

SUNDAY SCHOOL LESSON

LESSON V.—NOV. 3, 1912.

The Sign and the Leaven.—Mark 8: 11-26.

Commentary.—I. Seeking a sign (vs. 11-13). II. The Pharisees.—From Matt. 16: 1 it is seen that the Sadducees, though rivals and enemies of the Pharisees, joined with them in their opposition to Jesus. The Pharisees were the strict and orthodox sect of the Jews. They prided themselves upon their careful adherence to the law and to the traditions of the Jewish fathers. The Sadducees were materialists, denying the resurrection and denying also the existence of angels and spiritual beings. Came forth.—Hearing that Jesus had arrived in Bethsaida, they came thither, probably from Capernaum. Began to question.—Their ostensible purpose was to find Jesus guilty of holding wrong doctrines or of unlawful practices. Seeking of him a sign from heaven.—They asked in effect, "Give us bread from heaven, as Moses did; or signs in the sun and moon, like Joshua; or call down thunder and hail, like Samuel; or fire and rain, like Elijah; or make the sun turn back on the dial, like Isaiah (Cam. Bib. Signs in the sky indeed there were. At his birth was the star. The angels announced from the sky his nativity. The dove from the skies descended upon him. Voices from heaven at different times acknowledged him the Son of God.—Whedon. Tempting him.—Making trial of him to see if he could measure up to their idea of the Messiah. 12. Signed deeply in his spirit.—He felt keenly the spirit of hatred that existed toward him, and the determination on the part of the Jewish leaders not to accept him. His failure to gratify their wish would result in still greater animosity on their part toward him. There shall no sign be given.—There had already been an abundance of signs to convince any but minds obstinately opposed to him that he was the Christ. Matthew 23: 34, "But the sign of the prophet Jonah" (16: 4), showing that, while there would be no sign from heaven to convince his opposers that he was the Son of God, he would foretell his death and resurrection.—See Matt. 12: 39-40. This generation.—Not only those present, but the entire body of the people. 13.—Left them.—It was his final rejection on the very spot where he had labored most, and he was leaving to return, indeed, for a passing visit, but never to appear again publicly or to teach or work miracles." Departed to the other side.

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of the event mentioned. Remembering the two instances of multiplying the supply of food, they should have implicitly trusted their Master to provide for them, and given their attention to the spiritual lesson which He sought to impart. Jesus reproved them for their lack of faith (Matt. 16, 8). 21. How is it that ye do not understand.—The more complete account given by Matthew shows that Jesus told the disciples that it was not concerning bread that He spoke, and they at last understood that they should beware of the doctrines of the Pharisees and of the Sadducees (Matt. 16, 11, 12).

III. The blind man cured (vs. 22-26). 22. To Bethsaida.—Bethsaida, Julia, northeast of the Sea of Galilee, where the Jordan enters that body of water. They bring a blind man unto him.—This miracle of healing is recorded by Mark alone. The friends of the blind man brought him to Jesus. His friends saw his need, were interested in his welfare and knew where help could be obtained. Brought him to touch him.—To them it appeared necessary that Jesus should put his hand upon the afflicted man, if he would heal him. 23. Took the blind man by the hand.—Jesus had compassion upon the blind man. Led him out of the town.—Perhaps this was done to avoid greater publicity and the crowds thronging him and hinder his work. "The Lord was pleased to work gradually and with external signs: (1) He leads the man out of the town; (2) anoints his eyes with the moisture of his mouth; (3) lays his hands upon him twice (vs. 23, 25); (4) inquires of the progress of his restoration." Cam. Bib. 24. Looked up.—This was the first movement indicating the restoration of his eyesight. I see men as trees, walking.—The man was evidently not born blind for he knew how men and trees appeared. If he had never seen, he would have known nothing about how objects appeared to the sight. At this stage of the cure he could see, but not clearly. 25. Saw every man clearly.—The cure was none the less real because it was gradual. Christ could have spoken the word and the blind man's sight would have been fully restored, but he chose to do otherwise in this case. His sight was fully restored. 26. Sent him to his house.—The man did not live in Bethsaida. He was directed to go home without appearing in the town, lest special attention should be attracted to

Jesus and his work hindered. It was enough now that the man should testify in his own house.

Questions.—Where was Jesus at the opening of this lesson? Who came to Jesus? What was their purpose? What was Jesus' answer? Whither did Jesus and his disciples go? What conversation took place on the way? What is meant by "the leaven of the Pharisees, and of Herod"? In what respect did the disciples show their lack of understanding? To what miracles did Jesus make reference? Who was brought to Jesus in Bethsaida? What course did Jesus take in healing him? What directions did Jesus give the restored man?

PRACTICAL SURVEY.

Topic.—Christ's rebukes. I. To the Pharisees. II. To his disciples. III. Against Bethsaida. 1. To the Pharisees. The Sadducees and Pharisees were enemies to each other, yet they combined to overthrow Jesus. It was a hypocritical and malignant combination of extreme parties. Their demand was that Christ should adapt himself to their views and become a party to their purposes. Their evident intention in demanding a sign was to represent Jesus to the people as a false Messiah, and thus destroy his influence even if he escaped their hands. The Pharisees had accepted the tradition of the elders without any sign at all. It was not evidence that was needed. Hypocritical curiosity was not to be gratified. Jesus would not win their confidence by mere ostentations. He was not performing wonders to please the eye, but to instruct the heart. They had sufficient signs of the times. The scriptures were signs enough that the time of the Messiah was at hand. All of Christ's miracles were signs. As his baptism there was sufficient proof of his Messiahship. The character of Christ was sign of the time of his children. The Pharisees detested Christ as to the method in which he should display his divinity. Jesus pronounced them better prophets of the weather than interpreters of those prophecies which it was their duty to expound. He was grieved at the unbelief of those who had so long heard him, grieved that they should stand in their own way and reject him. He fully comprehended the delicate position of the occasion. He visited all parts of the land of Israel, that the people might have the advantage of his presence with them. Their hypocritical request was rebuked by a refusal and withdrawal. It was the silent commencement of a new era, preparatory to his passion. II. To his disciples. Very little did the disciples understand this crisis. Their confusion was a prelude to their confusion on the night of Christ's betrayal. Knowing that they would have to meet the influence of these enemies after his death, Jesus felt a compassion for them and a care for their future. He compared the doctrines of the Pharisees and Sadducees to leaven, with special reference to its diffusiveness. It repudiated the danger to which his disciples were exposed, notwithstanding their superior advantages arising from the instructions he had given them. To be his true disciples they must differ radically from both. They were warned against following the traditions of the elders and against the doctrines of the Sadducees to which Herod and his courtiers adhered. Their own consciences plainly and painfully proved how little conception they had of the mission of Christ. What a volume of teaching they must have received before the departure of their Master! Jesus gave them nine sharp and pointed questions to turn their minds back upon their own experiences. It was a rebuke of meanness, aimed to rally their faith and outbursts their understanding and quiet their fears. III. Against Bethsaida. "Neither go into the town, nor tell it to any in the town." Jesus protested the new convert against serious questioners. Bethsaida had received its full opportunity to accept Christ. Scandal after such a revelation would tend to rally their faith and outbursts their understanding and quiet their fears.

thrive wonderfully. By the time it is gone over, but not eaten too close, the paddock of rape, sown in early spring, as soon as the ground is fit for work, is ready. Then follows one of clover and one of oats and peas. By the time these have been fairly eaten down the rye will have come again and matured a fair crop of grain, every kernel of which will be utilized. Naturally, the process of change from one paddock to another, will be modified by the conditions, the best results obtaining when excessive growth is checked by changing from one to another and each one watched to see that it is not eaten too close. Of course most healthful and cheapest food possible is so simple that it may compound itself to every would-be pork maker. March pigs grown in this way should be ready for market in October, requiring only enough grain to be carried to the stall, and finally finished in a short order for the early market. For this finishing, corn and pumpkins, grown alongside the paddocks, constitute the best and most economical food to be obtained, reducing cost of production and labor of feeding to the lowest dollar, while insuring a quality of product impossible to mature in close pens or with swilled animals. There is good evidence in support of the claim that one has but to establish himself in this industry, by some such plan as here outlined, freeing his stock entirely from the old-time methods of pigsty or barn-cellar growing, and advertising a healthy product made only on forage crops, in open pastures with home-grown grain, in order to insure a permanent market at advanced prices. The absolute purity and cleanliness of the product, and freedom from all possible taint from impure surroundings and stale wall feed, will attract buyers. It will be understood here as everywhere that an abundance of fresh water must be available at all times, and if possible it is best to equip a field in close proximity to a brook or within easy access of a water supply. In this way the labor item during the growing season is practically eliminated.

SAVING NEXT YEAR'S SEED.

Next year's seedling time may seem a long distance away, but it is sure to come, and this is the season to provide for it. In some localities in old Ontario the harvest this year is unusually good, thus providing the opportunity of securing good seed. A really the best practice is to select seed from one's own farm, or from one's own vicinity. Such seed, in its own native way, has learned the ways of the farm or of the community, and starts out better prepared to cope with local conditions. The grain to be devoted to this important purpose should be placed in the field for seed, or marked in the now that it may be threshed by itself and the grain placed in bags or bins separate from other grain. A little foresight in this regard may save a great deal of worry next spring, and pave the way for better things when the next harvest is reaped. The important thing just now is to secure the seed. For this work there is no time like the present. One has the seed and the straw and the soil and the locality and the yield before him, and in this way should be able to judge of what will best meet his requirements. No other time of the year affords such advantages, and no farmer who values a full bin should rest content with any less of seed values that less out any one of these features. In securing good seed, eternal vigilance and keeping overlastingly at it is the price of victory. Further, anyone who has a good field which is especially free from weeds, and which has produced grain that is above the average in quality, owes it to himself and to his neighbors to secure and to sow that field for seed. The returns in actual cash will more than pay him for all extra time and labor expended. Particularly important it is that the farmer should save his second crop of clover for seeding purposes. This ground should be gone over with the utmost attentiveness in search of weeds. It should be harvested and threshed with the same careful diligence, and when the seed is secured a fair sample should be sent to the Department of Agriculture at Ottawa. If it passes the Government test the farmer need not fear to advertise it and secure a price for it that will yield good returns for his pains. Sowing good seed that is free from noxious weed seeds goes a long distance towards securing one of the conditions upon which good agricultural practice is based—a clean farm and vigorous growing crops.

PORCITY VS. PASTURE.

"The greatest stumbling block in the pathway of the average man who contemplates the possibilities of pork production is 'the old-fashioned pigsty,' writes Dr. Wood. For this work there is no time like the present. One has the seed and the straw and the soil and the locality and the yield before him, and in this way should be able to judge of what will best meet his requirements. No other time of the year affords such advantages, and no farmer who values a full bin should rest content with any less of seed values that less out any one of these features. In securing good seed, eternal vigilance and keeping overlastingly at it is the price of victory. Further, anyone who has a good field which is especially free from weeds, and which has produced grain that is above the average in quality, owes it to himself and to his neighbors to secure and to sow that field for seed. The returns in actual cash will more than pay him for all extra time and labor expended. Particularly important it is that the farmer should save his second crop of clover for seeding purposes. This ground should be gone over with the utmost attentiveness in search of weeds. It should be harvested and threshed with the same careful diligence, and when the seed is secured a fair sample should be sent to the Department of Agriculture at Ottawa. If it passes the Government test the farmer need not fear to advertise it and secure a price for it that will yield good returns for his pains. Sowing good seed that is free from noxious weed seeds goes a long distance towards securing one of the conditions upon which good agricultural practice is based—a clean farm and vigorous growing crops.

"Mr. Huson divides this acre into three or four paddocks, with movable hurdles thirty inches high. In September he sows rye in one and turns out that in early spring, where the shoots

Pimples So Bad He Was Ashamed

Tried Everything but Did It No Good. One Box of Cuticura Ointment Took Pimples Away.

"About seven years ago pimples broke out all over my face and neck. When they first came out they would be big and red, then after a while they would turn white, and matter would come out sometimes they would itch so I could hardly sleep. I was ashamed to go down street, my face looked so bad. I went to several doctors and got many ointments, but none of them would cure my face and neck. A friend advised me to try Cuticura Ointment. I got one box and it took the pimples away before I had it all used up. I can say it is a great remedy. I suffer who has pimples should use Cuticura Ointment if they want a cure. I never saw any other remedy. (Signed) Armer Mathers, Parkhill, Ont., Dec. 24, 1910.

Sores All Over Baby's Body

"When my baby boy was six months old, his body was completely covered with large sores that seemed to itch and burn and caused terrible suffering. The eruption began in pimples which would open and run, making large sores. His hair came out and he was all the time crying. We tried a great many remedies but nothing would help him, till a friend induced me to try Cuticura Soap and Ointment but a short time before I could see that he was improving, although we had tried several other things and doctors too. I think the Cuticura Soap and Ointment cured my baby's sores. (Signed) Mrs. Noble Tubbman, Dodson, Mont., Jan. 28, 1911.

Cuticura Soap and Cuticura Ointment sold by druggists and dealers everywhere. Send for Free Booklet to Cuticura, Dept. 5, P. O. Box 107, Lowell, Mass. Liberal free sample of each with 32-p. booklet.

MARKET REPORTS

TORONTO MARKETS.

FARMERS' MARKET. Dressed hogs, Butter dairy, Eggs, new laid, Chickens, Ducks, Geese, Turkeys, Potatoes, Apples, Celery, Cabbage, Beef, mutton, Pork, Bacon, Lard, Tallow, Hides, Wool, Flax, Hemp, Linseed, Cotton, Sugar, Coffee, Tea, Rice, Spices, Oils, Fats, Resins, Gums, etc.

SUGAR MARKET.

Sugars are quoted in Toronto, in bags per cwt., as follows: Extra granulated, St. Lawrence, 48.50; do. Refined, 48.50; do. Acacia, 48.50; Imperial granulated, 47.75; Beaver granulated, 47.75; No. 1 yellow, 46.50; do. prime, 50 per cwt. more, car lots 5c less.

LIVE STOCK.

Toronto dispatch.—Trade was very dull at both cattle markets this morning. There was an extra good class of butcher cattle, which, in exception to the general rule, were selling freely. Receipts—City Cattle market, 351 cattle, 12 calves, 200 hogs, 361 sheep. Union Stock Yards—323 cattle, 130 calves, 246 hogs, 363 sheep. Butcher cattle, choice, 6.00; do. medium, 5.75; do. common, 5.50; do. culls, 5.00; Butcher cows, choice, 5.00; do. medium, 4.75; do. culls, 4.50; Steers, choice, 5.00; do. medium, 4.75; do. culls, 4.50; Hogs, 4.00; Sheep, 4.00; Milk cows, choice, 4.00; do. medium, 3.75; do. culls, 3.50; Bucks and ewes, 3.50; Lambs, 3.50; Hogs, fed and watered, 3.75; Hogs, f.b., 3.50.

OTHER MARKETS.

WHEAT.—Open, High, Low, Close. Oct. 1912, 90 1/2, 92, 90 1/2, 92 1/2; Nov. 1912, 89 1/2, 91, 89 1/2, 91 1/2; Dec. 1912, 88 1/2, 90, 88 1/2, 90; Jan. 1913, 87 1/2, 89, 87 1/2, 89. MINNEAPOLIS GRAIN MARKET. Minneapolis—Close—Wheat—December—38 1/2; May—34 1/2. CHICAGO GRAIN MARKET. Chicago—Close—Wheat—No. 1 hard—90 1/2; No. 2 hard—88 1/2; No. 3 hard—86 1/2; No. 1 soft—84 1/2; No. 2 soft—82 1/2; No. 3 soft—80 1/2. DELHI GRAIN MARKET. Delhi—Close—Wheat—No. 1 hard—88 1/2; No. 2 hard—86 1/2; No. 3 hard—84 1/2; No. 1 soft—82 1/2; No. 2 soft—80 1/2; No. 3 soft—78 1/2.

THE CHEESE MARKET.

Cambridgeford.—On the Cheese Board today 633 wheels were offered; all sold at 12 1/2 to 13 1/2. Burens—Warden and Olive, Dorset and Stroud.

CHICAGO LIVE STOCK.

Cattle receipts, 20,000. Market steady to 10c lower. Hogs, 10,000. Market steady to 10c lower. Sheep, 10,000. Market steady to 10c lower. Butcher cattle, 4.00; do. medium, 3.75; do. common, 3.50; do. culls, 3.00; Butcher cows, 3.75; do. medium, 3.50; do. culls, 3.25; Steers, 3.75; do. medium, 3.50; do. culls, 3.25; Hogs, 4.00; Sheep, 4.00.

LIVERPOOL PRODUCE.

Wheat—spot steady; No. 2, Manitoba—88 1/2; Futures—firm; Oct.—78 1/2; Nov.—79 1/2; Dec.—80 1/2; Jan.—81 1/2; Feb.—82 1/2; Mar.—83 1/2; Apr.—84 1/2; May—85 1/2; June—86 1/2; July—87 1/2; Aug.—88 1/2; Sept.—89 1/2; Oct.—90 1/2; Nov.—91 1/2; Dec.—92 1/2; Jan.—93 1/2; Feb.—94 1/2; Mar.—95 1/2; Apr.—96 1/2; May—97 1/2; June—98 1/2; July—99 1/2; Aug.—100 1/2; Sept.—101 1/2; Oct.—102 1/2; Nov.—103 1/2; Dec.—104 1/2; Jan.—105 1/2; Feb.—106 1/2; Mar.—107 1/2; Apr.—108 1/2; May—109 1/2; June—110 1/2; July—111 1/2; Aug.—112 1/2; Sept.—113 1/2; Oct.—114 1/2; Nov.—115 1/2; Dec.—116 1/2; Jan.—117 1/2; Feb.—118 1/2; Mar.—119 1/2; Apr.—120 1/2; May—121 1/2; June—122 1/2; July—123 1/2; Aug.—124 1/2; Sept.—125 1/2; Oct.—126 1/2; Nov.—127 1/2; Dec.—128 1/2; Jan.—129 1/2; Feb.—130 1/2; Mar.—131 1/2; Apr.—132 1/2; May—133 1/2; June—134 1/2; July—135 1/2; Aug.—136 1/2; Sept.—137 1/2; Oct.—138 1/2; Nov.—139 1/2; Dec.—140 1/2; Jan.—141 1/2; Feb.—142 1/2; Mar.—143 1/2; Apr.—144 1/2; May—145 1/2; June—146 1/2; 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July—363 1/2; Aug.—364 1/2; Sept.—365 1/2; Oct.—366 1/2; Nov.—367 1/2; Dec.—368 1/2; Jan.—369 1/2; Feb.—370 1/2; Mar.—371 1/2; Apr.—372 1/2; May—373 1/2; June—374 1/2; July—375 1/2; Aug.—376 1/2; Sept.—377 1/2; Oct.—378 1/2; Nov.—379 1/2; Dec.—380 1/2; Jan.—381 1/2; Feb.—382 1/2; Mar.—383 1/2; Apr.—384 1/2; May—385 1/2; June—386 1/2; July—387 1/2; Aug.—388 1/2; Sept.—389 1/2; Oct.—390 1/2; Nov.—391 1/2; Dec.—392 1/2; Jan.—393 1/2; Feb.—394 1/2; Mar.—395 1/2; Apr.—396 1/2; May—397 1/2; June—398 1/2; July—399 1/2; Aug.—400 1/2; Sept.—401 1/2; Oct.—402 1/2; Nov.—403 1/2; Dec.—404 1/2; Jan.—405 1/2; Feb.—406 1/2; Mar.—407 1/2; Apr.—408 1/2; May—409 1/2; June—410 1/2; July—411 1/2; Aug.—412 1/2; Sept.—413 1/2; Oct.—414 1/2; Nov.—415 1/2; Dec.—416 1/2; Jan.—417 1/2; Feb.—418 1/2; Mar.—419 1/2; Apr.—420 1/2; May—421 1/2; June—422 1/2; July—423 1/2; Aug.—424 1/2; Sept.—425 1/2; Oct.—426 1/2; Nov.—427 1/2; Dec.—428 1/2; Jan.—429 1/2; Feb.—430 1/2; Mar.—431 1/2; Apr.—432 1/2; May—433 1/2; June—434 1/2; July—435 1/2; Aug.—436 1/2; Sept.—437 1/2; Oct.—438 1/2; Nov.—439 1/2; Dec.—440 1/2; Jan.—441 1/2; Feb.—442 1/2; Mar.—443 1/2; Apr.—444 1/2; May—445 1/2; June—446 1/2; July—447 1/2; Aug.—448 1/2; Sept.—449 1/2; Oct.—450 1/2; Nov.—451 1/2; Dec.—452 1/2; Jan.—453 1/2; Feb.—454 1/2; Mar.—455 1/2; Apr.—456 1/2; May—457 1/2; June—458 1/2; July—459 1/2; Aug.—460 1/2; Sept.—461 1/2; Oct.—462 1/2; Nov.—463 1/2; Dec.—464 1/2; Jan.—465 1/2; Feb.—466 1/2; Mar.—467 1/2; Apr.—468 1/2; May—469 1/2; June—470 1/2; July—471 1/2; Aug.—472 1/2; Sept.—473 1/2; Oct.—474 1/2; Nov.—475 1/2; Dec.—476 1/2; Jan.—477 1/2; Feb.—478 1/2; Mar.—479 1/2; Apr.—480 1/2; May—481 1/2; June—482 1/2; July—483 1/2; Aug.—484 1/2; Sept.—485 1/2; Oct.—486 1/2; Nov.—487 1/2; Dec.—488 1/2; Jan.—489 1/2; Feb.—490 1/2; Mar.—491 1/2; Apr.—492 1/2; May—493 1/2; June—494 1/2; July—495 1/2; Aug.—496 1/2; Sept.—497 1/2; Oct.—498 1/2; Nov.—499 1/2; Dec.—500 1/2; Jan.—501 1/2; Feb.—502 1/2; Mar.—503 1/2; Apr.—504 1/2; May—505 1/2; June—506 1/2; July—507 1/2; Aug.—508 1/2; Sept.—509 1/2; Oct.—510 1/2; Nov.—511 1/2; Dec.—512 1/2; Jan.—513 1/2; Feb.—514 1/2; Mar.—515 1/2; Apr.—516 1/2; May—517 1/2; June—518 1/2; July—519 1/2; Aug.—520 1/2; Sept.—521 1/2; Oct.—522 1/2; Nov.—523 1/2; Dec.—524 1/2; Jan.—525 1/2; Feb.—526 1/2; Mar.—527 1/2; Apr.—528 1/2; May—529 1/2; June—530 1/2; July—531 1/2; Aug.—532 1/2; Sept.—533 1/2; Oct.—534 1/2; Nov.—535 1/2; Dec.—536 1/2; Jan.—537 1/2; Feb.—538 1/2; Mar.—539 1/2; Apr.—540 1/2; May—541 1/2; June—542 1/2; July—543 1/2; Aug.—544 1/2; Sept.—545 1/2; Oct.—546 1/2; Nov.—547 1/2; Dec.—548 1/2; Jan.—549 1/2; Feb.—550 1/2; Mar.—551 1/2; Apr.—552 1/2; May—553 1/2; June—554 1/2; July—555 1/2; Aug.—556 1/2; Sept.—557 1/2; Oct.—558 1/2; Nov.—559 1/2; Dec.—560 1/2; Jan.—561 1/2; Feb.—562 1/2; Mar.—563 1/2; Apr.—564 1/2; May—565 1/2; June—566 1/2; July—567 1/2; Aug.—568 1/2; Sept.—569 1/2; Oct.—570 1/2; Nov.—571 1/2; Dec.—572 1/2; Jan.—573 1/2; Feb.—574 1/2; Mar.—575 1/2; Apr.—576 1/2; May—577 1/2; June—578 1/2; July—579 1/2; Aug.—580 1/2; Sept.—581 1/2; Oct.—582 1/2; Nov.—583 1/2; Dec.—584 1/2; Jan.—585 1/2; Feb.—586 1/2; Mar.—587 1/2; Apr.—588 1/2; May—589 1/2; June—590 1/2; July—591 1/2; Aug.—592 1/2; Sept.—593 1/2; Oct.—594 1/2; Nov.—595 1/2; Dec.—596 1/2; Jan.—597 1/2; Feb.—598 1/2; Mar.—599 1/2; Apr.—600 1/2; May—601 1/2; June—602 1/2; July—603 1/2; Aug.—604 1/2; Sept.—605 1/2; Oct.—606 1/2; Nov.—607 1/2; Dec.—608 1/2; Jan.—609 1/2; Feb.—610 1/2; Mar.—611 1/2; Apr.—612 1/2; May—613 1/2; June—614 1/2; July—615 1/2; Aug.—616 1/2; Sept.—617 1/2; Oct.—618 1/2; Nov.—619 1/2; Dec.—620 1/2; Jan.—621 1/2; Feb.—622 1/2; Mar.—623 1/2; Apr.—624 1/2; May—625 1/2; June—626 1/2; July—627 1/2; Aug.—628 1/2; Sept.—629 1/2; Oct.—630 1/2; Nov.—631 1/2; Dec.—632 1/2; Jan.—633 1/2; Feb.—634 1/2; Mar.—635 1/2; Apr.—636 1/2; May—637 1/2; June—638 1/2; July—639