

SUNDAY SCHOOL LESSON

LESSON VIII. February 20, 1916.

The Christian Brotherhood at Jerusalem—Temperance Lesson—Acts 4: 32-37; 16. (Print 4: 32-37; 5.

COMMENTARY.—1. Christian Fellowship (vs. 32; 37). "The multitude of them that believed"—The number of believers had become several thousand and more were constantly being saved, and that in spite of the opposition that was directed against the new sect by the Jewish leaders. Of one heart and of one soul—this is a new form of expression and means complete accord. "It is the outpouring of the Spirit, melting every heart in Christian love, which produces oneness. And that same melting of heart causes the stream of benevolence to flow."—Whedon. Was his own—These Christians had in their possession more or less property, but they considered that they were stewards rather than owners of it. All things common—That is the only instance in scripture of a community of goods and this arose from the exigencies of the occasion. A gracious revival was in progress, and all were earnestly co-operating to carry forward the work of spreading the gospel. There must also have been many strangers in Jerusalem whose prolonged stay left them without sufficient means to provide for themselves. A common treasury seemed necessary that all might be cared for. 23. With great power—it was the anointing of the Holy Ghost that gave this power. Gave the apostles witness—The apostles were doing the work which had been assigned them (Acts 1: 8). They were bearing witness in Jerusalem to the fact of Christ's resurrection. Great grace was upon them all. The divine favor was upon all the believers, and not merely upon the apostles. Not only so, but the Lord gave the Christian continually favor with the people.

34. Neither that lacked—Being "of one heart and of one soul," the needs of all were met. This was not a time for withholding and accumulating temporal goods, but for distributing as need required. Sold them—This indicates how lightly in comparison with spiritual good these early Christians held their earthly possessions. 35. Laid them down at the apostles' feet—Owners of property sold it and placed the proceeds at the disposal of the apostles to be used for the support of the needy. Those who had means supported themselves, and those who were destitute were supported by the surplus of those who had more than they needed. Distribution was made—Not that an equal amount was given to all, but the needs of all were supplied. 36. Joseph—The same as Joseph. Surnamed Barnabas—Joseph was a very common Hebrew name, hence the necessity of convenience in designating this convert by an additional name. He was henceforth to be prominent in the work of studying the gospel. A Levite—of the priestly tribe. Cyprus—An island in the eastern part of the Mediterranean. Barnabas had come to Jerusalem to attend the feast of Pentecost and had tarried with the apostles, having received the Holy Spirit. 37. Having land—Probably in Cyprus. Barnabas is particularly mentioned in contrast to Ananias. He was a whole-souled, honest giver, an honor to the Christian brotherhood.

1. Hypocrisy punished (vs. 1-11). 1. Ananias—The Greek form of the Hebrew name Hannaniah. Sapphira—The name means beautiful. Sold a possession—It was a piece of land (v. 3). 2. Kept back—The Greek word is sometimes rendered to purloin or to rob. Part of the price—They were under no compulsion to sell the land. Their act of selling it was entirely voluntary, but having sold it, they were grossly wicked in keeping a part of the proceeds and declaring they had given all. They were acting the hypocrite. Their motive apparently was to make a show of liberality, while they were retaining what they pretended to give. His wife also being privy to it—This act was premeditated and was agreed to by Ananias and Sapphira. 3. But Peter said—It is very evident that the Holy Spirit revealed to Peter the deception which Ananias was practicing. This was to protect the purity of the church, and Peter was used as the human means to this end. Satan filled the heart—Satan, the deceiver, moved Ananias to practise deception that he might gain a reputation as a Christian giver. Satan fills the hearts of many professed Christians to vote for the continuance of the saloon, to lie in the Holy Ghost—The Holy Spirit was dwelling in individual believers and in the church as a whole, and the Holy Spirit was moving the believers to sell their possessions and place the proceeds in the apostles' hands; and Ananias gave the lie to the Holy Spirit when he practised this deception, for he virtually claimed to be likewise moved by the Holy Spirit, while in fact he was moved by Satan.

4. Thine own—Ananias need not have sold the land. In thine own power—He could have kept the whole amount that he received from its sale and the church would not have censured him, but he sinned against the church and the Holy Spirit when he pretended to do what he had not done. Thou hast not lied unto men, but unto God—Ananias had lied "to the Holy Ghost" (v. 3) and "unto God," hence this is a clear proof of the deity of the Holy Spirit. He had lied not merely to men, and he had lied to men, but his great sin was against God. 5. Hearing these words—That his sin was known, as well as the enormity of his sin. Fell down, and gave up the ghost—This summary punishment shows God's estimate of sin. "[He was] smitten through the power of that Spirit whom he had intended to deceive. Here is no description of a death from apoplexy or mental excitement under the rebuke of the apostle, but a direct intervention of the divine power."—Cam. Bib. Great fear came on all—This judgment was calculated to

inspire fear of a false profession of religion. 6-11. "Young men," probably selected because of their strength, at once wound his garments about him and carried him away for burial. In that country burial takes place within a few hours after death, usually the same day. Because of the heat decomposition quickly set in. Sapphira came in shortly after her husband's death and burial, ignorant of what had transpired. She declared that the sum brought by Ananias was the whole proceeds of the sale. Her death swiftly followed and the young men who had buried her husband carried her body to be placed beside his. Ananias and Sapphira deliberately undertook to deceive the Christian community in which they had a place. They desired to be highly esteemed by the church. Their concern was not so much to relieve the needy as to make for themselves a name. The enormity of their sin is declared in Peter's words, "How is it that ye have agreed together to tempt the Spirit of the Lord?" (v. 9). We need not be surprised that in the company of believers there were two persons who were false, for in the little band of twelve disciples of our Lord there was one who was base and sold himself to Satan.

III. Divine power displayed (vs. 12-16). The progress of the gospel was not impeded by the opposition brought against it from without nor by the hypocrisy of professed Christians, which was summarily dealt with. The Lord wrought miracles by the hands of the apostles. The Christians made Solomon's porch their place of meeting when they went to the temple for prayer, and others did not intrude upon their devotions. Through the work of the church multitudes were "added to the Lord." Sick people were brought to the apostles in great numbers and all were healed. The work that Jesus had begun and which had been committed by Him to the disciples was thus being carried forward with great success.

Questions.—What is meant by one heart and one soul? Why did the apostles preach on the resurrection? What is meant by great grace? Why did the Christians sell their possessions and lay the proceeds at the apostles' feet? Was this practice compulsory? Who was Joseph? What did he do? Why did Ananias sell his possession? What was his sin? What judgment came upon Ananias and his wife? How were the people affected? Was it just? How did this punishment benefit the church? What sins are here mentioned that are closely connected with the liquor traffic?

PRACTICAL SURVEY.
Topic.—Christian Fellowship.
I. Under divine leadership.
II. Under satanic servitude.
I. Under divine leadership. The apostolic church had become welded into a remarkable unity of experience and purpose so that men had forgotten their selfishness and lived for each other and their Lord. From the founding of Christianity the duty of living for others was insisted upon. The apostles were so animated with the joy which the resurrection was



NERVOUS HEADACHE

Miss Evelina M. Rissler, Dublin, Ohio, writes:—"I suffered from severe headaches for two years. In fact, I had headaches day and night. My appetite was very poor and I frequently had pains in the back. After using a few boxes of Dr. Chase's Nerve Food the headaches disappeared, appetite improved and I gained in health and strength. I am very thankful for the benefit obtained from the use of Dr. Chase's Nerve Food, for I am well again after two years of misery."

The object of pain seems to be to give warning that something is wrong in the human system. For this reason, when you have a headache, for instance, you should honestly seek for the cause.

Headache is not a disease in itself, but rather a symptom. If you find other indications that the nervous system is exhausted—if you are restless, nervous, sleepless and irritable—you may rightly suppose that to be the cause of the headache.

The headache warns you that with neglect of the nervous system you later expect nervous prostration, locomotor ataxia, or some form of paralysis. Wisdom suggests the use of such treatment as Dr. Chase's Nerve Food to build up the system, and thereby remove the cause of the headache, as well as prevent more serious troubles.

The use of headache powders is not only a dangerous practice, but the shock to the system of drugs which are so powerful and poisonous as to immediately stop pain is most harmful. The relief is merely temporary, and with this danger signal removed the disease which caused the headache continues to develop until results are serious. The moral is, when you have headaches or pain of any kind look for the cause and remove it.

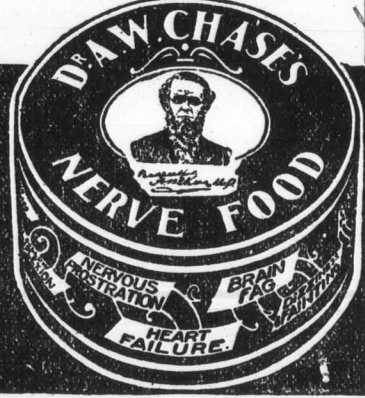
Dr. Chase's Nerve Food is not intended as a mere relief for headache. It cures by supplying the ingredients from which nature rebuilds and revitalizes the wasted nerve cells. Some patience is required for this reconstructive process, but the results are wonderfully satisfying, because they are both thorough and lasting.

If you would be freed from headaches, as was the writer of the letter quoted above, put Dr. Chase's Nerve Food to the test. Working, as it does, hand in hand with Nature, it can no more fail than can other of Nature's laws.

50 cents a box, all dealers, or Edman-son, Bates & Co., Ltd., Toronto.

Dr. Chase's Nerve Food

Dr. Chase's Recipe Book, 1,000 selected recipes, sent free if you mention this paper.



inspire fear of a false profession of religion.

calculated to inspire that they manifested an anxiety and diligence to maintain and propagate the religion of their Master. The resurrection was a triumphant refutation of Jewish error. Accordingly the apostles pressed that fact with great persistency. In this happy state, in this clear atmosphere of love, the great truths of the gospel shone out with marvellous brightness. The whole multitude of believers were so united in Christ that all distinctions were lost. The ordinary worldly life seemed to have melted into the life of faith and godliness. The whole body received the apostles' doctrine, submitted to their rule, committed everything to their ordering. The holy fervor manifested by them at this time was not accounted for by the incoming of wealthy members, but by the increase and enlargement of the grace that rested upon them. Their unity rested on a common faith, a common ideal, a common sentiment. There was a harmony, a union unknown before. The love of money was swallowed up in the love of Christ. The community of goods was their expedient to accomplish the will of God. It was a marvellous sign of the Spirit's presence and power, the result of a supernatural being working in their hearts. Extraordinary times and circumstances required extraordinary methods.

II. Under Satanic servitude. Great grace and true benevolence were suddenly followed by deception and counterfeit benevolence. A deliberate attempt to impose upon God and his church was followed by a scornful display of divine pleasure that the growing society might be guarded from being corrupted in spirit as it increased in numbers. Like lightning from a clear sky came the crime of Ananias and Sapphira. No sooner did evil reveal itself, within the church than the Holy Spirit detected and judged it. Without any heart sympathy with the community of goods Ananias and Sapphira professed to adopt it because it was popular. They did outwardly as for which they had no real respect. They pretended to be moved by a divine influence; not being a thing which was pre-eminently the fruit of the Spirit in the hope of securing to themselves the good opinion of the congregation to which they belonged. They desired to have all the credit of the church for acting as generously as Barnabas had. Their act was proof of hearts alienated from God. Their purpose was veiled under the pretence of religious principles. Their sin was deliberately and premeditatedly directed against the Holy Spirit. They knew of the Pentecostal gift and yet definitely proposed to deceive the Spirit of God in the persons of his chosen ones. Their deliberate act proved them hypocrites. Peter's question, "Why?" implied that resistance to Satan's influence had been possible. There was apparently no necessity laid upon them by outward circumstances. They were not helpless creatures whom the enemy had made his tools. They agreed to either to deceive. The deep, sad

cause of their conduct was the stirring of the religious emotions without the corresponding quickening of the moral senses. In vain did they secretly confer their plan and assume the confidence of conscious integrity to hide any suspicion of their baseness. They would have succeeded if only they could have kept God from intervening. The fate of Ananias and Sapphira operated as a warning to all who were of like spirit and made them afraid of tempting God by a false profession. It was a strong manifestation of God's condemnation of hypocrisy. This affection was made to bear good fruit under the providence of God. The effect on the church was salutary. It recalled the church to a sense of what righteousness implies.

T. R. A.



PRUNING.

How few farmers there are who have ever made the art of pruning a study. It seems as though they care nothing at all about the matter. It is a sad reflection to think how our shade and fruit trees are literally butchered by men who do not know the first principles of pruning. The "dull axe" and not the "sharp axe" is the instrument in the hands of the unintelligent tree pruner. If trees could speak they would cry out against this inhumanity of man.

The pruner should have some knowledge of vegetable physiology. He should know the habits and growth of trees. Some trees will bear trimming a great deal; others will scarcely bear trimming at all. Some can be cut in pieces almost and recover from the shock; others will rebel if the ends of the branches are cut.

Cut every limb that is to be removed, large or small, close to the body of the tree. If the limb is large, cover the wound with coal tar, shellac or paint, so as to prevent the cambium from drying out.

Some years ago it was advocated: "Trim your trees with a sharp saw—never with an axe." It would be far better, however, to have advised the use of pruning shears. A good pruner uses a saw. He removes nearly all the unnecessary growths on the trees under his charge (which frequently numbers some thousands) with hand pruning shears. In other words, he keeps so far ahead of the pruning that he very seldom must use a saw, except in emergencies.

"Trim your trees in June." Let this be the general rule, for the cambium is at its maximum in this month. The matter of the cambium lying next to the sapwood is being converted into cells to form the new sapwood or yearly growth while the matter lying next to the bark is changed into the new bark.

That advice a few years ago was given by one supposed to be an au-

thority. But that advice will not fit pruning grapevines, currant bushes, roses and flowering shrubs, and only in a very limited way will it apply to fruit trees. In other words, he had in mind, apparently, only a very small part of the subject of pruning, for the authority quoted above was the president of a municipal improvement association in a large city in Illinois, and was, of course, chiefly interested in the management of shade trees. Compared with other problems, like the management of apple, peach, plum and pear orchards, vineyards, bush fruit, plantations, etc., the pruning of shade trees is a small matter. These shade tree rules should not be applied to all sorts of conditions, crops and climates. Probably nine-tenths of the pruning done in all the large orchards of the United States is done during the dormant season, between Nov. 1 and April 1.

RULES FOR PRUNING.

Train all trees while young with a central leader, or main shoot, and never allow two main branches to grow in such a way as to leave the weight of the tree to come upon a fork of the main trunk.

When branches cross, so as to be injured by rubbing together, the weaker of the two should be cut out. Suckers, or water sprouts, should be thinned out before they have made much growth; if the main branches are bare, or if the head is open in places, suckers should be allowed to grow where they will cover this condition. If parts of the tree are weak in growth, this weak wood may be cut out and some of the suckers allowed to grow in its place. The cause of these sprouts is that the sap becomes impeded by the bending down of the branches with weight of fruit, by the hot sun striking the branches, or perhaps by some injury to the bark in pruning or gathering the fruit, and nature makes little effort to repair the injury. The removal of these suckers will soon result in the death of the tree, while allowing some of them to grow where needed will renew the vigor of the tree.

If large branches are to be removed, make the cut in the middle of the enlarged part where it joins the main branch or trunk, and not quite in line with the face of the main branch or trunk.

Paint all wounds about one-half inch in diameter with linseed oil paint, gas tar or grafting wax. Never cut away the main branches of a tree if it can be avoided, but thin out the head, when it becomes crowded, from the outside. This can be quickly done with a pruning hook on a long pole and little or no injury will result; while if the large branches are cut from the trunk the tree is weakened and soon dies or is broken down. Cut off dead branches as soon as discovered, and cover the wound with paint to prevent further decay.

In training young trees start the branches low. The trees will grow better, the thinning and gathering of the fruit will be more easily done, and the cultivation can be as well and cheaply done with the modern Acme or spring-tooth harrow and weeder as if the head were higher, while the trunk of the tree and ground under it will be so protected that growth will be better than if more exposed.

FARM NEWS AND VIEWS.

For general purposes stable manures give best results all around. They have the vegetable matter, as well as the nutrient qualities. In some kinds, such as cow, sheep manures, etc., the nutrient qualities are more quickly available than in horse manure. Horse manures, as usually procurable, have a tendency to be either straw, which is more of a mulch than a nutrient, or dry burned out, due to a lack of proper care, or mixed with green wood shavings or sawdust, which will sour the ground unless for just surface dressing. All those who have stables and want to get the best out of their stable manures when they clean their stables every day, should make a layer about two inches deep, cover this with about two inches of dirt, and continue this until the pile reaches 4 or 5 feet. Have this pile turned over into a new pile every three months. Be sure the water can get to it once or twice a week to prevent heating. When ready for use, none of the valuable ammonia has escaped and the entire mass is unsurpassed by any fertilizer.

The farmer who burns wood for heating and cooking should carefully store the ashes and not permit them to leach, as they have a peculiar fertilizing value. They not only contain potash and phosphoric acid in appreciable amounts, but also contain magnesia and lime, and when applied to the land they also act indirectly to increase the available nitrogen content of organic matter in the soil.

Ordinary house ashes contain on the average about 8 or 9 per cent. of potash and 2 per cent. of phosphoric acid. Investigators have considered that there is enough potash and phosphoric acid in a bushel of ashes to make it worth 20 or 25 cents. Besides that, some 10 or 15 cents additional might be allowed for the "alkali power" of the ashes. This power is that which enables ashes to rot weeds and to ferment peat. The potash content of ashes will be lost if they are permitted to leach and care should be taken to store them in a dry place.

Ashes from hardwoods (deciduous trees) are richer in both phosphorus and potash than those from pines and other soft woods (conifers). The ashes of twigs (faggots, for example) are worth more for agricultural purposes than the ashes of heartwood taken from the middle of an old tree. In general, the smaller and younger the wood burned, the better the ashes. The ashes of coal do not contain enough potash to make them valuable in this connection.

The average annual value to the farm family of food, fuel, oil and a hundred farms studied by the United States Department of Agriculture, was found to be \$595.08, of which \$421.17 was furnished by the farm.

MARKET REPORTS

TORONTO MARKETS

FARMERS' MARKET.	
Apples, bbl.	3.00
Potatoes, bbl.	2.00
Peas, new-laid, doz.	0.40
Butter, good to choice lb.	0.32
Spring chickens, dressed	0.21
Pow, dressed, lb.	0.18
Ducks, Spring, lb.	0.20
Geese, lb.	0.18
Turkeys, lb.	0.25
MEATS—WHOLESALE.	
Beef, forequarters, cwt.	\$9.50
Do, hindquarters,	12.00
Do, choice steaks,	1.00
Do, common, cwt.	9.00
Veals, common, cwt.	10.00
Do, Prime,	12.00
Shop hogs	13.50
Do, heavy	10.50
Spring lambs	15.00
Mutton, light	11.00
LIVE STOCK.	
Export cattle, choice	7.75
Butcher cattle, choice	7.50
Do, medium	7.10
Do, common	6.40
Butcher cows, choice	6.40
Do, medium	6.40
Do, common	6.00
Feeding steers	4.25
Stokers, choice	6.00
Do, light	5.25
Milkers, choice, each	7.00
Sprinklers	70.00
Sheep, ewes	7.75
Bucks and culled	7.00
Lambs	10.50
Hogs, fed and watered	10.00

OTHER MARKETS

WINNIPEG QUOTATIONS.

Wheat—	Open	High	Low	Close
May	1.26 1/2	1.26 1/2	1.24 1/2	1.25 1/2
July	1.25 1/2	1.25 1/2	1.23 1/2	1.24 1/2
Oats—				
May	0.46 1/2	0.46 1/2	0.45 1/2	0.46 1/2
July	0.45 1/2	0.45 1/2	0.44 1/2	0.45 1/2
Barley—				
May	2.10	2.12	2.04 1/2	2.04 1/2
July	2.12 1/2	2.13 1/2	2.12 1/2	2.13 1/2
MINNEAPOLIS GRAIN MARKET.				
Minnesota—Wheat—May	\$1.35			
July, \$1.24 3/4; No. 1 hard, \$1.34 1/2; No. 1 northern, \$1.25 1/2 to \$1.31; No. 2 northern, \$1.25 to \$1.28; Corn, No. 3 yellow, 75c to 80c; No. 4 white, 75c to 80c; Flour—Fancy patents, 10c lower; quoted at \$5.15; other grades, unchanged. Lard—\$19 to \$20.				
DULUTH GRAIN MARKET.				
Duluth—Wheat—No. 1 hard, \$1.25 1/2; No. 1 northern, \$1.26 1/2; No. 2 northern, \$1.25 1/2 to \$1.31 1/2; Montana No. 2 hard, \$1.25 1/2; July, \$1.25; May, \$1.25 1/2.				
MONTREAL LIVE STOCK.				
Butcher steers \$7.00 to \$7.50; good \$6.50 to \$7.00; fair \$6.00 to \$6.50; medium \$5.75 to \$6.00; rough \$5.50.				
Butcher cows, best \$6.00 to \$6.50; medium \$5.50 to \$6.00; culling bulls \$4.25 to \$5.50; cows, best \$6.50; good \$6.00; fair \$5.50; rough \$5.00 to \$5.25; calves \$5.25 to \$6.00.				
Milking cows \$8.00 to \$8.50. Receipts 500.				
Trade brisk.				
Sheep 5 to 7 cents a pound; lambs 8 to 9 1/2 cents a pound. Receipts 100.				
Trade fair.				
Hogs, select \$10.25 to \$10.75; roughs and mixed lots \$9.50 to \$10.15; common \$9.25; culls \$8.75 to \$9.00 cut. Receipts 250; trade active.				
Calves, milk fed 8 cents to 9 1/2 cents per pound; grass fed 7 1/2 cents to 8 1/2 cents a pound. Receipts 200; trade good.				
BUFFALO LIVE STOCK.				
East Buffalo, Despatch—Cattle receipts 20 head, steady to easy.				
Veals, receipts 100 head; fairly active, \$4.00 to \$4.50.				
Hogs, receipts 5,000 head; active; heavy and mixed \$8.00 to \$8.50; Yorkers \$8.50 to \$9.00; plus \$8.50 to \$8.75; roughs \$7.50 to \$7.75; stags \$5.00 to \$6.00.				
Sheep and lambs, receipts 1,400 head; fairly active; lambs 7.50 to 11.75; yearlings \$5.50 to \$6.50; weathers \$8.25 to \$8.50; ewes \$4.00 to \$4.50; sheep, mixed, \$6.00 to \$6.25.				
CHICAGO LIVE STOCK.				
Cattle, receipts 6,000.				
Market weak.				
Steers, native	6.25		6.05	
Cows and heifers	3.00		3.00	
Calves	8.25		8.15	
Hogs, receipts 40,000.				
Market steady.				
Light	7.00		6.80	
Mixed	6.50		6.30	
Heavy	6.00		5.75	
Tough	5.00		4.75	
Pigs	6.00		5.75	
Bulk of sales	8.15		8.00	
Sheep, receipts 6,000.				
Market weak.				
Wethers, native	7.00		6.75	
Lambs, native	8.25		8.15	
PRODUCE.				
Wheat, spot steady.				
No. 1 Manitoba—48, 7d.				
No. 3 Manitoba—48, 14.				
No. 2 hard winter, new—12 1/2, 4 1/2.				
Corn, spot quiet.				
American mixed, new—10s, 10d.				
Flour, winter patents—48s, 6d.				
Hops in London (Pacific Coast)—4 1/2 to 5s.				
Beef, extra India mess—15s.				
Pork, prime mess, western—11s.				
Hams, short cut, 14 to 16 lbs.—3s.				
Bacon, Cumberland cut, 25 to 30 lbs.—7s.				
Short ribs, 16 to 24 lbs.—7s.				
Clear bellies, 14 to 16 lbs.—8s.				
Long clear middles, 14 to 16 lbs.—8s.				
Long clear middles, heavy, 25 to 30 lbs.—7s.				
Short clear backs, 16 to 20 lbs.—7s.				
Shoulders, square, 11 to 13 lbs.—7s.				
Lard, prime western, in tierces, new—30s, 3d.—5s, 2d.				
Butter, finest U. S. in 56-lb. boxes—58s, 2d.				
Cheese, Canadian, finest white, new—58s, 2d.				
Australian in London—12s, 6d.				
Turmeric, spot—26s.				
Peas, common—20s.				
Petroleum, refined—10 1/2.				
Linseed Oil—48s, 6d.				
Cotton Seed Oil, hull refined, 48s, 6d.				

STAY IN U. S.

Britain Orders the Appam's Crew Not to Return Yet.

New York Report.—Instructions from the British Foreign Office have been received by cable by General Clive Bailey for Captain Harrison and sixteen officers of the Appam, captured by a German raider to remain here, according to the World this morning. Arrangements had been made to send them back to England to-day on the White Star liner Baltic. Whether the British authorities feel that the return of the officers to England would be looked upon as a abandonment of their ship, and thus weaken the case of the British in endeavoring to obtain the release of the Appam could not be learned.

The officers of the other British ships captured by the raider, with some of the petty officers of the Appam to the number of forty-five, will sail on the Baltic. They will join the Appam's crew and the crews of the other vessels, to the number of 220, in the Baltic's storage.

"Politicians" cost a man nothing.

quoted the Wise Guy. "I don't know about that," objected the Simple Man, "because it costs a man his self."

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