

SUNDAY SCHOOL LESSON

LESSON III
July 16, 1916.

Paul at Athens.—Acts 17: 16-34.
Commentary.—I. Paul's zeal for Christ (vs. 16-21). Paul came alone to Athens from Berea, Silas and Timothy having remained at the latter place for awhile. They joined him later, but he sent them back to Thessalonica to learn how the Christian community there was prospering. While in Athens he saw evidences that idolatry was prevalent. Temples, statues and altars of the multiplicity of gods were everywhere and "his spirit was stirred in him." There was a Jewish synagogue in the city and he went there first, to reason with the Jews about Jesus and the resurrection. The account indicates that he next spoke with "devout" persons, proselytes to the Jewish faith, and later with others, as he met them in the marketplace. He met the Epicureans, a class of philosophers who considered happiness the highest good, and the Stoics, who believed that one should be unmoved by pain or pleasure. They desired to know what this new religious teacher would say. They called him a "babbler." The word rendered "babbler" is found nowhere else in the New Testament. It is used for birds picking up scattered seeds, and was applied in contempt to men who picked up a living in any way they could. Paul was looked upon as a teacher of strange doctrines, because he preached to them Jesus and the resurrection. However, they brought him to Mars Hill, which was used as a high court or place of council, that the people of Athens might hear his discourse, for they were eager to hear new things.

II. Discourse on Mars Hill (vs. 22-31). 22. Mars Hill—This was one of a group of three hills of Athens, the others being the Acropolis, the most prominent feature of the city, whose top was crowned with magnificent pagan temples, and the Pnyx, where Demosthenes delivered his orations. The top of Mars Hill was nearly eight hundred feet long and two hundred feet wide, and said—it is evident that only an outline of Paul's discourse is recorded. men of Athens—This was a most respectful form of address, the form that the great orator Demosthenes used in his orations. too superstitious. This translation would indicate that Paul was rather abrupt and somewhat disrespectful in his remarks. A better rendering is, "very religious." He gives his reasons for this statement in the next verse. 2. passed by—"Passed along."—R. V. beheld your devotions—The thought is that Paul saw their many objects of worship, an altar . . . to the unknown god—Lest some god might be omitted and fall to be revered, the Athenians had erected this altar. Some suppose that it had reference to the invisible God whom the Jews worshipped, who was to the Athenians unknown. Ignorantly worship—Paul did not cast any reflections upon the intelligence of his hearers, for he told them that the God they worshipped as unknown he would declare to them.

24. God that made the world—Paul now began to declare the true and living God and affirmed his creative power and his authority. Dwelleth not in temples made with hands—He who made all things and rules all things is too great to be confined to any temple that man might make. 25. Neither is worshipped with men's hands—The verb implies the sort of service yielded by a steward to his master, or a minister to his king, a service in which the superior is not independent of his inferior, and could not well do without him. This is not seen in the next clause. God is not like earthly masters and kings. He gives all, and men can only offer to him themselves in return.—Cam. Bib. 26. Of one blood all nations of men—The prophet Malachi said, Have we not all one Father? (Mal. 2: 10). The Athenians would naturally object to this statement, for they divided mankind into two classes, Greeks and barbarians, and the barbarians were of little account. Hath determined—The God whom Paul was preaching has all power in heaven and on earth. He has determined the reasons and habitations of man. 27. That they should seek the Lord—God in his creation of the world and in its preservation and his providences intended man should recognize him and serve him. Might feel after him, and find him—Seeing God in nature, man would be led to a saving acquaintance with him. Not far from every one of us—The "unknown" invisible God is near by and accessible to all who truly desire him. 28. In him we live, and move, and have our being—God is the source of our existence and he provides for us and grants us protection. He gives us our power to think and choose and love. Your own poets—Paul here recognizes the culture of the Greeks and turns their literature to his account in preaching the gospel to them.

29. We ought not to think, etc.—Since man is far superior to the images of gold or silver or stone, which he has shaped, we ought not to think that God who made him and preserves him is fitly represented by such images. 30. The times before God revealed himself by his word and by his Son to any individual or nation; the times of spiritual darkness. God winked at—"God overlooked."—R. V. The Lord requires of us faith, love and service according to the degree of light we have or might have. But now commandeth—The times of ignorance were passed and repentance was required of all men. 31. He hath appointed a day—God, who created all things and to whom all men are responsible, will bring every one to give an account of his life. The day of judgment is one of the greatest days of all time. In righteousness—There will be no failure to pronounce righteous judgment in every case. There will then be nothing hidden from the Judge.

III. Effect of the discourse (vs. 32-34). 32. Some mocked—The doctrine of the resurrection was new and absurd to the Athenians. Paul said

in the First Epistle to the Corinthians, "But we preached Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness" (1.23). The Epicureans believed that there was nothing beyond this life, hence the idea of a resurrection was folly. One class of Paul's hearers ridiculed the doctrine which he preached. Others said, We will hear thee again—Others of Paul's hearers were slower to reject his message and were inclined to give him another hearing. 33. So Paul departed from among them—There seemed little prospect of results in Athens. Paul did not succeed in establishing a church at Athens. He left the city for other fields that were more receptive. 34. Certain men clave unto him, and believed—Paul's preaching was not without fruit. Some heard the word, took sides with Paul and believed the gospel. Dionysius the Aeropagite—This man was a member of the high council of Athens. We do not hear of him after this. A woman named Damaris—Nothing is known of her, but it may be inferred, from the fact that her name is given, that she was a woman of some prominence. Others with them—There must have been a considerable number in all who embraced the gospel.

Questions.—Give some facts concerning Athens. Where was Mars Hill? How did Paul come to preach there? What class of people did he address? What had Paul observed in Athens? How did he begin his discourse? Of the Stoics? What were the leading points in the discourse? What was the effect of the sermon? Who were among the converts?

PRACTICAL SURVEY.
Topic.—Distinctive Christianity.
I. The import of Paul's preaching.
II. The need of Athenian idolaters.
I. The import of Paul's preaching. There is unusual interest connected with the first presentation of the gospel of Christ in the metropolis of art and philosophy. The errand of the gospel was one of hope, a proclamation of spiritual power at hand. The conduct of Paul was as modest as it was wise, and as dauntless as it was modest. If ever the sincerity of the preacher was tried, it was upon this occasion. The opportunity that Athens presented to Paul was one of the most critical of his career. He saw how God was dishonored and robbed of the homage due him. He had fervent zeal for the honor of Christ. He felt the outrage done by idolatry to the dignity of human nature. He knew that the destiny of the world depended upon its worship. It was a time when the gospel met two sides of human life together, and contrasted its oneness with their dividedness and showed its mission of reconciliation. Paul's life was given to one work and his whole heart was in it. With wisdom and skill he crowded every sentence with deep truth, so that every utterance was a blow to the false philosophy of his hearers. He was there to contend with the masters of the world in the very sanctuary of idolatry. Around him were gathered a multitude acute and inquisitive. Nobly did the champion of truth perform his part. His introduction was appropriate and judicious. He made no direct attack on their religion. He did not awaken their prejudice. He commended their zeal in religion. He referred, without unkind reflections, to the evidence of that zeal exhibited on every hand. He referred to their acknowledged difficulties and to the avowal of their own ignorance or uncertainty as recorded in their altar. He proposed to reveal the God who was unknown to them, to the real source of blessing. He did not excite their fears. He did not expose himself to contempt. With wonderful simplicity and force he quoted from Greek literature truths concerning natural religion, and then, rising to the higher truths of revelation, he preached Jesus and the resurrection. He appealed to reason, conscience, experience and the universal spirit of humanity.

II. The need of Athenian idolaters. Over all the glory of Athens hung the pall of spiritual death. The Athenians covered their irreligious lives by their religious forms. They were wrong in their cherished conceptions of God and wrong in the worship they offered to Him. The strangely inscribed altar revealed their unrest. Paul designed to reveal God to them and to awaken in them a sense of his universal claims to love and trust. They greatly needed to learn the fatherly relation of God to all men and the responsive relation of children to God. They lowered the very idea of God by likening him to mere man-made images of gold and silver. With all their display the Athenians had no moral purpose in life. The deeper and diviner parts of their natures were undeveloped. Paul's standard was unknown to Athenian sages. He spoke as one who knew that he had the truth of God, and that it was sufficient to lead darkened souls into spiritual light. Throughout his masterly discourse he endeavored to carry his hearers with him, so that they might be without excuse if they continued ignorant of God. He did not content himself with laying down great principles. He went on to apply them to the religious life of the people. With his reasonings concerning God, Paul impressed the duty of man to seek an acquaintance with God. He gave the Athenians a new stimulus of thought. He gave to their understanding a new theory of the universe, a new approach to happiness, a new manifestation of God. He increased their responsibility by showing them their opportunity. He gave more of the divine plan to them than all their philosophers had. It required no small courage and tact to assail with effect their deep-rooted beliefs and customs. Paul declared to them not only a divine person to love, but a divinely arranged future to reach. Very brief, yet very graphic is the account given of the treatment of the gospel by the Athenians. Paul had dared to face their mockery to win their hearts, and he was rewarded in the winning of some converts. His reply to his questioners has given to the world an immortal discourse.—T. R. A.

Many a man has punctured his shoulders frequently and with the hand rub down the shoulders well. This may be done when allowing the horses to stand for a breath of fresh

FARM GARDEN

CARE OF BROOD SOW.

Where the hogs are concerned, a large percentage of the pigs farrowed in the early spring means greater prospects for the market in the early fall.

Proper management of the brood sow before and after farrowing is very important. Investigations show that 80 to 90 per cent. of all the dry matter of the unborn litter are deposited in the uterus during the last 60 days of pregnancy, so that our care must include this period and feeding must be done accordingly.

The rations should be increased at least 50 per cent. over the wintering ration, and the nutrients of the feed should include protein material such as is found in alfalfa, skim milk, and tankage. Mineral matter, especially phosphorus and lime, are required, the latter being plentiful in alfalfa. Ground oats will help the ration both in the protein and mineral matter that is highly essential to the development of protein feeds or feeds likely to produce internal fat. Keep the ration moderately bulky and avoid any radical feed changes late in pregnancy period.

No class of animals suffer more from extreme of heat and cold than hogs. For this reason brood sows should be provided with good shelter, but this does not necessarily mean expensive equipment. An ideal shelter must be warm, free from dampness, well ventilated, and with plenty of sunshine. Guard against dark, damp, filthy stables and manure piles, also crowding the sows in close quarters where they can pile up, causing them to lose their litters.

Exercise promotes healthy body activities, and as this is essential in pregnant sows, we must devise some means of compelling them to exercise, especially the last few weeks before farrowing. Lack of exercise causes internal fat to accumulate, causes constipation and retards normal body activities. We can best exercise our sows by placing at least part of the feed at the far end of the pen or lot, causing them to walk to and from the trough. For the brood sow, plenty of exercise is as essential as a scientifically balanced ration. The sow, when exercising, picks up feeds and mineral matter that she knows is necessary to her system.

Proper care at farrowing time will pay the highest dividends. The number of pigs raised to weaning time is the basis of computing the value of a sow. Sows should be fed immediately before farrowing; the ration that they will receive after farrowing, this will prevent any indigestion due to a sudden change in diet.

A few days before the calendar time of farrowing, put her in the pen where she is to farrow and cut down on her feed. If feed has been laxative, the sow will come to farrowing time with little fever and in good condition. The pen must be warm enough for the pigs, but not hot, as is sometimes the case, because this only tends to increase the fever and temper of the sow.

After farrowing, do not feed for the last twenty-four hours, giving only clean water. Her first meal should be a thin slop or bran mash. Gradually increase the amount until she is on full feed about ten days after farrowing. Remember that for many weeks we are feeding the young pigs through their mother, and any irregularities in her system are quickly indicated in the young.—R. B. Bentley in Prairie, Farm and Home.

TREAT SEED OATS FOR SMUT.
Last season was particularly favorable to oat smut in the eastern part of Canada resulting in a great increase of loss from this source. The grain crop will also be worse infected than usual, hence farmers should treat their seed oats very carefully this spring. A small expenditure in time and money may in this way, increase the yield per acre by five to fifteen bushels.

The prevention for smut in oats is as follows: On the evening before the seed oats are to be sown prepare a solution of formaldehyde (formalin), 1 pint to 40 gallons of water. Spread the oats five inches deep on the barn floor and sprinkle one gallon of the solution to each bushel. Shovel over thoroughly and cover the pile completely with the oat sacks, blankets, etc. The following morning spread the pile out to dry. Much of the moisture will have been absorbed by the grain, hence the sower should be regulated to allow for the swelling of the seed.—Seed Branch, Ottawa.

NOTES.
It will be necessary to plant a succession of pasture crops for your hogs if you do not have sufficient permanent pasture. Cheap pork cannot be produced in pens; the hogs must have pasture crops that supply plenty of grazing of the right kind. Even where one has but one brood sow and expects to raise two litters a year, some grazing must be had to give the proper gains on the pigs. Make your arrangements for pasture crops for your hogs.

Don't be careless about watering the colt. He should be given water just as often and as regularly as any of the other animals in the barn, and must have it if he is to grow as he should. Better arrange it so he can run in the open lot where he can get at the watering trough whenever he feels like it. The more of the better weather he spends in the open, the better he will get through his first winter. Of course, in bad weather and at night the place for him is in the stall.

Raise the collars off your horses' shoulders frequently and with the hand rub down the shoulders well. This may be done when allowing the horses to stand for a breath of fresh

air. It will cool the shoulder remove the sweat and prevent to a considerable extent scalding.

If the farmer is slipshod in his farm methods it doesn't make much difference whether he has a high record cow or a scrub, he is not going to be very successful.

Because the pastures are short in summer it does not warrant us in neglecting our pastures.

To get rid of weeds, manure the land. Weeds occupy land because grass will not grow on it.

SPEED OF A STAR.

With a Thought That Points a Moral to Impatient Humanity.

There is a star—a reddish star known as Arcturus—that is travelling at the rate of 150 miles a second, and what is interesting about it is coming this way and will come for many years, but it is so far away that it doesn't seem to have any motion at all. It is in exactly the same spot, so far as our vision is concerned, where it was a century ago.

There is another star known as the "runaway," whose speed is twice that of Arcturus—that is, it could sweep across Ohio in a second of time.

We refer to this fact that the gentle reader may understand how insignificant are the little concerns of life that tear his patience into tatters and turn the world into woe. Long after he has gone Arcturus will be travelling 150 miles a second and to all appearances not budging an inch. How modest and patient should this touch of near insignificance make us all! And yet, as Tenyson says:

We cannot be kind to each other here for an hour.
We whisper and hint, and chuckle and grin at a brother's shame.
However, we brave it out; we men are a little breed.



Fascinating lingerie frocks are shown in white net with some form of detail trimming that proves most effective as contrast. This one is developed in white net, bound with narrow folds of satin.

The Big Dipper.

In astronomy the Big Dipper, so called, is in the constellation of Ursa Major, or the Great Bear. The stars forming the tail of the bear also form the handle of the dipper. The first star in the handle is Benetnasch, the second Mizar, the third Althol. The other four, which go to form the bowl of the dipper, are Megres, Phad, Merak and Duhie. The two last named are called "the pointers" because they point or guide the eye to the pole star, which is distant 29 degrees. The top bowl stars are 10 degrees and the bottom ones 8 degrees apart.

To Lengthen Life of Necktie.

A good many people who are users of four-in-hand ties are more or less bothered by ties becoming useless after it has been worn a few times.

Take the wide end of the tie with seam and lay it flat upon a table. Then thrust in the finger and seize the lining. Take the silk cover in the other hand and pull it over the lining about half its length. A hot iron is then run over the lining to straighten it out.—Popular Science Monthly.

Devilfish.

In Japan devilfish weighing 200 pounds are sometimes caught. These fish are amphibious; they are often seen waddling on their tentacles like giant spiders in search of patches of sweet potatoes. The natives kill them with clubs. In the water they are caught in jars lowered to the bottom, which the octopus enters, thinking them a good retreat from which to catch his food.

Clever Fish Hawks.

Turks around the Bosphorus amuse themselves by playing pitch and catch with the hungry fish hawks. They throw high in the air a lump of raw meat, and the hawks pounce upon the meat before it strikes the ground and make away with it to the little ones.

Wigg—Saphedde seems to have some difficulty in expressing an intelligent opinion. Wagg—Hub! Why that fellow can't even express a trunk intelligently.

Some people make hay while the sun shines, and others borrow your umbrella when it rains.

SUNDAY AT HOME

A FEW COMMON THINGS.

The things of every day are all so sweet—
The morning meadows wet with dew;
The dance of daisies in the noon;
The blue
Of far-off hills where twilight shadows lie;
The night, with all its tender mystery of sound
And silence, and God's starry sky!
Oh, life—the whole of life—is far too fleet;
The things of every day are all so sweet!
The common things of life are all so dear—
The waking in the warm half-gloom,
To find again the old familiar room.
The scents and sights and sounds that never tire;
The homely work, the plans, the lilt of baby's laugh,
The crackle of the open fire;
The waiting, then the footsteps coming near
The opening door, the handclasp and the kiss
Is heaven not, after all, the now and here?
The common things of life are all so dear.

JESUS CHRIST OUR LORD.

Jesus: for he shall save his people from their sins. He humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

Messias . . . which is called Christ. The Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives.

The last Adam was made a quickening spirit. The second man is the Lord from heaven. My Lord and my God. Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

GET THEE OUT

There is a driving force that scatters, there is a binding force that gathers. The world knows more of one than the other. Stormy winds fulfil His word and destroy, but another force, might in its silence, gathers the elect without observation.

"Get thee out," said God to Abraham, to desolation and to me; to him, to the land is thine, and yet it is not; when Sarah dies thou shalt buy a burying place; thou dost buy of thyself, the land is thine. Get thee out in semblance, dwell in thy bosom in reality. Get thee out for chastening, hardening, discipline and destiny. Come again in dignity, honor, substance, regal power. Nay! Thy bosom shall be a symbol of heaven.

The Jews are scattered over the wide world. They are the children of one man.

"Get thee out," said Providence to Alexander, "travel, conquer, subdue, build a road to India, and die at 32, and leave a legacy for the world to enjoy, for no man liveth to himself."

"Get thee out," the sailing orders to Columbus, "sail unknown seas, brave mutiny, cares, storms, gather honors, endure penalties. Thy name shall never be forgotten."

"Get thee out," said the fiat to Napoleon, "through mud and blood, through slush and snow, delirium and defeat, reach the climax at the age of 29. Give back thy sword on the deck of a British man-of-war. Clawed by crab cancer on a lonely rock, thou shalt die in infamy and execration."

"Get thee out," said the Word to the Bedford tinker; "get thee out to thy prison on the bridge, and dream immortal dreams, builder of words, of palaces, of shrines for the delectation of all generations."

"Get thee out," came to humble Livingston, "from thy lowly home, from the weaver's loom (hours from five to seven). Get thee out to Africa, sail with thy mighty mind, and heart, over rivers greater than those which flow into the sea. Rivers of living, moral grandeur, where spirits live and sing of rescue and redemption."

"When the Lord turned again the captivity of Zion, we were like unto them that dream; then was our mouth filled with laughter, and our tongue with singing. The hero hath done great things for us, wherof we are glad."

The Bulldog.

The bulldog, unlike the majority of dogs, very seldom barks. In fact, owing to the construction of his throat his attempts at barking are more like a burlesque of the real thing. He wades into a fight without any vocal warning, and the only sound he emits is his heavy breathing. His courage is astonishing, and the largeness of his opponent never acts as a deterrent when hostilities are imminent. Still, as he is not a quarrelsome dog, he very rarely indulges in street brawls, and, as he is exceedingly good natured, it takes a lot to rouse him.

The modern bulldog is undoubtedly a different looking animal from his bullfighting ancestors. The most conspicuous "improvements" introduced by the present day "fancy" are largeness of head, width of chest, heaviness of bone and more typical tail.

No Pity There.

Undutiful boys may see themselves held up as before a mirror in the following anecdote: A young Irish fellow, in giving testimony in a court of justice, when asked some questions in reference to the prisoner, replied: "Arr, sir, I'm sure he never made his mother smile." There is a biography of unkindness in that simple sentence.

Melting Ice.

Ice will melt if two pieces are rubbed together, the friction releasing some of the latent heat. Ice melts because heat forces its particles asunder, and when they are parted the ice becomes liquefied.

You never can tell. Many a man who hasn't a cent to his name has a lot in his wife's.

It isn't altogether due to harmony of effect that a fellow who is green is generally done up brown.

MARKET REPORTS

TORONTO MARKETS

FARMERS' MARKET.			
Potatoes, bag	1.70	1.90	
Eggs, new-laid, doz.	0.31	0.33	
Butter, good choice	2.30	2.40	
Spring chickens, 4/12, lb.	0.50	0.55	
Powd, dressed, lb.	0.23	0.28	
Onions, Bermuda, 50 lbs.	1.25	1.50	
Celery, case	2.50	3.00	
Tomatoes, lb.	0.15	0.18	
Strawberries	0.12	0.15	
Rhubarb, doz. bunches	0.15	0.25	
Asparagus, 11-qt. bkt.	1.50	2.00	

MEATS—WHOLESALE.			
Beef, forequarters, cwt.	11.00	12.00	
Do, hindquarters, cwt.	10.00	11.00	
Do, choice sides, cwt.	14.00	15.00	
Do, common, cwt.	12.00	13.00	
Veals common, cwt.	8.00	9.00	
Do, prime	16.00	17.00	
Shop hogs	14.00	15.00	
Do, heavy	20.00	21.00	
Spring lambs	20.00	21.00	
Mutton, light	14.00	15.00	

SUGAR MARKET.			
Sugars are firm, and quoted as follows:			
Royal Acadia, granulated, 100 lbs.	8.25	8.25	
Leitch, granulated, 100 lbs.	8.25	8.25	
St. Lawrence, granulated, 100 lbs.	8.25	8.25	
St. Lawrence, B. & W., 100 lbs.	8.25	8.25	
Lentic, brilliant yellow, 100 lbs.	7.88	7.88	
St. Lawrence, golden yellow, 100 lbs.	7.88	7.88	
Dark yellow, 50 lbs.	4.00	4.00	
20-lb. bags, 10c over granulated bags.			
3 and 5-lb. packages, 30c over granulated bags.			

LIVE STOCK.			
The market closed steady in all departments, with no particular change in prices.			
Export cattle, choice	10.00	10.25	
Butcher cattle, choice	9.00	9.50	
Do, do, medium	8.50	9.00	
Do, do, common	8.00	8.50	
Butcher cows, choice	7.00	7.75	
Do, do, medium	6.00	7.00	
Do, do, canners	4.00	5.00	
Do, bulls	4.00	5.00	
Feeding steers	7.25	8.25	
Stockers, choice	6.75	7.25	
Do, light	6.00	6.50	
Milkers, choice, each	80.00	100.00	
Springers	80.00	100.00	
Sheep, ewes	7.50	8.00	
Wethers and kids	9.00	10.00	
Lambs	9.00	10.00	
Hogs, fed and watered	11.40	12.00	
Calves	11.00	12.00	

OTHER MARKETS

WINNIPEG OPTIONS.			
Wheat—	Open.	High.	Low.
July	1.13	1.13	1.12
Oct.	1.08	1.08	1.07
Dec.	1.07 1/2	1.07 1/2	1.06 1/2
Oats—			
July	0.44	0.44	0.43
Oct.	0.41	0.41	0.41
Flax—			
July	1.59	1.59	1.59
Oct.	1.63	1.63	1.63

MINNEAPOLIS GRAIN MARKET.			
Minneapolis—Wheat—July	\$1.07	3-8	
September	\$1.08	5-8	
No. 1 hard	\$1.13	3-8	
No. 2 hard	\$1.12	3-8	
No. 3 hard	\$1.11	3-8	
No. 4 hard	\$1.10	3-8	
No. 5 hard	\$1.09	3-8	
No. 6 hard	\$1.08	3-8	
No. 7 hard	\$1.07	3-8	
No. 8 hard	\$1.06	3-8	
No. 9 hard	\$1.05	3-8	
No. 10 hard	\$1.04	3-8	
No. 11 hard	\$1.03	3-8	
No. 12 hard	\$1.02	3-8	
No. 13 hard	\$1.01	3-8	
No. 14 hard	\$1.00	3-8	
No. 15 hard	\$0.99	3-8	
No. 16 hard	\$0.98	3-8	
No. 17 hard	\$0.97	3-8	
No. 18 hard	\$0.96	3-8	
No. 19 hard	\$0.95	3-8	
No. 20 hard	\$0.94	3-8	
No. 21 hard	\$0.93	3-8	
No. 22 hard	\$0.92	3-8	
No. 23 hard	\$0.91	3-8	
No. 24 hard	\$0.90	3-8	
No. 25 hard	\$0.89	3-8	
No. 26 hard	\$0.88	3-8	
No. 27 hard	\$0.87	3-8	
No. 28 hard	\$0.86	3-8	
No. 29 hard	\$0.85	3-8	
No. 30 hard	\$0.84	3-8	
No. 31 hard	\$0.83	3-8	
No. 32 hard	\$0.82	3-8	
No. 33 hard	\$0.81	3-8	
No. 34 hard	\$0.80	3-8	
No. 35 hard	\$0.79	3-8	
No. 36 hard	\$0.78	3-8	
No. 37 hard	\$0.77	3-8	
No. 38 hard	\$0.76	3-8	
No. 39 hard	\$0.75	3-8	