.

E. Corneil - Captain

The Lake Erie Navigation Co., Ltd.

Steamer "Urania"

The Short Route to Cleveland, Ohio

One way fare from Chatham \$1.60

Return \$2.60

Boat leaves Rond Ave.

Mondays, Wednesdays and Fridays at 4 p.m.

Tickets on Sale at all Local Ticket Offices. For further information write

WM. WOLLIATT, Manager.

MARSHALL, Gen'l Pass. Agt., Walkerville

THE SAUGEN MINERAL WATER

—IS ON SALE AT—

CENTRAL DRUG STORE and F.A. ROBERT'S LIQUOR STORE

Use Saugen Mineral Water in the morning and before retiring at night and you will have no trouble with your stomach, this we guarantee.

MESSAGE TO THE OLD

"THEY SHALL BRING FORTH FRUIT IN OLD AGE."

OLD AGE A HAUNTING SPECTRE

In This Discourse Rev. Dr. Talmage Relates the Popular Fable That Old Age for the Christian Is Merely a Time for Tears, for Physical and Mental Pains and Depressing Helplessness.

Entered According to Act of Parliament of Canada, in the year 1902, by William Bailey, of Toronto, at the Dept. of Agriculture, Ottawa.

Chicago, Aug. 3.—A message of reverence and appreciation for people who have passed life's meridian is contained in this discourse by Rev. Frank De Witt Talmage on the text Psalm xcii. 14, "They shall bring forth fruit in old age."

Old age is a haunting spectre. It has terrorized the generations past more than even the fear of death. The most hated and feared of all the Grecian philosophers was he who used to stand upon the street corners of Athens, frightening the passers-by with these solemn words: "You are an old man. You will be an old man." He frightened the passers-by because most people do not want to become old. They are afraid of coming to the time when they will be a burden to their children and their friends. They are afraid of the time when their earning capacity shall cease, for then, in the race of life, they will be jostled and left behind by the speed and the strength of the younger generation. They are afraid of the years when they will have to walk with a cane or crutch or sit in an invalid chair waiting for the time when the coffin maker will finish their casket and the undertaker will order their grave to be dug. To show how depressed some people are over the fact of growing old, I would read a letter which I received some time ago from one of my people:

Dear Mr. Talmage,—Last night in your sermon you stated that this is the age for young men. You did not have time to speak one word in favor of the usefulness of the old people. I was sorry. I knew some sitting near to me who were old, and I heard on account of their old age. This morning an aged member of your church called upon me. He was so depressed over your remarks last night that he could not sleep. With tears in his eyes, he said, "I wish I could be young again. I would like you to preach a sermon to cheer up those who have passed the peak of their earthly life and are sitting down the other side and nearing the landing place of eternity. You will, will you?"

It is in answer to the request in this letter that I am going to talk this morning to the old folks. I will gladly try to refute the popular fallacy that old age for the Christian is merely a time for tears, for physical and mental pains, and for depressing helplessness. I am going to tell you that old age is a true thing that an aged minister said to Jacob A. Riis, the New York reformer, "My son, I am on the sunny side of sixty, because I am not a pessimist. The words of an aged Christian do not state that an aged Christian's twilight of life upon earth is a gloomy and a sullen sunset. They do emphatically state that the last days of an aged Christian's earthly life should be among his happiest and most useful days. Those days should be compared to the time when the orchard's branches are bending under the heavy load of the ripened autumnal fruit."

The aged Christian is able from his own experience to testify of the protecting care of a divine Father's love. The difference between the testimony of an old man and a very young man is the difference between knowledge and supposition, between fact and surmise. It is the difference between the words of a veteran who carries the scars, the sword cuts and the bullet wounds of many battlefields and the words of the ruddy faced youth who has not yet won his shoulder straps or seen anything but the recruiting officer's papers. It is the difference between the experience of an old pilot of the Humber river, the most dangerous navigable river in the world, who has for many years guided the boats up to the wharves of Calcutta, and the experience of the cabin boy who has not yet learned how to handle the wheel. It is the difference between the diagnosis of the old, gray haired physician who has prescribed for hundreds of cases, and the diagnosis of the young medical graduate who has just received his diploma.

My aged Christian friend, there may be other brains just as yours. There may be other hearts just as yours willing to make sacrifice for their Lord and Master as yours, but no Christian can as powerfully testify of the protecting care of a Heavenly Father as you can testify unless he can truly speak out of his own experience. The saint who is nearing the end of life has the clearer view of heaven. You can speak about the goodness of God from personal experience, as my father spoke to me a few years before his death by telling me this remarkable incident: When he was a young minister, he used to keep a diary, in which he made a record of all the requests he made to God concerning matters which were then weighing upon his heart. By some mishap he lost that diary, and he forgot about those prayers he had offered. Some twenty years or thirty years later he found that the many requests that he had made nearly a quarter of a century before, he found out that God had answered every one of his prayers. God had answered them with better results than even his faith at that time had dared to hope. So the aged Christian opens the book of memory. As he fingers the many soiled leaves of that book he testifies how God cared for him when he was a young man. He testifies how God cared for him when he was a middle aged man, and he testifies how the love of God in protecting and caring for him now that he is an old man. He testifies just as the aged psalmist testified of

God's goodness when he wrote, "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread." He can testify, as did Joshua when he assembled the people together at the close of his long life and said, "Behold, this day I am going the way of all the earth; of all the good things which the Lord spake all are come to pass, and not one thing hath failed thereof." He testifies of an honest witness carries conviction in a court-room because he tells of that which he has seen and personally experienced. He testifies as one having authority.

Never let any man tell you that the aged Christian's influence is a useless influence. The Bible distinctly says, "They shall still bear fruit in their old age." No better fruit can it bring than the personal testimony of their faithfulness, which your children will never forget. When skeptics assail them with doubts, they will be able to say, "My father has put God's promises to the proof, and he declared that he had found them true."

The aged Christian influences for good those who are near to him because he is able to lavish upon them a wealth of blessing, fervent, tender Christian affection. While we are young and even middle aged we spend most of our time in doing for others rather than in showing the sweet manifestation of our affections. We are the Martha who went into the kitchen to cook Jesus a dinner, rather than like Mary, who sat at the feet of Christ.

While we are young or middle aged we are like the busy merchant, who spends most of his time in the store and the office in order to earn money enough to support his children, rather than like the old grandfather, who spends his time in spoiling their grandchildren until at last the married daughter turns and says: "Father and mother, I believe you love my children better than you ever loved me when I was young. Anytime you get them far more than you ever petted me." Many a mechanic has but little time to fondle or caress his own children, but he has time to leave home before the child leaves home, and he does not return until late at night, when the babies have been again tucked away in their cribs. Many a farmer has heard a grownup woman say: "When I was a child, I used to long for mother to take me up into her arms and have her love me and kiss me. But mother never had any time. After mother had bathed us and dressed us and started us off to school and cooked meals and finished the sewing she did not have a moment to spare. She had work to do and to do it well. Mother had to go to the night school and had such little time for affection I used sometimes to think she did not care for me."

The statement that an aged Christian can exercise his love to his children is not true. The lives of those who are nearest and dearest to him, is especially true if those dear ones are true have children of their own. We do not believe a man or a woman who is a parent until he has had a child. He himself is married and has babies about his own family table. It is only after a man who has had his own worries and the anxieties of his own home, and has stood by the side of the cradle and nursed his baby boy through the awful sickness of diphtheria, it is only after a man has his own family burial plot and has seen a little grave for one of his own babies, that he begins to fully appreciate what his father and mother in their time have done for him.

My aged Christian friend, if you have children who have children of their own your work on earth is not yet done. Now that your own children feel so grateful to you, and on account of your past and present influence them and purify them by that same love better than ever before. Perhaps by that love you have saved some young man or young woman standing upon the threshold of life.

The aged Christian is able to inspire the spirit of whom he comes in contact. This spirit is a growth, not an act. It is a germ seed which often takes years and years to develop, and not an act which springs into being at a jump or a second. It is generally started away back in the nursery. If the child learns to respect his mother, then it is very easy for him to learn to respect his father. If a young man respects his Christian employers, then it is very easy for him as a middle aged man to learn to respect the aged Christian servant who for years have been living at the divine Master's feet. If the middle aged man respects God's aged Christian servants, then it is very easy for him to learn to respect the God whom those Christians serve and to communicate that respect to others.

Thus God uses your physical weaknesses and your mental helplessness for a purpose. When he sees you, an aged Christian parent, being tenderly cared for in your old age by a loving son; when he sees that son giving to you the best room in his house and the easiest arm chair and son trying to make your last days upon earth happy and peaceful, then you can imagine him saying: "That young man who is respecting his father is by his aged Christian parent is a true child of great love for me and my children. The young man who is true to his old mother, by my grace will always be true to me. I will honor him, because he has honored me. He is my aged servant." Did not God say in his Ten Commandments, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." When the young minister respects the old minister, and tries to honor the venerable, white haired missionary of Oseus Christ,

then the Lord knows that the young man wants to honor him because the young minister has tried to honor God's aged disciple. When the young physician respects the old Christian physician, then the Lord knows that the young man would like to be as the old physician is. What we admire in others, that we would generally like to reproduce in ourselves. The aged Christian is a living evidence that for most of us earthly life is to be very short. Therefore what we are to do for Christ we must do soon or we shall never be able to do it at all. Sixty or seventy or eighty years are a long time to live, but most of us will never live so long. Aye, most of us will never reach even middle life. If you speak to an aged Christian you will find that he is like a November leaf, hanging almost solitary and alone after the thousands and the tens of thousands of autumnal leaves have been torn from their branches by the equinoctial winds. You will find that most of his contemporaries died when he was comparatively young, that nearly all the rest died while he was in middle life and that only a very few companions of his youth are alive to walk by his side.

Statistics declare that a third of the human race die in infancy. At least one-third of the remainder die before twenty years of age have been reached, and one-seventh live to be sixty years of age or over. So the mere presence in this world of an aged Christian, with 93 or 94 per cent. of his contemporaries gone, is a perpetual warning that we must care about our Father's business or the death summons shall come, and we shall find that we have accomplished nothing.

Perhaps this may be a chimerical fancy. I believe that some of our aged Christians now living may be lingering upon this side of the river of death in order to carry to heaven our departed loved ones the latest news about the dear ones on earth. You know the Bible declares that the celestial messengers are continually ascending and descending between earth and heaven. Jacob's dream was not at all a fanciful dream. The sleeping son of Isaac saw the angels ascending and descending the ladder which connected earth with heaven. So I believe that the aged Christians are lingering this side of Jordan awhile in order to carry to the dear ones on earth the news about their loved ones. I remember well when a dear old elder of Brooklyn Tabernacle was dying my father turned to him and said, "Well, Mr. Nichols, goodbye for a little while. We shall soon meet again. But as you are going ahead of me to the celestial land, will you tell my mother and father and give him my love?" And the old dying man said, "Yes, Dr. Talmage, I will, I will." When the widower Bishop Haven was dying, he turned to his mother and said, "Mother, after I have been dead, will you tell me to hunt up my dear wife. I shall go to her your love. Then I shall want to rest for the first thousand years in the green pastures by the side of the stream where my dear wife and I used to go. And if some of our aged Christian friends are waiting for a little while in order to carry the latest gospel news to the dear ones on the other side of the Jordan, what will they be able to tell our fathers and mothers, our brothers and sisters, our wives and little children, who have gone beyond and are awaiting our coming? Will they be able to tell our beloved ones that they must keep a place by their side for us in one of their heavenly mansions? Oh, my brother and sister, I see by the tears in your eyes that the message our aged Christian friends will have to bear. Shall we plead with God that our dear friends may be allowed to live just a little while longer so that they may be able to tell our Christian friends, carry the news as seen as you might to that bright, happy land. Carry the news that, by the blood of Christ, we have all been cleansed from sin. Tell them that we have all been purged with hyssop until we are clean, that we have been washed until we are whiter than snow."

And so, my aged Christian friends, I believe that you are the favored ones. You are the Christians who will carry the message to our dear ones as well as to your own. When you go, I want you personally to take my mother and father my love, just as my father sent his love to his boy. Tell them for me that by the grace of God we all want to meet them soon.

Thus, ye aged Christians, I want you to realize that the words of my text were written for you. "They shall still bring forth fruit in their old age" means that your work and usefulness will not be finished until you draw your glorious departure. I want you to realize that your work in life is just the same kind of work as was that aged farmer's who was planting some young trees one day, when a neighbor came along and said: "What are you planting those trees for? You will never live long enough to see them grow up." "No," answered the old man, "I never expect to see them grow up, but my grandfather planted yonder aged trees so that I could play under them and pluck their fruit, and I want to plant these trees so that my children and my children's children may not of their fruit after I am dead." So, aged Christians, as your aged parents sweetened your life when you were young, you, by the blessing of God, are sweetening the lives of your children and your children's children until at last the angel of the resurrection comes to call you to your eternal reward. May we be as faithful to our trust as you, who are still faithfully bearing fruit in your old age.

In the United Kingdom. A mile of hedge and ditch occupy on an average, an acre of land. Widows in Great Britain outnumber widowers by almost two to one.

Doctors Define

that listless nervous sort of feeling that Japan tea drinkers are so often afflicted with, as "Tea Intoxication."

DRINK ONLY

"SALADA"

Ceylon GREEN Tea and avoid all harmful after effects. Sold in the same form as "SALADA" Black in lead pack-ets only, 25c and 40c per lb.

Removing Ink Stains from Cloth

The removal of ink stains is always a problem, because inks are made by so many processes. Soap and water will remove some inks, while strong chemicals make little impression on others. The sooner the stain is treated the more easily it is removed. Washing and soaking in cold water, or in sweet or sour milk, will remove the greater part of the ink, and frequently the stain. Spots on washable articles should be soaked in milk or water. Rub the spot and change the liquid frequently. After two or three days if a stain remains, wet it with a strong solution of oxalic acid and place it in the sun. After this rinse very thoroughly.—Ladies' Home Journal.

Lake Erie and Detroit River Railway

L. E. & D. R. R. TIME CARD NO. 1

Effective Mar. 12, 1902

Station	Time	Station	Time
Chatham	7:00 a.m.	Chatham	7:00 a.m.
Windsor	7:15 a.m.	Windsor	7:15 a.m.
Detroit	7:30 a.m.	Detroit	7:30 a.m.
St. Clair	7:45 a.m.	St. Clair	7:45 a.m.
St. Ignace	8:00 a.m.	St. Ignace	8:00 a.m.
St. Joseph	8:15 a.m.	St. Joseph	8:15 a.m.
St. Lawrence	8:30 a.m.	St. Lawrence	8:30 a.m.
St. Peter	8:45 a.m.	St. Peter	8:45 a.m.
St. Paul	9:00 a.m.	St. Paul	9:00 a.m.
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