Our Young Folks.

"The Penny ye Meant to Gi'e."

There's a founy tale of a stingy man, Who was none too good, but might have been worge.

Who went to his church on a Sunday night. And carried along his well-filled purse. When the sexton came with his begging-plate,

The church was but dim with the caudle's light; The stingy man fambled all through his purse, And chose a coin by touch and not sight.

It's an odd thing now that guineas should be So like unto pennies lu shape and size. "Pil give a penuy," the sting, man said; "The poor must not gitts of pennier despise."

The penny felt down with a clatter and ring! And bac's in his sout loaned the stingy man. "The world is so full of the poor," he thought, "I can't help thom all-I give what I can."

Ha, hat how the secton scaled to beaute. To dee the gold guines fell in his plate! Ha, had how the stingy m m's heart was wrang, Perceiving his blunder, but just too late!

"No matte "," he said; " in the Lord's account That guines of yold is set down to me They lond to bim who give to the poor; It will not so bad an investment be."

"Na, na, mon," t'ie ch ielding sexten cried out. The Lord is no cheated -He kens thee well, He knew it was only by accident That out o' thy fingers the guinea fell!"

"He keeps an account, naldoubt, for the puir: But in that account He'll set down to theo Na mair o' that golden gainea, my in in. Than the one bare penagge manut to gie."

There's a comfort too, in the little tale-A serious side as well as a joke; A comfort for all the generous poor, In the comical words the secton spoke.

A comfort to think that the good Lord knows How generous we really desire to be, And will give us ere lit in His account For all the pennies we long "to gi'e."

—H. H., St. Nicholas for October

How She Found it Out.

BY MARGARUT E. SANGSTER.

"Maggie, have you been over to see our new neighbors yet?" said Mr. Ray, look-ing up from the evening newspaper. "Il No indeed, John," said Mrs. Ray. After a pause she added, "I am not likely to go. There can be nothing in common

between such fine people as they are, and

plain folks like ourselves."

But, my dear, they have come to our church, and Mr. Folsom has taken a pow in the middle aisle. It seems to me, it would be only polite, as they are new comers in the place, to extend the courtesy of a You and Mrs. Folsom must be about the same age, too. Sae might be an

Mrs. Ray said nothing for a few moments. She sewed on steadily. Her work was coarse and homely, patching the knees of her boy Sammy's pants. That day, looking from her modest little window, house over the way, she had observed with a certain halt unconscious bitternesse, how elegantly Charlie Folsom was dres-od. No patches on his knees, and his jacket and frowsers had the unmistakenble stylishness that bespoke the fashionable tailor. No clumsy, home-made loook about them. Was it only that stirred in hor heart and almost rendered her wretched, as Mrs. Folsom, superb in black silk and lace, stepped into the carriage, and with her little son by her side rode away

in the bright afternoon sunshine? "Going to the park, of course!" Mrs.
Ray had thought, as she turned back to her overflowing basket of work and her fretful

year-old baby.
"John," she said at last, "you never recognize the difference in circumstances. The Folsoms are very far removed from us. They move in a circle which is not like ours, and they are like the l'Ilies of the field—they neither toil nor spin. We have to work hard, and to pinch and screw to keep out of debt. Probably they would consider our overtures intru-

"Well, Maggie, you know best," said Mr. Ray, with a sigh, "but for the life of me I cannot see that a few things more or less ought to set fellow-Christians so far apart. I think you are fit company for any lady in the laud, and I have seen nothing in Folsom so crushing. Certainly, in education and tastes, we might harmonize, and I hardly think it democratic to be so awed by a neighbor's

"Awed!" Mrs. Ray flashed up in a mo-I am neither awed nor humbled. John, but I have a proper degree of pride, I hope, and while we sit under the illery wo won't go calling on the grandees of the middle aisle."

While this conversation was going on the Folsoms, seated in their beautiful library, were talking in a slight'y dissimilar strain on the same subject.

Mrs. Folsom was saying to her hus-band that she missed in this new city home the social freedom of the village they had left, and she dreaded lest their church relations were to reinain cold and formal.

"I long so to have somebody to run in upon," she said. "There's ever so pretty a little lady in that cottage across the street, and she has a splendid boy, just Charlie's size, and a darling baby. But she don't say along this way and But she don't even glance this way, and she has so much to do at home that I presume she has no time to think of gos-

Weeks went on. The Rays and the Folsoms continued to attend the same church, and the boys were in the same class in Sunday-school. They passed and repassed each other in the vestibule and the lecture-room and on the payement, and the gentlemen often went down town to-gether in the car and became quite friend-ly but the last and became quite friendly; but the ladies advanced no farther than a look of recognition and occasionally a distant how. Mrs. Fólsom looked as if she would like to be better acquainted, but ahe was met by the most indifferent glances on the part of Mrs. Rey. Gradually other interests pushed the latter out of the former's thought, and also went her way without the desire she had at first felt for sequaintanceship.

Sammy Ray, however, greatly admired Charlie Folsom's mamma. He was on terms of intimacy in the Folsom's house. Rex, the great St. Bernard dog, scemed to love him as well as he did his your master. Salim Charlie's party bern

master. Selim, Charlie's pony, bore Sammy very willingly, and many a happy hour the two boys speat in each other's society, in the workshop in Chartie's garret. Charlie liked ver; much to read and study in the shade of Sammy's grape arbor, and to draw baby Netta about in her pretty

It happened one day that Mrs. Ray was extremely out of temper. It was more her misfortune than her fault, for naturally she was a sunny-hearted woman without much sub-acid in her composition. The fact is that just then she was worn out. Half the initability in this world is less a sin to be mourned for than an infirmity to be pitied. Half the amiability is the direct precipitate of good deep and good digestion. The tired mother had a dread ful nervous throbbing in her temples, and it seemed as if her blood were beating like a hammer. Every sound pained her car The baby was uncommonly fretful, and to cap the climax of trouble, the girl had that morning taken umbrage at some slight thing and cone away. With all the work to do, and the weather hot, and a new diess half made, lying beside the machine, it is no wonder Mrs. Ray felt discouraged When Sammy, about ton o'clock, came

rusaing in like a whrlwind, flinging down books and cap, and shouting, "Hurrah! Mamma, we've get a holi da,!" she thought she would go out of "Sammy!" she said. "sit right down in the corner, and keep still. I cannot

stand a racket. Baby is sok."
"Can't I go over to Chable's house?" "No!" said Mrs. Ray, seidedly, "you can stay away from Ch. he's house, one day, I hope!

Poor Sammy heaved a roan. This holiday would be a deleful one indeed, if it must be spent sitting sti in a corner, with mamma cross. He be it awhile, but finally seeing his mother loking pleasanter, though very pale, even his eyes noticed that, he ventured a pet ion to go out of

"Yos," said Mrs. Ray this time, " but go quietly, Sammy.

Sammy started to go quietly, but just then there was heard a hear g fall on the floor above, followed by a succession of sharp crios. Baby had fallen out of the bed. Mrs. Ray rushed up stairs, caught the child in her arms, and herself fell fainting the next moment.

When she came to herself, tender hands were busy about her, and a gentle voice

"Lie still; lin't try to rise, I will take care of the baby.

Mrs. Ray looking up was conscious of a gentle presence, robed in some white cool dress, who took on after a little the lineaments of Mrs Folsom. Very softly and gen'ly she moved about the chamber, and as Mrs. Ray murmured some words of thanks and of remonstrance, she answer-

od, "Never mind now, only rest till you are better."

Sammy, on seeing his mother's prostration, had gone as fast as he could for Mrs. Folsom. He had a boy's faith in her good ness and capability, and now as he watched her going about, and caring so kindly for every one, his gratitude knew no bounds. From that beginning a pleasant friendship grew between the two women, who found that they had many sympathics and tastes by which to coment the union of There is a great deal said and written

about the way the rich set themselves above and apart from the poor. For my part, I am of opinion that the fault is more on the side of the poor. I amnot thinking at all of abject poverty, but of respectable middle class people with limited incomes, who have an obstinate pride, that resents every suspicion of patronage. They hold themselves aloof sometimes from pleasant associations, from a morbid and sensitive apprehension that they may be thought to be courting favours from more fortunately placed individus than them-selves. But men and woman are greater than any accident of circumstance, and a few dollars more or less a different style of living, and different scale of expenditure, should never keep congenial people apart. In the church it is not the wealthy and cultivated members who stand off and refuse to be social, half so often as it is those whose worldly surroundings are cramped or hard. She who lives in apartnents, disdains to call or to be called upon, by her friend who has a whole house on a fashionable street. There are many Mrs. Rays and Mrs. Folsoms in all our congre-

The right way for raising Money for Church Purposes.

The Bishop of Texas well says in his last Convention Address: "The numerous shifts resorted to now-a-days (some of them most objectionable in principle and in their tendences) to raise money for parish pur poses, result to often from the disposition to avoid giving directly according to the ability which God bath given. The pleasure and excitement afforded by gay entersure and excitement allorded by gay enter-tainments, exhibitions bordering on theatrical, lotteries, dances, and such like, have a good deal to do, no doubt, with many of the efforts made to raise means for Church purposes. They mineter largely to the appetites and passions of this essentially wordly-minded age-such, we believe, as has never been seen before. But we hesitate not to delare that, espe-But we hesitate not to delare that, especially in such a connection, they are all abominations in the sight of God. And the devil, no doubt, rejoices in everything of the kind—for the Church loses more, far more, than it gains. It may build up thereby without, but only for spiritual decay and death to prevail the more within. We are more convinced, in short, that the Church will never appear in her real the Church will never appear in her real beauty and strength, and never advance as she ought to advance, until all this is laid. and do, and her members give cheerfully and according to their ability, at le instanth, as God's people of old were required.

to give."

Saubuth School Teacher.

LESSON XL.

JESUS LIFTED UP { John xii 23 33.

COMMIT TO MEMORY, vs. 82, 88.
PARALLEL PARSAGES.—Isa. Elix. 5, 6;

Heb. is. 9, 10.
Scripture Readings.—With v. 24, com-Schiptum: MEADINGS.—With v. 24, Compare John, xvii. 1; with v. 24, 1 Cor. xv. 24; with v. 25, Rov. ii. 10; with v 36, 2 Cor. v. 8; with v. 27, Matt. xxvi. 38, 80; with v. 28, Matt. ni. 17; with vs. 29, 80, John xi. 42; with vs. 81-83, Heb. ii. 14 and Eph. n. 1, 2.

GOLDEN TEXC .- And I, if I be lifted un from the earth, will draw all men unto me.

-John xu. 52. Clarrat. Truth.—Men are drawn by the

This is a singularly solemn and instructive passage, and has one great advantage in a lesson, namely unity of subject. It might be expressed in some such words as the following: (A.) Jesus is to be lifted up, vs. 23, 33; (B.) But in an unexpected way, v. 21; (C.) Yet past doubting, vs. 27-80; (D.) This lifting up is on a fixed principle, vs. 24-26; and (E.) The litting

up will produce adequate results.

The occasion of this amouncement shows how truly human was the soul of Jesus, working by laws of association and suggestion as our mind's work. Some "Greeks" who were at Jerusalem to "worship at the feast," (v. 20), expressed to Philip the desire to see Jesus, and their words are reported to him (v. 22). These Greeks were either Jews hving in Greekspeaking lands, or proselytes, or actual Greeks well disposed to Judaism, and it is difficult and not needful to decide which. Ho at once reflected on the great movement towards hunself and God in hun, of which this was a "kind of first-fruits." All time is present in a sense to Jesus, and hence he speaks of his

A .- BUING LIFTED UP.

as if it were immediate (v. 23). He is son of man—expressive of his close and real union with us. As such he is to be glorified by his raising from the dead, his year quishing sin and the grave, his according to heaven, establishing his church for all the world (Matt. xxviii. 20), sending down the Holy Spirit, and occupying his throne till all his enemies be made his footstool. His disciples would naturally apply this to the temporal glorifying of the Messiah. He skilfully corrects this idea and unfolds the

-UNEXPECTEDMANNER OF HIX GLORIFYING.

According to his frequent mothed he takes a figure from his awa world (v. 24). A grain of wheat is a bare grain and noth ing more till it is buried in the ground and has scomingly decayed; but its death is in order to life, and other grains follow from and out of it. "So I must die. I must be inted up (v. 32); by my lifting up I mean my dyng" (v. 33) It will be, it is, oxqui-suely panfu. "The thought of it fills me sucly painful. "The thought of it fills me with trouble (v. 27). Duth is droudful, not from its pain or its consequences, but from its lateful nature. It is the fruit of sin—that evil thing which I hate." This figure needs no explaining. Every fariner's son knows how it is with the yellow corn. Every fariner ought to think of this as he plants and reaps. And this etrange ways of derification is way of glorification is

C .- PAST DOUBT.

Already Jesus realizes the shame, horror and soul trouble of the critical time.
"Now is my soul troubled," with a deep,
inexpressive trouble. What shall I say? What would you have me to say? Peter would forbil it. So would others of you in your love to me. You would have me say, "Father save me from this hour!" Shall I say this? But for this hour much as my nature shrinks—for it is a true human nature—from it, I came into the world. Shall I beg a deliverance from the very thing I came to do? No, truly,

Father, glorify thy name" (v. 28). Now, God honors them that honor him, and he applies the rule to Christ for the strengthening of him under the "trouble" (v. 27), and for confirming the faith of the bystanders (v 20), (for God does many heavenly voice. lik Avanti inarticulate and alarming thunder to some, to other like an angel's voice (v. 29); to him and doubtless to his followers clearly caying, "I have both glorified it," in all past revelations of grace, mercy and truth, in prophecy and Old Testament history, and I will glorify it again." So God dis-"and I will glorify it again." So God dis-plays in the work of Jesus Christ for sinful men his highest glory, the glory of at-tributes more commanding than even power, goodness or wisdom, the glory of moral attributes. He shows his holiness, his justice, his grace, his pity, his love for the souls he has made; "Mercy and truth" etc. (Ps. lxxxv. 10). God appears in his glory when he builds up Zion, only there fully; only fally when Zion shall have been built up (Ps. cii. 16). But this way of honor out of humility is not confined to God the Father's dealing with Christ. It

D .-- ON A PRINCIPLE WIDELY APPLIED.

Hence Jesus says (v. 25), "He that loveth," etc. Our bodily life is not the and, but has a higher end than itself. It were better for example that it came to a close even in flames, than the soul should dony God. So all martyrs feel. A man of honor feels it better to die than be disgraced. A patriot feels it better to lie than leave his land enslaved. A soldier dies rather than disobey orders. Natural men feel that bodily life is a secondary consideration. Now the principle for obeying which men are honored in their oneying which men are nonored in their memories, is in Ohristianity. If a man will make this bodily life the main thing, he loses it. If he hates, that is loves less (see Luke xiv. 26; Rom. ix. 18), his life, for the love he has to Ohrist, he shall keep it. For true service of Christ (v. 26), is following him and place; to the state as a case; if ing him anywhere; to the stake or cross if "And they who so serve me shall need. "And they who so serve me shall be with me (John Xvii. 24, and my Father will k nor," dignify, treat them as he will treat me, his own son. The parallel is complete; and this is not a weste of power. There is good resem for such a sacrifice as is to be made, for E .- THERE ARE ADEQUATE RESULTS.

Study them in vs. 81, 82. They are here presented as there in number. nere presented as there in number. (a) The judgment of, or concerning the world. Who is rightful lord of it, God or Satan? Whom should it serve? Who is most worthy, by love, mercy, and all lovable qualities, of its love and service? Now is the judgement upon the world. It will display itself, show its true qualities, its hate of goodness, its submission to evil. This

(b) Now shall its prince, Satan, its god (2 Cor. iv. 1), be cast out. He has a certain right over it while it is under guilt as the janer has a right over a criminal's body till his crime is pardoned; but that show of right is now to be taken away altogether. "The strength of sin is the law" (Rom. viii. 8; 1 Cor. xv. 56). Now sin is to be condemented or punished, and law is to be satisfied "in the flesh' of Jesu

(c) Josus in being lifted up, first on th cross, (see v. 83, compared with John xviii. 82), then to the throne, and then as a consequence in all faithful preaching, will drew all men-men of all sorts, Greeks as well as Jews rich, poor, moral immoral, ignorant, learned upon him (v. 33). John saw in the light of the event, that he alimled to his dying on the

From this passage we may learn: (a) How important is the death of Christ to the Facher, to hunself, to us, to the world, to Satan. This ought to be shown at some length. The death of Jesus shows the holiness and justice of God. It anishes the work of humiliation and suffering Christ undertook (the laying in the grave was the natural consequence of his dying); it pur-chased the salvation of men (he died for us); it took the ground from under the feet of Satan; it condemned the world, and it made it proper for every child of the human race, if he will, to come out of his prison and away from the bondage of Salan and the world, and to enjoy the blessings of the kingdom of Zana Christ. (b) How truly we are to be confirmed to Christ, suffering if need be, that he be glorified; to be disclosed! I have five from the class, pulpit, books, and in all our life, that class, pulpit, books, and in all our life, that the class, pulpit, books, and in all our life, that the class of the

SUGGESTIVE TODICS.

Occasion of these words-Greeks-who they were—their wish—what it suggested—how is Jesus glorified—when—in what way—the analogy—its fitness—the points of resemblance—how Jesus was troubled why—the thought of his disciples—the the world—the prince—how judged—the sins. If we arrective and believe his process—the effect of Christis death—only on his world, "the blood cleanseth" (1 the mode of it—how he was lifted up—how he is now lifted up—the result.

LESSON XLI.

October 10. Washing the disciples' feet. John xiii.

COMMIT TO MMUMORY, vs. 6, 9 Parallel Passages.—Gen. aviii, 4; 1 Sam. avv. 41.

SCHITTURE LEADINGS.—With v. 1, read Luke xxii. 1; with v. 2 read Acts v. 3; with v. 3, read H.b. ii. 5; with v. 4, com-Cor. xii. 12; with vs. 5-7, read 1 Cor. xii. 12; with vs. 8, read Rom. viii. 9; with v. 9, read Ps. li. 2; with the whole passage compare Luke xxii. 24-30.

GOLDEN TEXT.—Let this mind be in you, which was also in Christ Jesus.—Phil.

CENTRAL TRUTH .- Jesus sets an ex-

ample of meekness.

I. The circumstances.—The "Before the feast of the Passover" that is on the eve of the feast or festival

which began next day.
When Jesus was born or baptized is unknown, but there is no doubt about the time of his death. All four evangelists mention it. The Passover brought the type—the paschal lamb, and the antitype together. It gave publicity to the deed. It provided witnesses and reporters of the event over the world, for Jews from all quarters came to the Passover. It was the time expected by our Lord for his death. He knew it, had it before his mind always. If men "suffer a thousand deaths in fearing one,' how much Jesus endured! But his death is here presented in its less painful aspect, in that in which his people also may regard it, namely going out of the world and going to the Father. The Saviour went, body and soul; the believer's

This great and near event did not turn the thoughts of Christ, as it might well have done on himself. He still thinks of his disciples and with unchanging affection nea, as was his trial and their unworthiness, and he realized both. "Having loved his own" disciples "which were in the world," and to remain behind him in it, "he loved them to the end," and gave them one more instructive proof of that lovo before his departure.

soul goes in the hour of death, his body at

It does not seem needful to assume that the act of courtesy, pouring water on the feet, was being evaded by any of the company through pride (though there was enough evil among them), and that he ended the rife by doing it himself. Rather dees his narrative suggest that he originated and carried all this through of his own accord, surprising them by it, for the moral and spiritual and, to be stated later. Speaking of these words, "he loved them to the end," Rev. J. C. Ryle says, 'Those whom he receives he always keeps I hose whom he loves at first he loves at last. His promise shall never be broken, and it is for saints as well as sinners Him that cometh unto me I will in no Wise cast out."

Another notable circumstance preceding this act, and revealed to the evangelist, was the deliberate decision of Judas, who was a thief (see John xii, 8) to betray Christ for money. "The Devil entered" as master, into a heart where he had often been admitted as a guest. The ruling passion secretly cherished, the Devil—a personal tempter—used for his purpose. The idea that Judas means to ferce the Saviour to secretly cherished, the Devil—a personal tempter—used for his purpose. The idea that Judae means to ferce the Saviour to of good, hearty enjoyment with its white desire himself in an inguitous, but under the saviour to tion of a cheerful apirit is the eye most founded idea. He would not be condemn.

ed as he is for more over-zeal and mistaken hasto. Satan is a spirit, created and finite, but of great experience in sin and temptation, able to approach men's spirits, and when they yield themselves to his sugges-tions, they are said to receive him into their hearts.

Another circumstance is the thought of Christ (v.) that the Father had "given all into his nand," montioned either (a) beout so he would proceed and complete his work for which so little time remained, or (b) the evangelist dwells on this to mark the condescension of one consciously so great and yet who would wash his disciples' feet.

If any one should argue t' > inferiority of Christ to the Father from "all things into his hands," let him consider 1 Cor. v. 21, "when he shall have delivered up the kingdom to the Fether," which does not prove surely, the Father's inferiority

II. The act (s. 4. "He riseth—laid aside—took—girded"—all the circum-stances are mentioned, as by one who had witnessed the proceedings. When men wore in the feet sandals only and walked in custy warm sand, the bathing of the feet was grateful, became common and was an act of courtest to a guest. It was done by servents. Hence our Lord's words in Luke vii. 45. Hence the language of 1 Tim. v. 10, where, probably it stands for

deeds of kindness generally.

The Eastern custom of reclining with the feet behind admitted of their being washed while still at table. The ordinary outer garment of an Oriental is loose and flowing, and is laid aside for work. For the ornamental girdle of ordinary persons, a servant has a towel, hence Christ's girding (v. 4).

The history of the wo 'I has no parallel to this. Peter, when the Master came to him, felt the incongruity. "Dost thou" my master—"wash"—a servant's work
—"my feet?"—the fee of a poor fisherman (see Matt. iii. 14). It was lowly and within certain limits, right, but ceased to be so when Jesus intimated his will, regard-

has taken the form of a servant (Ph. ii. 7). His condescension is amazing, incredibie, and even seems to man's nar.ov views intolerable. "Lord it is too much!" they are ready to say.

But we cannot be cleaned otherwise (v. 8). "If I wash thee not"—if we do not submit to Gad's plan, even though we only on his word, "ti o blood cleansth" (1 John i. 7). See I Cor. vi. 11. Let as nover forgot this. Jesus is indisponsable to us. We are impure, and "none but Jesus can do helpless sinuers good." Men feel this when calightened. Hence Peter's words, when the deeper meaning is seen (v. 9). as to curselves. If such condescent (v. 9). as to curselves. If such condescension is shown to us, if Jesus stoops so low for us, how much we should sot aside pride to cheer, comfort and aid one another! So the Master explained (vs. 14, 15). This example of Jesus Chistian men constantly need to keep in mind. We magnify self. We constantly dwell upon "what is due to us." We make a great deal of "proper self-respect." Wears constantly asserting and maintaiting our "position." Now just because we are children of God, we may safely stoop in solf-denial and painstaking to the level of the lowest, if we can only do then good. Men may laugh at us, call us bigots, fanatics, and narrow-minded. They may resent and resist our efforts to do them good. They may scorn us. But knowing that we are children of God we must think nothing of all this, but hold on our way, as Jesus did, evercoming ovil with This spirit alone will conquer selfishness in all things. A sectarian spirit is always saying "my church." The spirit of a true child of God is to serve and honor all the children of God, even though like Peter, many of them are rash, mistaken, or everhasty in language and feeling.

There are side lessons, not to be over looked, such as the following:

(a) Judas had knowledge, advantages, s high profession, the confidence of his brethren, a fair outside, and yet Satar had his heart—not God. Boware of covetousness or any other secret sin. It will ruin you openly, perhaps, no matter what you are called, pupil, teacher, church member, or minister.

(b) Peter's " voluntary humility" (Col. i. 18) may warn us, and Christ's grace to him may encourage us. His understanding was often at fault, yet he was belond and finally saved. She has hurt the lead as well as the heart; but if the heart is right God gives wisdom.

SUGGESTIVE TOPICS.

The occasion—the time—the temper of Judas-the feeling of Jesus -the meaning of this being mentioned—the like lesson taught the disciples—the easter manner of reclining—the custom of feet wishing—tis foundation—how usually done—the resistance of Peter—the right of it—the wrong—the comprehensive word of Christ the deep meaning—Peter's change of mind—the lessons to us—as to Christ's relation—our duty—warning—encourage-

The Grumbler.

A man who habitually frets and scolds A man who habitually frets and scolds is never happy. His moodiness and gloony acidity are eating in on his own apirit like a canker. This being so, of course nobody else 11 likely to be happy who comes under his influence. He is a chadow-maker wherever he goes. A world full of people like him would live in a worse than art slight. Changing in the marker than at "light. Cheerfulness is, therefore, a cuty, first to one's self and then to his ne ghbor. He who refuses it is cleating himself and wronging his ussociates. He