

VERMONT NEWS.

Vermont's First Church.

The 141st anniversary of the founding of the Old First Church at Bennington Center was observed Friday evening. There was a roll call of the 195 members, which was largely responded to by members present and communications from the absent. During the year there have been several deaths, among them the wife of the former governor, John S. Robinson, aged 91, and Mrs. Laura Merrill, aged 84. The oldest member at the time is Mrs. George Lyman, 85 years of age, while there are several between 75 and 85. The church has the distinction of being the first one founded in Vermont. The present edifice was erected in 1804, and dedicated the following January. While the inside has been made to correspond largely with modern edifices the outside is substantially the same as it was when dedicated. Within two years it has been newly rebuilt in many respects, and has also been presented with a \$5000 organ. The church has had 12 pastors. The longest pastor was that of Rev. Dr. Isaac Jennings, who was with it 25 years. The present pastor is Rev. Warren Morse, formerly of Williamstown. Most of the original members came from Hardwick, Mass., and vicinity.

Fish and Game League Meeting. The annual meeting of the Vermont Fish and Game League was held at the Vann Ness House, Burlington, Monday evening of last week. Little business outside the election of officers was transacted, not a word being said about the mid-winter banquet of the league. The meeting was called to order by President F. L. Fish. The receipts of the past year were shown to have been \$2,914.98 and the expenditures \$2,980.95. A fund was in possession of the treasurer which made the total assets of the league \$449.13. Several resignations were received and accepted, after which officers for the ensuing year were elected as follows: President, F. L. Fish, Vergennes; secretary, H. G. Thomas, Stowe; treasurer, C. F. Lowe, Montpelier; vice-presidents, J. W. Titcomb, Washington, D. C.; D. C. Hawley, Burlington; G. K. Wales, Bellows Falls; Frank L. Greene, St. Albans; George Atkins, Montpelier; M. E. Wheeler, Rutland; F. B. Butterfield, Derby Line. An executive committee of one from each county was elected. E. N. Carter of St. Johnsbury representing Caledonia county.

Patents Granted. A patent has been granted to Rylan F. Hatch of Bristol, for a display rack. Rights to a label have been allowed to Eugene Marrior of Barre, entitled "Blue Ribbon" for a brand of cigars. William H. Lang of Burlington has assigned to the Suffolk Nailing Machine company of Portland, Me., his rights in a patent for a nail making and driving machine.

Internal Revenue Statistics. The commissioner of internal revenue has made his annual report and Vermont's contribution is only \$29,865.82, as against \$100,520.55 the previous year when some of the war taxes were in force. There were 775 special taxpayers in Vermont during the last fiscal year, of whom 457 were retailers, 145 were liquor dealers and 290 retail dealers in malt liquors. Six were wholesale liquor dealers and 26 were wholesale dealers in malt liquors, a total of 775 in all classes. There was one dealer in oleomargarine artificially colored in imitation of butter. This was a big increase in liquor dealers, although the number of special taxpayers in the state for the previous fiscal year was 1,257, many of them, however, under the war taxes. There were 391 special taxpayers that year, for instance, who purchased licenses from the federal government for billiard tables and bowling alleys. But that year there were only 249 retail liquor dealers, no wholesalers, and one rectifier in Vermont, and only 310 retailers of malt liquors and 15 wholesalers in malt liquors, a total of 574 in the prohibitory law was in force.

Vermont was naturally free from much litigation over internal revenue suits. There were two of these during the fiscal year settled by compromise. Eight criminal suits were instituted in 12 months. No fines were imposed by the courts. During the last calendar year there were 40 cigar factories in Vermont, each of which kept a separate account with the treasury department, through Collector James A. Wood at Portsmouth. These used 52,057 pounds of tobacco, which were made into 2,808,407 cigars.

Oldest W. C. T. U. Member. The 100th birthday of Mrs. Jane Keys of Coventry was celebrated Friday, Nov. 27. A reception was held at the home of her son, Isaac Keys, and a large number of friends and neighbors called to pay their respects to this beautiful old lady. For several years the W. C. T. U. have observed this day by a visit to Mrs. Keys and as the years drew near the 100th anniversary plans were made to observe the day in a suitable manner. Sixty people sat down to a bountiful dinner. Those present from away included Mrs. Keys' two daughters, Mrs. Elsie from Montreal and Mrs. Reid of Chicago. Rev. Ernest M. Taylor of Knowlton, P. Q., a college chum of the late Judge L. H. Thompson and an early friend of the Keys family; Mrs. Ida H. Read, president of the state W. C. T. U. and the National. Mrs. Keys is the oldest white ribboner in the state and there is only one other as old in the nation. Mrs. Jane Scarlett Keys was born in Baileysborough, County Wick, Ireland, Nov. 26, 1803. She and her husband came to Montreal in 1852 with their family of eight children, and later settled in Coventry. Seventeen years ago her husband died, since which time she has resided with her youngest son, Isaac Keys of Coventry. Though she is blind, her health is good and her mental faculties are in good preservation.

The Maple Sugar Makers' association will meet in Burlington January 4. Mayor Burke having tendered them the use of the City Hall. This is the day before the three days' meeting of the Vermont Dairymen. Both organizations will probably attract a large attendance.

P. W. Clement of Rutland has a river in San Francisco with a party of friends in a private car. They have been touring the northwest and will visit the Yosemite before they return east.

Hon. D. J. Foster of Burlington, representative in congress from the second district, has accepted the invitation of Bailey Post, No. 67, G. A. R., to deliver the Memorial day address in North Troy.

The largest slat shed of the Matthews Slate company of Poulney was burned at North Poulney about midnight Thursday. The origin of the fire is uncertain.

but it is said to have taken from the engine. The loss is estimated at about \$3000, with \$4000 insurance. About 80 men are thrown out of employment. Frank Plumley and wife of Northfield arrived home Nov. 30 from Venezuela, where Mr. Plumley was one of the umpires appointed by President Roosevelt to hear the foreign claims. He was met at the railroad station by a brass band and 200 people. A public meeting is planned later after Mr. Plumley has a little rest.

A case of smallpox has been discovered in Middletown Springs. The school is closed and all public meetings have been postponed indefinitely to prevent the spread of the disease. The medical college of the University of Vermont was destroyed by fire Wednesday noon, causing a loss of \$30,000. The house was originally occupied by Gov. Levi P. Underwood, and has been used as the medical college since it was presented to the University 19 years ago by J. P. Howard. It is not known what caused the fire but it is believed that the flames originated from a lighted cigar stub which was carelessly thrown in the auditorium by some student. The museum and library were saved but the chemical laboratory with all its contents was ruined. The building was insured. A new building will be erected in the spring.

It is expected that the Rt. Rev. Charles H. Fowler of Buffalo, N. Y., will preside at the 60th annual session of the Vermont Methodist Conference to be held in Montpelier, beginning March 30, 1904. Bishop Fowler was presided at the session of the conference held in Barre six years ago.

Burglars entered St. Joseph's convent, Rutland, at noon Dec. 1, and secured \$400 by breaking into the safe with a chisel. They also secured a large number of checks. The church, money and door of the convent were unlocked.

Wilbur F. Braman died at Montpelier, Dec. 1, of Bright's disease, aged 77 years. He had been a resident of Montpelier for 53 years and was a man of much prominence. He was formerly in the hardware business and later in the insurance business, having been secretary and treasurer of the Union Mutual Fire Insurance Co. from 1875 to 1879 and treasurer from 1879 to 1885, when he retired on account of ill health.

The newly remodeled Brattleboro Home for Aged and Disabled was opened to the public Thursday afternoon for the rededication and the annual harvest day. An address was made by the president of the corporation, Dr. H. D. Holton. There are now 11 inmates. The erection of the new building was made possible by a gift of \$10,000 by R. F. Lamb of St. Louis, Mo., a former native of Poutney, who has since died. Only persons who are 60 years old are admitted to the home, unless by special consideration of the corporation.

Rev. Daniel McIntyre, a Congregational minister at Pawlet, has been arrested on complaint of the humane officer and several humane societies on the charge of cruelty to a three-year old girl. He was arraigned at Poutney and the case was continued because important witnesses were away. Bail in the sum of \$500 was furnished. There seems to be evidence to convict. Great excitement prevails among Mr. McIntyre's parishioners and the townspeople, as Mr. McIntyre is popular in Pawlet.

At the annual meeting and dinner for the directors of the Mary Fletcher Hospital at Burlington last week these officers were elected: President, M. H. Buckham; vice president, Henry Wells; secretary, W. J. Van Patten; treasurer, Charles P. Smith; auditor, Henry Greene. The Rutland board of license commissioners have revoked the wholesale liquor license of C. H. Lalor & Co. as a result of the hearing held on charges of selling liquor in small quantities illegally. The case was appealed.

The installation of Rev. John Barstow as pastor of the Congregational church at Manchester, who succeeds Rev. George T. Smart, who went to Newtonville, Mass., was held Wednesday evening. The ordination sermon was preached by Rev. Dr. George W. Phillips, of Rutland, the right-hand of fellowship was extended by Rev. C. L. Chart, of Dorset; the charge to the pastor was made by Rev. Oliver Brown, of Peru; the charge to the minister by Rev. William Ewen, of Rupert. The church, one of the oldest in the state was organized in 1784, its present membership being 195. The new pastor was ordained as a minister in 1887 and came to this charge from Connecticut.

The Deadly Trail

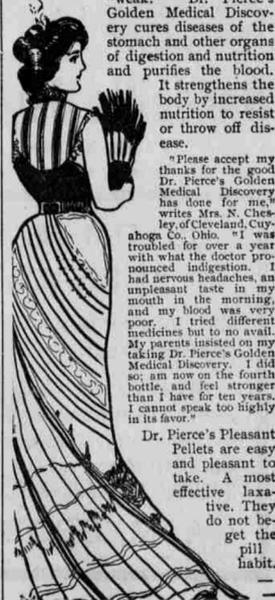
Of disease is often the trail marked by a woman's gown. A recent investigation showed a horde of microbes, including those of influenza, consumption and a dozen other varieties, gathered in the trail of a woman's dress.

The microbe is everywhere, but its prey are the weak and feeble people whose blood is "poor" and digestion is "weak." Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition and purifies the blood. It strengthens the body by increased nutrition to resist or throw off disease.

"Please accept my thanks for the good Dr. Pierce's Golden Medical Discovery has done for me," writes Mrs. N. Chesley, of Cleveland, Cuyahoga Co., Ohio. "I was troubled for over a year with what the doctor pronounced indigestion, had nervous headaches, an unpleasant taste in my mouth, and my blood was very poor. I tried different medicines but to no avail. My parents insisted on my taking Dr. Pierce's Golden Medical Discovery. I did so; am now on the fourth bottle, and feel stronger than I have for ten years. I cannot speak too highly in its favor."

Dr. Pierce's Pleasant Pellets are easy to take. A most effective laxative. They do not get the "pill habit."

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One Preacher's Creed.

[Paper read by Rev. Dr. S. G. Barnes before the council for installation, at the South church, St. Johnsbury, Oct. 21, 1903.]

Using the word "creed," not in the sense of a system of philosophic thought about religion, but as an ordered statement of the convictions which express themselves in the christian life, my creed as a preacher is satisfactorily summed up in John 3:16; "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." On the day of my ordination I gave it as the message I desired to proclaim: I still think that the doctrine of salvation is the climax and crown of theology; and, if my life and work as a preacher can be kept on the level of this verse, my highest aspiration will be realized.

God made man like himself and for himself, but man was not thankful nor obedient; "we have turned every one to his own way," a way of unbelief and selfishness. Sin is destructive of man's spiritual health; its goal is death. Sin is a violation of God's law; its issue must be the penalties of broken law. Sin is a separation of the soul from its God, and since God is the very element in which the soul must live, such separation means essential failure and fearful ruin—the loss of the soul. It is a perishing world upon which God looks, but he has not left it to itself. In the eternal counsels of God, the Lamb was slain that the unquenchable goodwill of God's heart, that changes not because of man's sin; his fatherly pain and longing as he looked upon his lost children; his kingly abhorrence of sin and uncompromising opposition to it—these are all revealed in Calvary, and there made historically available and effective for man.

He gave his only begotten Son, one standing toward God in a relation wholly unique, one who had shared his glory before the world was, the pre-existent and eternal Word, the Creator of all things; no less is he the Word made flesh, entering wholly into every human relation toward God except that of sinning, and entering even that region so far as perfect purity and sympathy and love can find a place there, making himself one with the sinner and sharing his guilt, for his sake drinking the cup of Gethsemane and for his sake passing into the darkness of those forsaken of God. Triumphant over death, and rising to his rightful place at the right hand of God, he now gives repentance to his people and remission of sins; he bestows the baptism of the Spirit, unto all sanctification and all service; and he promises unto his followers a day when they shall see him and be like him, for they shall see him as he is.

God has done his best; there remaineth no other sacrifice for sin; they who can not be reached by Christ can not be saved at all. And they who are saved attain salvation through faith in him; "whosoever believeth on him shall have eternal life." This faith is not primarily a doctrine as to Christ's deity, or atonement, though the doctrine has most important relations to life; it is not first of all a feeling of acceptance or security, though a religious life without feeling is impossible. That man believes in Christ who believes in living as Christ lived, who accepts Christ as master of act and speech and thought, who finds in fellowship with him the promise and potency of all spiritual endeavor, who judges all things by Christ's standard, and expects to be judged by Christ when the present account shall come. That man believes in Christ who sees in his cross not simply the revelation of what God was willing to do for him, but a revelation of what he must be willing to do for God and his fellowmen, not counting his life dear unto himself if only he may accomplish his course. Right views of Christ's person and work came slowly to the original disciples; they came slowly to many sincere followers today, and the power with which to do the will of God shall know, "just what experience the word 'perish' stands for I do not know. But 'whatsoever a man soweth, that shall he reap,' and, furthermore, the rebellious must sometime hear from Christ the words 'Depart from me,'—those most awful words in the Bible. In interpreting the utterances of Scripture as to retribution, my clearest ideas come from studying God's dealings with sin here and now, just as my clearest ideas of heaven come from the foretastes of glory granted us on earth. Of this I am sure, to act and speak as if the penalty of sin is a terrible thing, but sin itself is a tolerable thing, as if it is dreadful to die in sin, but not especially alarming or damaging to live in sin, is to misrepresent in the worst possible way the thoughts and purposes of God. Eternal sin is infinitely worse than eternal punishment, and the possibility of eternal sin, of a character fixed in evil choice, invests any sin and all sin with deadly significance.

Concerning the time when this faith is to be exercised, my clearest guide is found in the truth that "Now is the accepted time, now is the day of salvation." The doom of the impenitent has been for me the storm center of theology; for years I sought relief in the doctrine of conditional immortality, or in the hope of universal salvation, or of eternal probation. In certain utterances of the Bible stood alone, I could easily accept the one or the other as scriptural; but the Bible as a whole seems to me definitely to veto the theory that the soul has no immortality apart from faith in Christ, and it speaks of a door that is shut—the rest is silence. That silence I try to imitate, holding the familiar orthodox views in a spirit greatly changed from that with which I began my preaching, recognizing increasingly the difficulties that beset any thoroughgoing dogma where the scripture says so little that is definitive, and having ever a larger hope in the work of the Holy Spirit outside of church lines and conventional manifestations. Of this I am sure, God will save every soul unto holiness that can be made willing to be holy. That God will rule every here, both over those in the light of his presence and over those who choose to abide in the outer darkness, I do not doubt. Willingly or unwillingly, every knee shall bow and every tongue confess; God is not to be defeated. That where sin abounded grace shall much more abound,

I am absolutely certain; just what this means, how much it means, it will take all eternity to reveal. Concerning the book in which this creed is found, the very best things can be said, and ought to be said. Preaching is not scriptural, the tongue of man or angel cannot save it from being a dismal failure. The Bible, the whole Bible, is the Word of God, in a sense. It has a unity, and that unity is found in the message of salvation running through the whole book. But I prefer to say that the Bible contains the Word of God, and best of all to give that phrase to Christ, who alone is the Word of God in the highest sense. The Bible is what it is because it is the testimony of Jesus, the history of the preparation for his coming, of his life and death and resurrection, and of the working out in the early church of the new vital forces he put into the world.

In what is popularly known as "higher criticism" I have not been vitally interested. I do not believe in preaching it or in preaching against it. The material that I use as a preacher lies mainly outside of its contentions. That extremists on both sides have produced more heat than light is obvious enough. That any important change will be effected in our estimate of the New Testament I as yet see no reason to believe; but our conceptions of the Old Testament have been considerably altered, and to deny it one must part company with his generation. On the one hand our views as to its literary structure have been modified, and we no longer date all its legislation back to the time of Moses; we give larger place to the human element and are more ready to recognize the progressive steps in man's apprehension and acceptance of revelation. But on the other hand, I treat its history and prediction as I understand Christ and the apostles to treat them. There are obvious errors and discrepancies, but I find them no more serious than they were in my early student days. For me the Old Testament is still a realm of supernatural truth, treated by revelation and miracle and prophecy, of a training both natural and supernatural that was an adequate and suitable preparation for the coming of the Divine Man.

"God so loved the world that he gave his only begotten Son." It is the glory of the preacher's life, of the life of every Christian worker, of the life of every follower of Christ, that he is called upon to reveal that love in deed and word as well as in thought. He is the constant giving of the Christ, and to stand in growing wonder and adoration before the beginnings and unfoldings of the everlasting life, that life of God in man which makes time a part of God's eternity, which is making of this earth a part of the kingdom of heaven, and which one day will bring us face to face with God's unspeakable gift, Jesus our Lord.

Your Money Returned
If Hyomei Does Not Cure You of Catarrh, Says W. B. Eastman.

In advertising that they will refund the money if one purchasing a Hyomei outfit who can say that it has done them no good in the treatment of catarrh, W. B. Eastman means exactly what the guarantee says. Of course the percentage of cures by Hyomei is nearly one hundred or else he could not afford to make this unusual offer. But if the treatment should not be adapted to your case there will be no questions or quibblings when you go to your money.

That the beginning of catarrh is due to the presence of germs in the air passages is now admitted by every physician. It stands to reason that catarrh cannot be cured unless these germs are first destroyed. The Hyomei treatment kills the catarrh germs even in the minutest air cells, soothes and heals the irritated mucous membrane and makes complete and lasting cures in cases that have resisted the usual methods of treatment. Catarrh cannot be cured by medicines administered through the stomach. Hyomei is the only natural method and it has made cures that seem miraculous. The outfit costs but \$1.00 and consists of an inhaler which will last a lifetime and sufficient Hyomei for several weeks' treatment. Additional bottles of Hyomei can be procured for 50c.

Probate of Will.

MRS. E. J. KINERSON'S ESTATE. STATE OF VERMONT, Caledonia District, ss. In Probate court, held at the Probate office in St. Johnsbury, within and for said district, on the 30th day of November, A. D. 1903.

An instrument purporting to be the last will and testament of Mrs. E. J. Kinson, late of Peacham, in said district deceased, being presented to court by R. B. and F. F. Kinson, the Executors therein named, for Probate. It is ordered by said court that all persons concerned therein be notified to appear at a session of said court, to be held at the Probate office in St. Johnsbury, on the 19th day of December, A. D. 1903, and show cause, if any they may have, against the probate of said will; for which purpose it is further ordered that a copy of the record of this order be published three weeks successively in the Caledonian, printed at St. Johnsbury, previous to said time appointed for hearing. By the Court, Attest: WALTER P. SMITH, Judge.

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Ayer's Cherry Pectoral
For hard colds, bronchitis, asthma, and coughs of all kinds, you cannot take anything better than Ayer's Cherry Pectoral. Ask your own doctor if he is not so. He uses it. He understands what it soothes and heals. "I had a terrible cough for weeks. Then I took Ayer's Cherry Pectoral and only one bottle completely cured me." Mrs. J. B. DANFORTH, St. Joseph, Mich. 25c. per bottle. J. C. AYER & CO., Lowell, Mass. All druggists.

First Quality Human Hair Goods. Ladies' and Gentlemen's Wigs, Switches, Waves, Bangs, and all kinds of hair work. All orders by mail promptly filled from ample stock. MRS. E. M. HARRIS, 58 Pearl St., St. Johnsbury, Vt. Theatrical and Masque Hair Wigs to rent.

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Next Saturday night at 7:30 o'clock REPUBLICAN BLOCK. Have a lot of Shelving, Drawers, Counters, etc., from a store, for sale. Also a nice Buffalo Sleigh Robe, Wolf Skin Robe, Sarry Harass (nearly new), Driving Harness, Folding Beds. All kinds of furniture. Flat top desk, roll top desk, parlor coal and wood stoves, ranges, sewing machines, boys' and men's overcoats, etc.

W. H. PRESTON, Auctioneer. THE WROUGHT BRIM By Rev. Dr. Edward T. Fairbanks. Twelve discourses preached in the South church during a 28 years' pastorate.

Only 50 copies of a limited edition now left. An excellent Christmas present. Prof. J. E. Goodrich of the University of Vermont says of this book: "It is throughout original in illustration and general treatment and often poetical in thought and diction."

Price \$1.50, by mail \$1.64. Published by THE CALEDONIAN CO. TO Butchers and Hide Buyers.

We wish to purchase your Hides, Calfskins, Sheep Pelts, Tallow and Bones. We advance money if desired. We pay spot cash. We pay the freight. We want agents everywhere to sell Page's Perfected Poultry Food and other poultry supplies. For further particulars, address C. S. PAGE, Hyde Park, Vt.

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Time Tables.

Boston & Maine Railroad Connecticut and Passumpsic Division.

WINTER ARRANGEMENT. In effect Oct. 12, 1903.

Trains South-bound leave
Sherbrooke, 5.00, 10.00 a. m., 9.15 p. m.
Newport, 7.00 a. m., 12.55, 4.00, 11.25, 11.50 p. m.
Coventry, 7.10 a. m., 4.10 p. m.
Barton Landing, 7.20 a. m., 4.22, 11.54 p. m.
Barton, 12.07, 7.34 a. m., 1.22, 4.37, 11.52 p. m.
South Barton, 7.45 a. m., 4.52 p. m.
Sutton, 8.01 a. m., 5.06 p. m.
West Burke, 12.36, 8.08 a. m., 5.13 p. m.
Lyndonville, 12.35, 12.53, 8.30, 11.50 a. m., 2.03, 6.23 p. m.
Lyndon, 8.33, 11.53 a. m., 5.36 p. m.
St. Johnsbury Center, 8.44 a. m., 12.03, 5.46 p. m.
St. Johnsbury, 12.53, 1.15, 8.56 a. m., 12.10, 2.22, 5.55 p. m.
Passumpsic, 9.02 a. m., 12.16, 6.02 p. m.
East Barre, 9.11 a. m., 12.25, 6.11 p. m.
Barnet, 1.33, 9.17 a. m., 12.30, 6.17 p. m.
McIndoe, 1.39, 9.24 a. m., 12.36, 6.25 p. m.
Ryegate, 9.33 a. m., 12.45, 6.34 p. m.
Wells River, 1.35, 1.55, 9.50 a. m., 1.00, 2.54, 6.40 p. m.
White River Junction, arrive, 3.00, 6.48, 11.30 a. m., 2.30, 8.30 p. m.
Boston, arrive, 7.30, 8.02 a. m., 12.25, 4.30, 4.45, 7.05, 8.00 p. m.

Trains North-bound leave
Boston, 9.00, 10.00 a. m., 1.00, 1.15, 7.30, 8.30 p. m.
White River Junction, 12.50, 6.18, 8.05 a. m., 1.45, 4.40, 9.55 p. m.
Wells River, 2.28, 2.35, 9.52 a. m., 3.22, 6.18 p. m.
Ryegate, 10.02 a. m., 3.40, 6.58 p. m.
McIndoe, 2.51, 10.12 a. m., 3.50, 7.06 p. m.
Barnet, 2.56, 10.19 a. m., 3.57, 7.12 p. m.
East Barre, 10.25 a. m., 4.04, 7.17 p. m.
Passumpsic, 10.35 a. m., 4.15, 7.26 p. m.
St. Johnsbury, 3.08, 3.18, 10.45 a. m., 4.00, 4.27, 7.35 p. m.
St. Johnsbury Center, 10.52 a. m., 4.33, 7.41 p. m.
Lyndon, 11.03 a. m., 4.47, 7.52 p. m.
Lyndonville, 3.30, 3.40, 11.12 a. m., 4.20, 7.45 p. m.
West Burke, 3.57, 11.30 a. m., 4.33, 8.12 p. m.
Sutton, 11.37 a. m., 5.20 p. m.
South Barton, 11.53 a. m., 5.37 p. m.
Barton, 4.15, 4.30 a. m., 12.03, 5.00, 5.48 p. m.
Barton Landing, 4.43 a. m., 12.35, 5.10, 6.01 p. m.
Coventry, 12.24 a. m., 9.10