

# SUNDAY SCHOOL LESSON

Lesson XI. March 18, 1917.  
Jesus Saves from Sin—Temperance  
Lesson.—John 8: 12, 23-37, 56-59.

Commentary.—I. The Light of the World (v. 12). Then spoke Jesus again unto them—He was speaking to the Pharisees (v. 13). He was resuming his discourse after several interruptions. The connection is natural between what he says here and v. 52 of the preceding chapter. I am the light of the world—Many writers think that Jesus had in mind one of the ceremonies connected with the feast of Tabernacles when he spoke these words. It was the custom on one of more nights of the feast to make a brilliant light, high up in the court of the women in the temple. This was in commemoration of the light which the Lord gave to the Israelites to guide them by night in their journey from Egypt to Canaan. This ceremony was an occasion of great rejoicing. The Jews understood the expression, "The light of the world," to have direct reference to the Messiah, and the Pharisees criticized him for claiming to be Christ. He is the Light of the world to illuminate darkened human hearts and show the way to heaven. He is that light which is the life of all who will follow Jesus. Only those who deny themselves and take up their cross daily can be his followers. Shall not walk in darkness—He shall be saved from ignorance, infidelity and sin. If he follows me, becomes my disciple, and believes on my name, he shall have my Spirit to bear witness with him, that he is a child of God.—Clarke. They that are of the light of life—The true followers of Jesus have not only divine illumination, but they also have divine life. They have him who is the source of all light and life.

II. The Son lifted up (vs. 23-30). 23. They said Jesus—Jesus had just spoken of his relation to the Father. He had told the people that unless they believed in him, they would die in their sins. They did not comprehend the message he brought to them, for their hearts were set against him, hence he spoke the words that follow. When ye have lifted up the Son of man—These words refer to Christ's death by crucifixion. He would be lifted up on the cross and the Jews would accomplish his death. He thus prophesied his own death and who his murderers would be. Ye shall know that I am he—Even on his cross the shuddering Jews, amidst the signs from heaven, felt a guilty consciousness that they were crucifying the Holy One; but the words from this extent into a broader meaning. It is the crucifixion by which the world knows the power of Christ, the Redeemer and Judge.—Whedon. At the crucifixion were the darkness and the earthquake in token of the Messiahship of Jesus. The crowning proof, however, that he was the Son of God was his resurrection. I do nothing of myself—Jesus insistently declared his Sonship with the Father. He spoke the words of the Father. 29. He that eat me is with me. This was a true assertion, yet those who were opposing Jesus would not accept it. From this statement here we may realize how we may be comforted and upheld by the divine presence with us. 30. Many believed on him—Such was the convincing nature and force of the truths which he presented, that they believed he was the Messiah, and received the doctrine.—Barnes.

III. Slavery and Freedom (vs. 31-37). 31. Jews which believed on Him—they were not in the majority, but they were a choice and honorable company. They had courage to take their position in spite of prejudice and in the face of unpopularity and persecution. My disciples indeed—For believers to continue in Christ's word involved much. They were not only to believe that Jesus was the Messiah, but they were to obey His word, accept His instruction and follow His example. A disciple indeed is a true Christian. 32. Ye shall know the truth—the truth includes the principles of vital godliness and the practice of the same. It includes Christ Himself, who said, "I am the way, the truth, and the life" (John 14: 6). The truth shall make you free—Jesus prayed for His followers, "Sanctify them through thy truth; thy word is truth" (John 17: 17). The truth has power of sin is to be broken and the heart is to be fully cleansed. 33. We are Abraham's seed—The Jews boasted of their descent from Abraham and thought they were, by virtue of their ancestry, God's people, and no others could rise to the high religious plane they occupied. Were never in bondage—How false their claim was appears from a consideration of their history. They were slaves in Egypt, were captive in Babylon and were oppressed by the Syrians and were at that very time under the dominion of the Romans. It is vain for the sinner to boast of his freedom. He is the bond-slave of sin. Multitudes who are habitually using intoxicating liquors declare they are not slaves to drink, but they are bound by chains that are hard to break.

34. Verily, verily—This repetition intimates a strong affirmation. The servant of sin—The original expression is strong. Whoever commits sin is a bond-servant of sin. He is bound by chains from which he can not free himself. Jesus alone can set him free. 35. The bond-servant abideth not in the house for ever (R. V.). The bond-servant is not vitally related to the household. There is no natural connection. The Jews were sinners and hence were bond-servants. They could not, therefore, presume to enjoy the divine favor. They could not inherit the promises of Abraham. The contrast is drawn between the position of a servant and a free man. 36. Ye shall be free indeed—True freedom can be obtained only through Jesus Christ. If the Jews would accept Him and through faith receive the freedom that He could give, they would not only have the freedom belonging to Abraham's descendants, but they would have what was infinitely greater importance, freedom from sin. 37. Ye are Abraham's seed—Jesus, ye seek to kill Me—This hostile word to Jesus. My word hath no place in you—They had not inherited

# MURAD CIGARETTES

Everywhere Why?

The blending is exceptional



Abraham's character. They would not receive the truth. "The original word conveys the notion that there was no room for this doctrine in their minds. It met with obstructions, and did not penetrate into their hearts."—Barnes. IV. Abraham's faith (vs. 56-59). 56. Your father Abraham rejoiced to see my day—Abraham believed God's promise that the Messiah would come and rejoice over it. His faith caught sight of the blessedness of the reign of Christ. Was glad—A stronger expression that "rejoiced." 57. Not thirty years old—Jesus was only thirty-three. The Jews used the number fifty as a round number to be compared with the two thousand years since Abraham's time. Hast thou seen Abraham—They offered an objection to Christ's statement, but it simply called for a declaration of his divinity. 58. Before Abraham was, I am—I am, as used here, stands for eternity of existence (Exod. 3: 14). Compare this with John 1: 1. 59. Then took they up stones to cast at him—They hated toward Jesus and his failure to disprove his statements regarding himself led them to resort to the argument of stones. Passed by—He either made himself invisible, or mingling with the crowd, became hidden to his enemies.

Questions.—Where was Jesus at the time of this lesson? What feast was in progress? What did he commemorate? In what sense is Jesus the light of the world? In what sense was he to be lifted up? How are we to be made free? Of what did the Jews boast? Who are in bondage? In what way did Jesus declare his divinity? How may individuals and nations become free from the drink evil?

### PRACTICAL SURVEY.

Topic.—Redemption Proclaimed.

I. Through the mediation of Christ.

II. From the curse and slavery of sin.

I. Through the mediation of Christ. As Jesus had applied to himself, in his discourse on the bread of life, one of the typical miracles of the wilderness, so here he represented himself as the antitype of the fiery pillar that led the Israelites during the long pilgrimage. This similitude exhibited the glory and power of Christ in his own nature and the blessing which he brought to the world. None but the divine Lord and Saviour of mankind could justly claim to be the light of the world. His bearing record of himself was a necessity. He was his own great theme. Peerless as the sun in the firmament above, shone the character of Jesus Christ, unspeakably great and glorious in himself. He shed full light upon every subject which pertains to the highest well-being of the human race. It was the chief mission of Christ to explain and establish the spiritual relationship between man and God on the basis of faith, obedience and love. His message of the Father was absolute and most intimate. His advent dispersed darkness and brought new truths into view. He asserted himself to be the only source of illumination for the whole world, and that following him brought sure deliverance from error and sin, and brought light which is the whole condition of the soul averted from God. Referring to his death, his words revealed his sublime heroism. They expressed his unshaken faith in the triumph of his cause. They indicated a consciousness of his peculiar relation to the eternal Father. His death was to establish the absolute unity of purpose and action that exists between himself and his Father. The Jews interrupted the discourse which Jesus was giving to those who believed on him, by their vain boasting of a relationship which was disproved by their spirit, language and entire conduct. They claimed political freedom, while in reality they were slaves to the letter of the law. They claimed moral freedom, while in reality they were bondsmen of sin. The whole history of their nation was a record of one bondage following another. The evidence of foreign rule met their eyes everywhere. They bought and sold with Roman money. They paid tribute to a Roman emperor. A Roman governor sat in their judgment hall. A Roman garrison occupied the fortress of their city. With all that they treated Jesus' promise of freedom as an insult. They seemed unable to recognize the inner bondage of the soul. From the declaration of superiority to Abraham Jesus passed to the declaration of his equality with God. Abraham had seen the day of Messiah by the light of the prophecy, and accordingly the statement of Jesus was a claim to be the true Messiah. The title "I am" proclaimed the self-existence of Christ, his unchangeableness, his all-sufficiency. The Jews undertook this as a divine claim and took up stones against him as a blasphemer.

II. From the curse and slavery of sin. The weak and imperfect faith of the believing Jews called forth the discourse on freedom. The greatness of Christ's aim was to make all men free. He sought to show that sin is not natural to man, as God meant him to be, and that there is no such thing as original sin. Perfect freedom is only to be enjoyed in perfect harmony with the divine will,

inasmuch as slavery to sin implies a false relationship to God. Jesus adhered to the lines of ancient history so as to mark the distinction between Jews who failed to recognize the privilege of sons and those who were as sons introduced into the true spiritual freedom of Abraham's seed. His declaration was leveled against the traditional faith and old maxims which the Jews in general were holding in their birthright blessing. The freedom effected by Christ is not a new sonship. He only can place the slave on a new footing in the household. He proclaims liberty to the soul. He is the Source and Medium of spiritual knowledge. He is the Revealer of the relationship between God and man. Without union with Christ there can be no discipleship. Without abiding in his word there can be no true union with him. T. R. A.

### FARM GARDEN

#### THERE'S PROFIT IN MANURE.

There is no more prosperous sign on a farm than a well kept manure heap. It shows thrift and success. It is important to know the amount and value of manure which will be produced in a given time by animals of different kinds, and various methods of calculating these approximately have been proposed.

Some authorities calculate according to the quantity of straw used as litter, used as bedding, four tons of manure will be produced. Armys claims that where straw is used economically each horse will need 2,500 pounds of straw per year for bedding. Taking this as a basis, he concludes that a ton of wheat straw, economically handled, may result in six tons of fresh manure, but ordinarily it will not give more than five tons.

#### CALCULATIONS ON QUALITY.

The method advocated by Heiden, and some other authorities, is probably a more accurate one. This method makes all calculations upon the amount of food consumed and litter used. The dried excrement of manure, cow and other neat cattle and sheep is almost one half of the dry food consumed.

Heiden says 100 pounds of dry matter in food consumed by a horse yields 210 pounds of manure. To this the weight of bedding must be added, which will be about six and a half pounds per day. In order to get the total product of manure, the dung and urine dropped outside the stable, Heiden calculated that a well fed working horse will produce 50 pounds of manure per day.

The New Jersey Experiment Station claims the average milk cow, weighing 1,000 pounds, will produce daily manure (dung and urine), unmixd with litter, 79 pounds per cow.

Experiments tried by the Pennsylvania Station give an average of about 46 pounds of dung, 27 pounds of urine, or 73 pounds of total manure daily. It is estimated that sheep give 183 pounds of manure for each 100 pounds of dry matter in food consumed. A 60-pound sheep, consuming two pounds of dry matter and receiving three-fifths pound of bedding, would produce about four pounds of manure daily.

A hog, it is estimated, produces from six to ten pounds of manure per day. The quantity of manure, as well as quality, produced by farm animals is governed considerably by the character of the food.

Foods rich in protein increase the consumption of water, and the excretion of urine, consequently increasing the bulk of manure produced without improving the quality.

The Massachusetts Experiment Station has shown that hens produce from one fifth to one fourth pound of manure per head daily.

#### THE QUALITY OF FARM MANURES

Sheep manure contains a small amount of water, is weight for weight, the richest manure produced by any of the common farm animals. It is what is called a hot manure, fermenting rapidly with the development of heat. Like horse manure, it is especially likely to lose ammonia.

Horse manure is very dry, and is, therefore, difficult to thoroughly mix with litter. It is a hot manure, undergoing fermentation rapidly and generating a high heat on account of its loose texture. It is likely to lose ammonia even more rapidly than sheep manure, and requires careful management from the moment it is voided. The composition of horse manure is more uniform than that of any other farm animal, chiefly because the food of horses is more uniform. The urine is especially rich.

Hog manure is very variable in composition, owing to the variable nature of the food supplied to the animal, but is generally rich, although containing a high percentage of water. It generates little heat in decomposing.

The manure of neat cattle, like that of hogs and for the same reason, is variable in character, but is generally poorer than that of other farm animals on account of its large percentage of water. It decomposes slowly and develops little heat. Poultry manure is very rich in all the fertilizing elements, but especially

so in nitrogen, owing to the fact that the urinary secretions, which contain large amounts of nitrogen as well as potash in readily available form, are voided with the solid excrement. It quickly loses nitrogen, however, by fermentation, if not properly mixed with absorbents or preservatives. In like lime, wood ashes, etc., be mixed with poultry manure.

#### FARM NEWS AND VIEWS.

Corn is planted thicker when grown for silage than for grain, and a larger proportion of nutrients are as a result obtained in the stalks in the former case. The closeness of planting varies somewhat in different sections according to soil and climate. The common practice of growing corn for silage is to plant in hills three and one-half feet apart both ways; when intended for silage it is generally planted in drills three and one-half feet apart, with stalks eight to ten inches apart in the row. This will secure a fair proportion of ears and a maximum yield of feed materials in the crop taken off the land.

Root crops and rape help out the sheep ration.

The best medicine for the young lambs is sunshine. Let them out into the open air on sunny days.

If you cannot provide a high, well-drained yard and shelter for your sheep, better sell your flock to some one whose sheep barn and enclosure are on dry ground.

Profit is what we keep sheep for. Begin to seek and expect a profit not by stocking up heavy with sheep, but by getting a few good ones and keeping them right.

The least amount of nitrogen will be lost from stored manure if animals are kept on it or it is kept in a moist, well-packed condition.

A few strands of loose wire lying around has proved the wedding of many a valuable horse.

The farmer who did not build that silo may wish he had done so before the winter is over.

Fish meal, made from the waste at fisheries on both the Atlantic and Pacific coasts, is being used quite extensively as a feed for poultry, sheep and cattle. The use of this waste as feed was suggested many years ago, but the development of the industry is quite recent. Good results are reported from the use of the meal.

Salt has been tried in Pennsylvania this year as a substitute for potash as a fertilizer for potatoes. The vine attained a healthy growth, but the development of the tubers was disappointing.

### SUNDAY AT HOME

#### THE BARREN DAY.

Never a cheery word voiced to-day—  
Never a carolling voice raised—  
Never a blossom set on the shrine—  
Where an untried lamp doth dimly shine.

Nothing to show at the set of the sun,  
Of "something attempted," of "something done."  
Barren and bare, the hours trooped by  
Into the deeps of eternity!

#### GOLD TRIED IN THE FIRE.

There is no man that hath left home, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel; but he shall receive an hundredfold now in this time, crosses, and persecutions, and in the world to come eternal life. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.—Now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.

The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.—In the world ye shall have tribulation; but be of good cheer; I have overcome the world.

#### SPRINGS.

My life is a mountain side. I am refreshed by the upper and nether springs. I need both, for they complete my equipment. I go down to feel the natural spirit of mercy. I put coal in the furnace of a widespread pity, and sometimes make a large demand on the surplus stock of sympathy.

Somewhat exhausted, I climb to the upper ranges to recruit, rest and lay in a stock of fresh fuel for noble fires. Only the most perfect workers can

remain in the perpetual presence of singular. I wish to commune with the great and good, keep in touch with their thoughts and witness their career. I see the clouds gather round the lights, and soon I drink delicious draughts. Good and holy ones are the appointed means used by the Most High to lift by their perpetual attraction.

O, these mediators between earth and heaven, between realities and divine possibilities, between the severities of duty and the rest of God, compelling us to own how glorious things done are the things most difficult to do!

I dwell between those springs below I hear the murmur and the dirge and the requiem; these sad tones I transfuse into hymns of thanksgiving, as I catch the inspiration and see the crown of noble deeds. Here I call into my presence the lofty and the devoted, quench my thirst as I drink from golden cups, clasp the hands of sanctity, and weep my tears of sadness, with the choice ones whom angels study and admire.

What wise woman can afford to be ignorant of Sarah Martin, of Great Yarmouth, the humble seamstress who worked from house to house for three cents a day, then gave one day in the week for rescue work, then two, then all? The prison visitor, the chaplain, who worked out the principles of criminal jurisprudence with the authorities afterwards, and who, and now a magnificent memorial window in the parish church testify to her undying fame.

What man wishes to be ignorant of John Howard, who penetrated the dungeons of Europe, pleaded with crowned heads, travelled fifty thousand British miles to investigate and relieve the sufferings of humanity? "His plan," said Burke, "is original; it is as full of genius as his of humanity. It was a voyage of discovery, a circumnavigation of charity. He died at the age of 65 in Clerkenwell, after having visited a great part of the globe, and let me be forgotten." But that cannot be for "the righteous shall be had in everlasting remembrance."

H. T. Miller.

### AN INVITATION TO SICKNESS

#### Impure Blood Means a Breakdown in Your Health.

Impure blood is an invitation to sickness. The blood is at work day and night to maintain the health and any lack of strength or purity in the blood is a weakness in the defense against disease. Anemia is the doctor's name for lack of blood. There may be an actual loss in the quantity of the blood, or one or more of its constituents may be lacking. Its surest symptom is pallor. Anemia is particularly common in young girls. It is not, however, confined to them alone, for it is this same lack of blood that prevents full recovery after a gripe, fever, malaria and operations. It is also present in old age and in persons who have been under unusual mental or physical strain. If you are suffering from this trouble take Dr. Williams' Pink Pills for Pale People. They make pure, new blood with every dose and this new blood means health and strength. Thousands have proved the truth of these statements, among them Mrs. John Hyatt, Methuen, Alta., who says: "About a year ago I was in a badly run down condition, my blood was watery, I was very nervous, slept badly at night, suffered from frequent headaches and found my housework an almost intolerable burden, my appetite was poor, and I did not seem to assimilate the food I took, altogether my condition seemed serious. As there was no doctor in our neighborhood I decided to give Dr. Williams' Pink Pills a trial, and I have much cause to be thankful that I did so, as in a few weeks I could feel a great change for the better. I continued the use of the pills for some time longer, and found a complete cure. I feel better than I have for years, and can therefore cheerfully recommend Dr. Williams' Pink Pills to all who are weak and run down."

You can get these pills from any dealer in medicines or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

#### Stropping Himself.

When the train stopped at an inland Virginia station the Northern tourist scattered out on the platform. Beyond a tall pine stood a lean animal, with strange bristles. The tourist was startled, and he quipped, "What a queer fellow!" "Well, what do you mean by stropping against that tree?" "I mean, mister, stropping himself," said the farmer's Magazine.

#### Trade Briefs.

There is a market in Liberia for many kinds of American goods, including liquors, tools, flour, meat, agricultural implements, canned goods and clothing.

American phonographs are popular in Aden, Arabia.

A firm in French West Africa wishes to find a market in America for okoume cedar, which is used in the manufacture of cigar boxes.

Norwegian merchants are in the market for sugar, coffee, cocoa, wheat, rye, and other foodstuffs.

In 1916 the zinc and lead fields of north Arkansas produced 26,648,500 pounds of ore, which was a record. Twenty-one new concentrating plants were opened during the year.

Fish landed at the ports of Boston and Gloucester, Mass., and Portland, Me., in January aggregated 12,482,973 pounds, valued at \$306,033.

Photography is now quarried at Brandenburg, Ky., and sells at prices ranging from 2 1/2 to 27 cents a pound. Such stone was formerly imported from Bavaria.

### MARKET REPORTS

#### TORONTO MARKETS.

##### FARMERS' MARKET.

Dairy Products		
Butter, standard, 100 lbs.	0.32	0.05
Butter, standard, 50 lbs.	0.33	0.05
Butter, standard, 25 lbs.	0.34	0.05
Butter, standard, 10 lbs.	0.35	0.05
Butter, standard, 5 lbs.	0.36	0.05
Butter, standard, 2 1/2 lbs.	0.37	0.05
Butter, standard, 1 1/4 lbs.	0.38	0.05
Butter, standard, 3/4 lb.	0.39	0.05
Butter, standard, 1/2 lb.	0.40	0.05
Butter, standard, 1/4 lb.	0.41	0.05
Butter, standard, 1/8 lb.	0.42	0.05
Butter, standard, 1/16 lb.	0.43	0.05
Butter, standard, 1/32 lb.	0.44	0.05
Butter, standard, 1/64 lb.	0.45	0.05
Butter, standard, 1/128 lb.	0.46	0.05
Butter, standard, 1/256 lb.	0.47	0.05
Butter, standard, 1/512 lb.	0.48	0.05
Butter, standard, 1/1024 lb.	0.49	0.05
Butter, standard, 1/2048 lb.	0.50	0.05
Butter, standard, 1/4096 lb.	0.51	0.05
Butter, standard, 1/8192 lb.	0.52	0.05
Butter, standard, 1/16384 lb.	0.53	0.05
Butter, standard, 1/32768 lb.	0.54	0.05
Butter, standard, 1/65536 lb.	0.55	0.05
Butter, standard, 1/131072 lb.	0.56	0.05
Butter, standard, 1/262144 lb.	0.57	0.05
Butter, standard, 1/524288 lb.	0.58	0.05
Butter, standard, 1/1048576 lb.	0.59	0.05
Butter, standard, 1/2097152 lb.	0.60	0.05
Butter, standard, 1/4194304 lb.	0.61	0.05
Butter, standard, 1/8388608 lb.	0.62	0.05
Butter, standard, 1/16777216 lb.	0.63	0.05
Butter, standard, 1/33554432 lb.	0.64	0.05
Butter, standard, 1/67108864 lb.	0.65	0.05
Butter, standard, 1/134217728 lb.	0.66	0.05
Butter, standard, 1/268435456 lb.	0.67	0.05
Butter, standard, 1/536870912 lb.	0.68	0.05
Butter, standard, 1/1073741824 lb.	0.69	0.05
Butter, standard, 1/2147483648 lb.	0.70	0.05
Butter, standard, 1/4294967296 lb.	0.71	0.05
Butter, standard, 1/8589934592 lb.	0.72	0.05
Butter, standard, 1/17179869184 lb.	0.73	0.05
Butter, standard, 1/34359738368 lb.	0.74	0.05
Butter, standard, 1/68719476736 lb.	0.75	0.05
Butter, standard, 1/137438953472 lb.	0.76	0.05
Butter, standard, 1/274877906944 lb.	0.77	0.05
Butter, standard, 1/549755813888 lb.	0.78	0.05
Butter, standard, 1/1099511627776 lb.	0.79	0.05
Butter, standard, 1/2199023255552 lb.	0.80	0.05
Butter, standard, 1/4398046511104 lb.	0.81	0.05
Butter, standard, 1/8796093022208 lb.	0.82	0.05
Butter, standard, 1/17592186044416 lb.	0.83	0.05
Butter, standard, 1/35184372088832 lb.	0.84	0.05
Butter, standard, 1/70368744177664 lb.	0.85	0.05
Butter, standard, 1/140737488355328 lb.	0.86	0.05
Butter, standard, 1/281474976710656 lb.	0.87	0.05
Butter, standard, 1/562949953421312 lb.	0.88	0.05
Butter, standard, 1/1125899906842624 lb.	0.89	0.05
Butter, standard, 1/2251799813685248 lb.	0.90	0.05
Butter, standard, 1/4503599627370496 lb.	0.91	0.05
Butter, standard, 1/9007199254740992 lb.	0.92	0.05
Butter, standard, 1/18014398509481984 lb.	0.93	0.05
Butter, standard, 1/36028797018963968 lb.	0.94	0.05
Butter, standard, 1/72057594037927936 lb.	0.95	0.05
Butter, standard, 1/144115188075855872 lb.	0.96	0.05
Butter, standard, 1/288230376151711744 lb.	0.97	0.05
Butter, standard, 1/576460752303423488 lb.	0.98	0.05
Butter, standard, 1/1152921504606846976 lb.	0.99	0.05
Butter, standard, 1/2305843009213693953 lb.	1.00	0.05

##### TORONTO CATTLE MARKETS.

Cattle, heavy, 1000 lbs.	12.00
Cattle, heavy, 900 lbs.	11.50
Cattle, heavy, 800 lbs.	11.00
Cattle, heavy, 700 lbs.	10.50
Cattle, heavy, 600 lbs.	10.00
Cattle, heavy, 500 lbs.	9.50
Cattle, heavy, 400 lbs.	9.00
Cattle, heavy, 300 lbs.	8.50
Cattle, heavy, 200 lbs.	8.00
Cattle, heavy, 100 lbs.	7.50
Cattle, heavy, 50 lbs.	7.00
Cattle, heavy, 25 lbs.	6.50
Cattle, heavy, 12 1/2 lbs.	6.00
Cattle, heavy, 6 1/4 lbs.	5.50
Cattle, heavy, 3 1/8 lbs.	5.00
Cattle, heavy, 1 5/16 lbs.	4.50
Cattle, heavy, 7/8 lbs.	4.00
Cattle, heavy, 3/4 lbs.	3.50
Cattle, heavy, 1/2 lbs.	3.00
Cattle, heavy, 1/4 lbs.	2.50
Cattle, heavy, 1/8 lbs.	2.00
Cattle, heavy, 1/16 lbs.	1.50
Cattle, heavy, 1/32 lbs.	1.00
Cattle, heavy, 1/64 lbs.	0.50
Cattle, heavy, 1/128 lbs.	0.25
Cattle, heavy, 1/256 lbs.	0.125
Cattle, heavy, 1/512 lbs.	0.0625
Cattle, heavy, 1/1024 lbs.	0.03125
Cattle, heavy, 1/2048 lbs.	0.015625
Cattle, heavy, 1/4096 lbs.	0.0078125
Cattle, heavy, 1/8192 lbs.	0.00390625
Cattle, heavy, 1/16384 lbs.	0.001953125
Cattle, heavy, 1/32768 lbs.	0.0009765625
Cattle, heavy, 1/65536 lbs.	0.00048828125
Cattle, heavy, 1/131072 lbs.	0.000244140625
Cattle, heavy, 1/262144 lbs.	0.0001220703125
Cattle, heavy, 1/52	