

SUNDAY SCHOOL LESSON

LESSON 44.

July 13, 1915.—Solomon's Choice Wis-
dom.—1 Kings 2: 4-15.

Commentary.—I. Solomon's sacrifice (v. 4). To Gibeon—Gibeon was five or six miles northwest of Jerusalem, and was a sacred place because the tabernacle and brass altar were there (2 Chron. 1: 3, 6). The great high place—idolrous nations chose high tops as places for their religious ceremonies, perhaps from the supposition that such elevations were nearer their gods. Israel had not yet built the house of the Lord, and they were worshipping Jehovah in high places (1 Kings 2: 2, 3). Gibeon was the most sacred place at that time in all Israel. A thousand burnt offerings—This was a great religious gathering. Multitudes of Israelites went to Gibeon with Solomon to engage in the public worship of the Lord, a small portion only of the slaughtered animal was consumed as a burnt-offering to the Lord, and the remaining portions were eaten by the priests and distributed among the worshippers. Many priests must have been engaged in sacrificing the animals, and there can be no doubt that the people entered heartily into the worship there offered to the Lord. "In 2 Chron. 1: 2, 3 we are told a little more about this sacrifice. The king had consulted all the people, and the great officers, and went up in a solemn procession with all the congregation. This accounts for the abundance of the offerings. After this occasion we hear no more of sacrifices at Gibeon."

II. The Lord's offer (v. 5). 5. The Lord appeared to Solomon in a dream—There are many instances in the scriptures of the Lord appearing to individuals in dreams to communicate to them a knowledge of His will. Such dreams are to be carefully distinguished from ordinary dreams, for the ordinary dream has no significance. It can reasonably be supposed that Solomon realized the weight of the responsibility that was upon him as king of Israel, and his prayer had been that the Lord would grant him the needed help to meet that responsibility. Ask what I shall give thee—The offer made by the Lord to the youthful king was comprehensive and unlimited. The sources at Solomon's disposal. All that the human heart could rightfully desire is included. It is easy to imagine what multitudes would choose if they were given such a privilege. The Lord knew what was in Solomon's heart when He laid open His resources to him.

III. Solomon's choice (vs. 6-9). 6. Solomon said—He said this in his dream. He had shown great mercy—Solomon preface his choice with humble acknowledgments to God for mercies bestowed, and a confession of his own inability to fill the position in which He had placed him. The Lord had shown great mercy to David throughout his eventful career. In uprightness of heart—David's course for the most part was right, and for the sins into which he fell, he had deeply and fully repented. He had given him a son to sit on his throne—David had several sons in all, but the Lord definitely declared that his son Solomon should be king. 7. I am but a little child—Solomon was probably about twenty years of age at this time. He was a man grown, yet he realized that in experience in great affairs he was but a child. In this frame of mind he could accept of the wisdom that God would directly or indirectly impart, and his sense of the need of assistance was evidence of his fitness to rule. To go out or come in—In these words the king declared to the Lord that he did not know how to conduct the affairs of the kingdom. 8. Thou hast chosen—God had chosen Abraham, and the people of Israel were his descendants. That cannot be numbered—Israel had come to be a great nation. According to David's numbering there were 1,300,000 men of war (2 Sam. 24: 9), and upon that basis there were possibly 6,000,000 inhabitants of Israel. 9. An understanding heart—This was a noble choice. It was unselfish. He might have chosen popularity, wealth, vast dominion or long life, but he left himself out of the consideration to the extent that he chose for the highest welfare of his subjects. To judge—The Oriental mind always associates the functions of the judge with the monarch, as he is expected to hear and decide important cases—Whedon.

IV. Gifts bestowed (vs. 10-15). 10. The speech pleased the Lord—The Lord was pleased with the nobility, sincerity, unselfishness and devotion to Israel, expressed in Solomon's request. This opened the way for the Lord to bestow the best gift and to supplement it with other desirable gifts. 11. Hast not asked for thyself, etc.—Solomon, in his simplicity, had a clear understanding of values, and this understanding the Lord quickly recognized. The Lord made plain what things human nature prized highly. To discern judgment—The ability to hear causes, to weigh evidence and to render just judgment. 12. I have done according to thy words—Solomon's request was granted. He had given thee a wise heart—God gave him ability to know and to judge. This wisdom was both supernatural and natural. We know that Solomon studied and searched, and thus stored up knowledge as others do, but the Lord gave him a breadth of comprehension and an insight that he did not possess before that eventful night. None like thee—Read 1 Kings 4: 29-34 for a statement regarding Solomon's grasp of mind.

13. That which thou hast not asked—He had asked for something, that would be of the greatest advantage to others, and the Lord gave him these things that would be desirable for himself. There is a lesson in what not to ask as well as in what to ask for.

What to pray for. The words of Solomon's choice and what came of it. Such riches and honor—Solomon's was a magnificent reign. 14. If thou wilt walk in my ways—God gave promise of long life to the king, but it was conditional. The sacred historian has had to record the painful fact later, that Solomon was drawn away from the service of the true God to a great extent by the idolatry he formed. What might Solomon have been, had he followed the Lord all his days? Lengthen thy days—He failed to meet the conditions and only lived about sixty years. 15. It was a dream—Even though it was a dream, it was a divine communication to Solomon. The choice the king expressed in his dream, was the choice of his waking heart. Wisdom was his to rule Israel wisely, and riches and honor were in store for him. Stood before the ark of the covenant—David had brought the ark to Jerusalem in the early part of his reign.

QUESTIONS. At about what age did Solomon begin to reign? Where did he go to sacrifice? Who went with him? What did the Lord tell him to ask? What choice did Solomon express? What reasons did he give for making this request? What did the Lord say to Solomon? What promises did the Lord make to Solomon? What is the source of wisdom?

PRACTICAL SURVEY.

Topic.—A Prayer for Wisdom.
I. Based on personal need.
II. Made on behalf of others.
III. Based on personal need. The lesson before us is the record of a dream which Solomon had at Gibeon, a celebrated place in Old Testament history. It reveals what then agitated and filled his soul. It affords evidence of the genuine theocratic spirit in which the son of David had been educated. The young king seemed overwhelmed with a sense of responsibility. He was about to succeed a father who had been renowned as a warrior, a statesman and a ruler of men. He was about to reign over a numerous and prosperous people. The dream seemed to be according to the measure of his capacity. His great soul took within the ample range of its conception the whole Jewish nation, the eternal Ruler of the universe and the everlasting principles of moral obligation. The divine communication at the beginning of the dream was Solomon's authority to pray according to the strongest desires of his heart. His dominant thought from which spontaneously sprang his prayer, was that of the immensity of his task and his incapacity to perform it. He foresaw that there would be sares not easy to avoid, difficulties hard to surmount. He dared not go forth without answered prayer. He recognized that God had made him king, but so far as wisdom and ability were concerned he was still a child. When God came to him with so great an offer, the first thing that came to Solomon's mind was the image and memory of the life and character of his father. His record was a guide to a right choice. He referred to what God had done for his father as an example and pledge of what he could do for him. It was not presumptuous for Solomon to take God at his word. It was not his own merit that gave him courage to pray as he did, but the divine mercy and grace which his father had so richly experienced. His reference to former histories in the household and the realm gave evidence that he was alert and thoughtful. Solomon considered his youth and inexperience. His prayer was short, but it expressed living, childlike faith, simple and substantial, heartfelt and true. His choice was an act of judgment, a decision of his will.

II. Made in behalf of others. Solomon felt that to take the place of his father and direct the destinies of Israel, he needed that wisdom which God alone can bestow. It was no little matter to be called upon to govern so important a nation as Israel. Solomon knew that without God's guiding spirit he could not do it successfully. He therefore chose wisdom and knowledge to qualify himself for the task. Higher wisdom was needed for higher work, for guiding and governing a nation. Solomon had a lofty ideal of kingly rule before him. He wished to rule God's people well for their own good, and the glory of their supreme ruler. His prayer that he might be just in judgment and equitable in law, in the welfare of his subjects. God was well pleased because Solomon chose what would enable him to be serviceable to others. Before his time, all kingly power was marked by standing armies, by riches and pomp. Under his reign was demonstrated for the conquests of nations and men. The prayer of his dream was answered in his actual history. That Solomon "loved the Lord" was the best and greatest thing that could be said about him. When God put the character test upon him he revealed the truth of his own relation to God, and his attitude toward men. His was the reverent prayer of a royal petitioner. It was characterized by gratitude, solemnity, hopefulness and humility. Spiritual interests were predominant. Sotritual motives were predominant. The faithfulness of God was his stimulus to prayer. In David's dying charge to



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Solomon he reminded him of God's words, "If thy children take heed," Solomon made that declaration the basis of his plea with God in his prayer for personal enlightenment for the sake of God's people. Solomon's choice of the best gifts proved him worthy of lesser gifts. God's beneficence exceeded his requests. T. R. A.



BUDDING IN THE ORCHARD.

The most important reason for which budding and grafting are practiced is perhaps the fact that most of our fruits do not come true to type from seed, and will not grow readily from cuttings. Also many trees have poor root systems and are not adapted to the existing soil and climatic conditions. This can sometimes be remedied by grafting onto other stock which is of more hardy character. For example, plum trees on peach roots grow better in sandy soil than when on plum roots, and the peach does better in heavy soil when growing on plum roots. Budding is the operation of removing a bud from one plant and placing it upon another in such a way that it will continue to grow. No amount of skill will make it grow unless the two plants are more or less closely related. The stone fruits—peach, plum, cherry and apricot—may be successfully budded upon each other. This is also true of the pome fruits—apple, pear and quince—or any other similar group of plants. A stone fruit cannot be successfully budded upon a pome fruit, or a pome fruit upon a stone fruit. An apple bud on a peach stock is more apt to grow than if placed upon either pear or quince stock, and the corresponding relation holds true with all other groups of plants. The more closely related the plants the more successful will be the operation.

The operation can be performed either the spring or late summer. If one desires to bud in the spring, the twigs from which the buds are to be taken should be cut in early winter and stored in moist and in a cool place until growth has started in the twigs. They should be of good healthy growth and from 1-4 to 1-2 of an inch in diameter. The tree is in proper condition for spring budding as soon as the buds have started growth and the bark slips readily.

Summer budding is performed only after the new buds and branches have become well developed. Only those buds near the base of the shoot, which have formed in the early part of the season, and which are more fully matured, are used.

For spring work buds which have formed the preceding summer, and for fall work buds which have formed earlier in the same growing season should be used. They will also grow best when placed upon the corresponding season's growth, although they may be placed upon older wood. If an old tree is to be budded it should be heavily pruned in the winter. The following spring a number of new growths will start from the trunk and branches. Of these the desirable ones can be budded that fall, or can with most be left until the following

spring. Spring budding can be practiced on the apple, and trees of similar character, which do not bear fruit buds on the current season's growth; that is, fruit buds form in the fall on the wood which formed in the summer months. For this reason always better in the fall.

A sharp, thin-bladed knife of good metal should be used. Special knives with a curved cutting edge at the end can be obtained from the seed-man or supply houses. In seedlings the bud should be placed about six inches from the surface to remove it somewhat from the excessive heat near the surface caused by the reflection of the sun's rays. It is often set on the north side of the trees, as this side is least exposed to the sunlight and drying. The wound to receive the bud is made by two incisions in the form of a T. The first cut is made with the grain of the wood, about one and a half inches in length. The second is made across the grain of the wood, at the top of the first one, with a rocking motion of the knife. The corners of the bark are then loosened with the blade of the knife and the stock is ready for the bud. The bud is cut from a twig with a shield shaped piece of bark about an inch in length and one-quarter of an inch in width. Hold the twig with the base from you, and, starting about half an inch below the bud, cut toward you. The cut will be from one-sixteenth to one-eighth of an inch at its deepest point, which is directly beneath the bud. A portion of the wood is removed with the bud. Now insert the bud, pushing it well down into the cut. No portion of the piece to which the bud is attached should be left projecting beyond the cleft, and the lips of the bark should be fitted snugly around the bud itself. Buds always occur just above a leaf. If, however, the leaf is cut off with the knife, leaving a portion of the leaf stalk, the stub will serve as a handle to the bud and aid materially in placing it. Be sure that the bud points up, as it may not grow if not placed correctly.

The bud should not be wrapped firmly in place. No wax is needed. A piece of raffia about twelve inches in length is the best material for wrapping. This protects the bud as well as holds it firmly in place. Do not wrap over the bud itself, but above and below it. If raffia is not available, any soft cord or cloth may be used. In from two to three weeks the bud should have unted and the tying material should then be removed, as if left longer it will constrict the stem and perhaps strangle the bud. If the operation has been successful the branch should be cut off one-half inch or so above the bud to force the growth of the bud. On large trees budding is seldom practiced for commercial purposes. Such short-lived and early-bearing trees as the peach are generally replaced if undesirable. Trees on which top-working is advantageous are as a rule grafted instead of budded.

A teacher in a Woodland avenue school asked the other day: "How many kinds of flowers are there?" Three pupils held up their hands. She chose one to reply. "Well, I know, how many kinds of flowers are there?" "Three, teacher." "Indeed? And what are they?" "Wild, tame and collie." Cleveland Plain Dealer.

THE POULTRY WORLD

MASHES FOR THE CHICKS.
Chicks grow rapidly when fed on moist mashes, but the digestive system does not develop proportionately and with too much soft food they often break down. The tendency of poultry keepers generally is to take one or other extreme in cases like this, and because of that many who find certain unfavorable results with the use of moist mash do away with it entirely, either substituting dry mash or using no ground grain, says Farm-Poultry. When this is done, special attention should be given to providing excellent food.

The best feeding practice is to alternate mash and grain, and it is a good plan even when a moist mash is used to have a little dry mash where chicks can get it when they want it. They will eat more when the food provided them is in a variety of forms, and the more you can get them to eat of suitable rations, the better they will grow. Up to the limit of its capacity the digestive power increases with use and suitable food. One of the best ways to feed eggs to chicks is to take raw, infested eggs and mix up, shell and all, with as much cornmeal or cornmeal and shorts as can be mixed with the egg with a stiff spoon. Don't feed this mash, but give what they will clean up quick once a day. Stale bread, soaked in warm water, just enough to saturate it, and then stirred thick with cornmeal and a little fine beef scrap, is another mash much relished by chicks.

Such things can be prepared in a moment. No one need worry about such irregular dishes disturbing the "balance" of the ration. They give the variety that it is acceptable to all creatures. It is a hard matter to seriously "unbalance" a ration by the use of any occasional meal, even of an article far from the general ratio, and the articles mentioned and other that people may prepare from waste foods they happen to have are not very far from the common ratio.

FEED CHICKS LIGHTLY.

Many chicks die from being overfed. The little chick is a fairly hardy creature when normally healthy, but if it is not fed carefully its digestive system is upset readily and death often results. Do not feed the chick until it is thirty-six hours old, for it cannot digest the grain which you give it in addition to the yolk sac which is usually not completely absorbed at the time of hatching. A good practice is to feed a little at a time, but feed frequently. The more often chicks are fed each day the less danger there is of overfeeding. When the chicks are quite young they should be fed five times every day. When they get to be about six weeks old then they could be fed three or four times every day. Wet, sloppy food should be avoided always. Give the chicks dry cracked grain or dry mashies. The mashies, which are usually made of wheat, bran, cornmeal, crushed oats, thoroughly and moistened with water, or better still, with sour skim milk. If this mixture is dry fed it is given in self-feeding hoppers. If fed wet it is slightly moistened, as foods which are too wet do not agree with chicks.

Do not feed too much hard boiled eggs at the start, as the chicks cannot digest it readily.

If you have sour skim milk available give it to the chicks all the time, as it is one of the best chick feeds.

SEPARATE THE SEXES.

Cockereels and pullets should be separated as soon as they can be distinguished, which in most cases will be when the chicks are five to eight weeks old. Keep the young males varied together, so that they may be speedily fattened for market, but give the pullets as much range as possible. This will give them the constitutional vigor necessary for heavy egg production next fall and winter. Males which it is desired to keep for breeding purposes may be separated from the others a little later, when their characteristics and quality may be better judged.

POULTRY TALK.

A wild hen in a flock is always a disturbing element. A turkey hen desires to be let severely alone during the laying season; she is very apt to change her nest when being watched.

For each day there is some timely work in the poultry yard, which will give better returns than at any other time.

Look on the underside of the perches where they rest upon the supports, for the red mites, the parasites to be most feared by the poultry raiser. Get after them with the poultry raiser. Get after them with the poultry raiser. Get after them with the poultry raiser.

When the mother hens and their chicks must be shut up on a cool damp day, give them chaff from the barn floor to scratch in. The small time they need get out of the chaff seems to agree with them; they don't need much other food.

The chicks that live are the chicks that pay, the eternal vigilance is required to keep many of them living. Be on the watch. Many a chick is chilled to death.

Always remember that a warm sunny morning is the best time to apply the grease remedy to a lot of lousy chicks. It is bad for the chicks to grease them when it is cold and wet. But if too liberal with grease at any time, you will kill the chicks as well as the lice.

THE MARKET REPORTS

TORONTO MARKETS

FARMERS' MARKET.	
Large, medium, small, dressed	0.27
Small, choice, dressed	0.25
Small, common, dressed	0.23
Small, peewees, dressed	0.21
Do. 10 lb. bags	0.20
Do. 20 lb. bags	0.19
Do. 30 lb. bags	0.18
Do. 40 lb. bags	0.17
Do. 50 lb. bags	0.16
Do. 60 lb. bags	0.15
Do. 70 lb. bags	0.14
Do. 80 lb. bags	0.13
Do. 90 lb. bags	0.12
Do. 100 lb. bags	0.11
Do. 110 lb. bags	0.10
Do. 120 lb. bags	0.09
Do. 130 lb. bags	0.08
Do. 140 lb. bags	0.07
Do. 150 lb. bags	0.06
Do. 160 lb. bags	0.05
Do. 170 lb. bags	0.04
Do. 180 lb. bags	0.03
Do. 190 lb. bags	0.02
Do. 200 lb. bags	0.01

SUGAR MARKET.

There is a good trade locally in sugar, which are quoted as follows:	
Extra granulated, Redpath's	For cash
Do. 10 lb. bags	0.25
Do. 20 lb. bags	0.24
Do. 30 lb. bags	0.23
Do. 40 lb. bags	0.22
Do. 50 lb. bags	0.21
Do. 60 lb. bags	0.20
Do. 70 lb. bags	0.19
Do. 80 lb. bags	0.18
Do. 90 lb. bags	0.17
Do. 100 lb. bags	0.16
Do. 110 lb. bags	0.15
Do. 120 lb. bags	0.14
Do. 130 lb. bags	0.13
Do. 140 lb. bags	0.12
Do. 150 lb. bags	0.11
Do. 160 lb. bags	0.10
Do. 170 lb. bags	0.09
Do. 180 lb. bags	0.08
Do. 190 lb. bags	0.07
Do. 200 lb. bags	0.06

MEATS-WHOLESALE.

Beef, forequarters, cwt.	\$10.00	\$11.50
Do. hindquarters, cwt.	12.00	13.50
Do. corned, cwt.	10.00	11.50
Do. canned, cwt.	10.00	11.50
Do. prime, cwt.	12.00	13.50
Do. heavy, cwt.	10.00	11.50
Do. light, cwt.	10.00	11.50
Do. medium, cwt.	10.00	11.50
Do. small, cwt.	10.00	11.50
Do. very small, cwt.	10.00	11.50
Do. extra small, cwt.	10.00	11.50
Do. extra very small, cwt.	10.00	11.50
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LIVE STOCK.

Butcher cattle, choice	8.25	9.10
Do. medium	7.50	8.40
Do. common	6.75	7.60
Butcher cows, choice	6.50	7.40
Do. medium	5.75	6.60
Do. common	5.00	5.90
Do. canners	4.25	5.10
Do. bullocks	3.50	4.40
Feeding steers	2.75	3.60
Stockers, choice	2.00	2.90
Do. light	1.25	2.10
Springers, choice	1.50	2.40
Do. heavy	1.00	1.90
Do. small	0.75	1.60
Do. very small	0.50	1.40
Do. extra small	0.25	1.10
Do. extra very small	0.00	0.80
Do. extra extra small	0.00	0.50
Do. extra extra very small	0.00	0.20
Do. extra extra extra small	0.00	0.00
Do. extra extra extra very small	0.00	0.00
Do. extra extra extra extra small	0.00	0.00
Do. extra extra extra extra very small	0.00	0.00
Do. extra extra extra extra extra small	0.00	0.00
Do. extra extra extra extra extra very small	0.00	0.00

WOLLS, SKINS, WOOL.

as to quality (coarse)	30 to 40c.
Washed as to quality (fine)	40 to 41c.
Unwashed rejections, (burry, cottoned)	25 to 30c.
combing (coarse)	28 to 29c.
Unwashed fleece combing (medium)	30 to 31c.
Unwashed fleeces clothing (fine)	32c.

Wool—Washed	combing	1.50
Do. medium	1.25	
Do. common	1.00	
Do. extra common	0.75	
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