

Sabbath School Teacher.

INTERNATIONAL LESSONS.

LESSON XXXI.

PAUL SENT TO MACEDONIA

COMMIT TO MEMORY, vs. 9-14. PARALLEL PASSAGES.—2 Tim. i. 5; Mal. iii. 16.

SCRIPTURE READINGS.—With v. 1 (Timothy) read 1 Tim. i. 2; with vs. 2, 3, read 1 Cor. ix. 20; with v. 4, compare Acts xv. 28, 29; with vs. 5, 6, 7, read Matt. iv. 12; Acts viii. 29; with v. 8, read 2 Cor. ii. 12; with v. 9, read Matt. ix. 36-38; with vs. 10-13, compare Phil. i. 3-5; with v. 14, read Prov. xvi. 1; with v. 15, read Acts ii. 39, also Heb. xiii. 2.

THE FOLLOWING PERSONS ARE TO BE IDENTIFIED: Timothy, Paul, Lydia. ALSO THE FOLLOWING PLACES: Derbe, Lystra, Iconium, Phrygia, Galatia, Asia, Mysia, Bithynia, Thracia, Macedonia, Samothracia, Napolis, Philippi, Thyatira.

GOLDEN TEXT.—I came to Thracia to preach Christ's gospel, and a door was opened unto me of the Lord.—2 Cor. ii. 12.

CENTRAL TRUTH.—The Lord directs His ministers.

WE now come to an eventful period in the history of the Church of Christ. Europe has not yet been approached. A distinct quarter of the world, then containing a great portion of the active mind of the race, and destined to be the mother of the nations on this continent, was to be entered. God, the maker of all, sends one man—sends him in a solemn and impressive way, and finds an opening for him. How mighty the results have been from this movement of an apostolic missionary!

It will be important to trace the conflict now beginning between the gospel and heathenism, for though Paul begins with the Jews, he soon enters on work among the Gentiles, and while Christ is preached to both Jews and Gentiles, and both alike need Him, the way of reasoning with Jews differs from that to be employed for example at Athens. The example of Paul and his fellow-laborers may be studied with much profit by the teachers, and through them by the pupils, in what is, thank God, a missionary age. How obvious it is that we must not expect to reproduce, among peoples entirely unlike ourselves, exact copies of our ways and forms with diversities, but be content if only a divine life is called into being.

Any one of the following points not already clear to the classes ought here to be urged:

(1) The close connection between the Acts and the Epistles. Note the persons and places named here with which we have further acquaintance, as Timothy; also the churches to which letters were afterwards sent.

(2) The importance of knowing a little of the ancient geography. A map is commonly devoted to Paul's journeys. It ought to be studied in this lesson, and the route once defined in one's mind, is of easy recollection. The names are changed, but some of these places are now attracting notice through the Eastern war.

(3) We now enter on the second of Paul's four missionary journeys, made with Silas, Barnabas having taken John Mark with him (Acts xv. 37). He went by land round the north-east coast of the Mediterranean, through his native Cilicia (Acts xv. 40); then to Derbe and Lystra. (See Lesson of July 22). Here Timothy joined him. Of him we know (a) that his mother Eunice was godly (2 Tim. i. 5); that she was a Jewess; that his father was a Greek, of whom we know nothing. Such marriages forbidden in the law, must have often occurred in the less rigid state of things among the dispersed Jews. He may have been a proselyte, though in this case Timothy would probably have been circumcised. His mother may have been a widow, and living with her pious mother Lois (2 Tim. i. 5). (b) That he was a known disciple, who already stood high in the opinion of the Christians at Lystra and Iconium. See the value of a good character—the growth of patient continuance in well-doing. Untried novices are not thrust forward as preachers, in the Scripture. Great caution is needed (1 Tim. v. 22). (c) He had not been circumcised (v. 3), and this fact known to the Jews would have prejudiced them against him, and if Paul had taken him as fellow-laborer, it would have given color to the belief that Christianity aimed at destroying the national life, while in truth it aimed at carrying it to its full growth. To force circumcision on Gentiles (Gal. ii. 3) was one thing; to repair a neglect in the case of a Jew was another. It does not touch the question of the treatment of Gentiles at all. He could not go into a single synagogue with an uncircumcised fellow-laborer.

The decrees of Acts xv. they delivered to the infant churches established in the cities they visited (vs. 4, 5), putting an end to vexatious controversy, and leaving them free to grow.

Phrygia (v. 6), best known to us by its Colossian Church, perhaps founded at this time, and Galatia, called so from the Gauls, a warlike, stirring, but fierce race (Gal. i. 6; iii. 1-4), fond of liberty (Gal. v. 1), not always wise in its pursuit. "Asia," in which the Holy Ghost restrained them from delaying to labor, is not Asia Minor, nor the Continent, but Ionia, of which Ephesus was the best-known city.

Mysia (v. 7) also was hastily passed through without preaching, and Bithynia was not entered at all; both sections of the country so called from the people rather than political division. (See 2 Cor. ii. 12.) The event of vs. 9, 10, explains the "passing by" of vs. 7, 8.

Thracia was the point of embarkation for Europe, a Roman colony of great interest to the Romans who boasted a Trojan origin. Its coins confirm the ancient and Scripture account of it.

The rest of the lesson is familiar to teachers, and requires little explanation. Macedonia (v. 9) was the next province to Thracia, and in Europe. A vision (of which the form is not stated, but the fact was undoubted, "assuredly gathering") of a suppliant man, with a most earnest appeal ("Macedonian cry," pointed out Paul's duty to cross the sea. His obedience was instant (v. 10).

Emarking at Thracia, "we," says Luke, now appearing as one of the missionary party, perhaps Paul's health requiring it (Gal. iv. 13, 14), perhaps as medical mission. A fair wind before which they ran (v. 11) brought them to the modern Samothrace, and the next day to Neapolis, whence they proceeded (v. 12) to Philippi, a "colony." Philip and his greater son, Alexander, made Macedonia.

There were praying persons here (v. 13), mostly women, who kept the Sabbath, for quiet's sake perhaps, by the river-side, with low moor of a building, if any, we know not. Prayer, the vision, the missionaries, all form parts of one plan.

The first European convert (v. 14), Lydia, a travelling dealer in the purple cloth of her native or adopted place, Thyatira (Rev. ii. 18), where the trade has been for three thousand years, probably a Gentile, but led to the worship of God, attended, heard, had her heart opened, i.e., disposed by the Holy Ghost, who had already given her some light which she had followed (John vii. 17). She believed. Her profession of faith was prompt, open, and according to the word of Christ (Ma. xxviii. 19). Her household joined in it. The dependence of "the household" on the head was then extremely close. She practised hospitality with true womanly modesty.

LESSONS. (1) See the value of early piety, the blessing of a godly mother, the value of the divine word, and of a good character. (2) See the way in which men come to usefulness. They do not seek, but are sought. Here and there one finds a sordid hypocrite who has cheated the brethren, but on the whole their "good report" is the highest certificate of character. (3) Things that make for peace are to be studied. (See Paul's delivering "the decrees," and circumcising Timothy.) (4) True ministers are led of God, kept out of one place and sent to another. The Spirit of God, in answer to prayer, helps them "assuredly to gather" what they should do. (5) The deepest need of man—spiritual help. (6) To get aid we should be in the way of it, following the light we have—keeping the day of rest, praying. (7) The event shows when the Spirit has been working. If you have believed Jesus, the spirit has opened your heart. (8) Lydia, a good specimen of a Christian in business, in devoutness, consistency, hospitality, modesty.

SUGGESTIVE TOPICS. Paul's companion—first places touched—places passed by—work done—how guided—how called to Europe—the "Macedonian cry"—his conviction—how acted upon—place of sailing from—to—first city of labor—place—result—Lydia's occupation—spiritual history—example, and the special lessons of this section.

LESSON XXXII.

PAUL AND SILAS IN PRISON.

COMMIT TO MEMORY, vs. 28-31. PARALLEL PASSAGES.—Acts v. 19; Rev. ii. 10.

SCRIPTURE READINGS.—With v. 22, read 1 Pet. iv. 18; with vs. 23, 24, read Rom. v. 8; with v. 25, read Acts v. 41; with v. 26, read Acts iv. 31; with v. 27, read Ps. cxlv. 18-20; with v. 28, read Matt. v. 44; with vs. 29, 30, read Acts ix. 6; with v. 31, read John iii. 16; with v. 32, read Rom. i. 16.

PERSONS TO BE IDENTIFIED, Paul, Silas. GOLDEN TEXT.—And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.—Ps. xl. 3.

CENTRAL TRUTH.—The Lord delivers His servants.

It is not at all needful to settle in our own minds how much conscious imposture there was in the damsel of v. 16, who was employed by certain speculators for soothing purposes. At that time, as indeed it all times when the true oracles of God are wanting or are neglected, spurious oracles are found and encouraged. Persons diseased in body or mind impressed the popular imagination, and their ravings were interpreted by the skilled, who, as in the case of these masters, made money by them. God's oracles are free, the devil's are not.

That the poor creature commended Paul, does not prove her inspiration. She may have only repeated what she heard. Short-sighted persons would rejoice in this as a valuable testimony; but Paul would not discredit the gospel by accepting such. (See our Lord's example: Luke iv. 41.) The next step would have been to make the apostles and these diviners partners, confederates, and represent them as in collusion.

The masters affect great concern for the peace of the city, which was not broken by Paul's teaching in the house of Lydia; but it was easy to get up a cry against Jews, as they did (v. 20, 21), and so roused the prejudices of the multitude.

The crowd (v. 22) made the prosecutor and makes an impression on the magistrates, who, without any proper inquiry, strip the clothes from Paul and Silas, and order them to be scourged. On two other occasions Paul suffered in the same way (2 Cor. xi. 25).

It was a common mode of punishment, varying with different nations in form. The Roman lictors, referred to in v. 23, carried a bundle of rods before the magistrates, and when they were to be used, the sufferer was stripped and bound, it is said, to a strong frame and beaten at the will of the magistrate. The more merciful Jewish law restricted the punishment to forty stripes, or thirteen strokes with a triple thong. About three centuries before Christ the Persian law, passed at Rome, made this punishment illegal with Roman citizens. Hence Paul's statement (v. 27) and their fear (v. 28).

We may judge of the excitement of the people by the many stripes of v. 23, and the order to shut them in prison with a special charge to the jailer. In compliance with it, and knowing his own risk if he escaped (see v. 27), he put them, roughly enough, into the inner prison, and made their feet fast in the stocks,—contrivances, no doubt, intended to make escape impossible. A prison in those days, at the best,

must have been bad enough. Heathenism produced no Howards to mitigate the woes of the imprisoned. Jer. xxxviii. 6, gives a specimen of early inner prisons. The records of the middle ages bring some of them to light.

No wonder Paul remembered all this, as we see (1 The. ii. 2). There are advices given by the apostle, as in Phil. iv. 4, of which he had proved the value. The imprisoned Christians at night (v. 25), (see Ps. cxlix. 5) "sang praises." How they had the heart to do so we may learn from Job. xxxv. 10. It is a good sign when the Lord is inspiring suffering saints to sing praises. Deliverance is near. The prisoners—for they were not alone—heard them, no doubt with inquiring wonder. It was the presage of freedom to them also.

The deliverance came (v. 26) "suddenly," by a great earthquake, unaccounted for in its nature, as the attending circumstances of opening doors, and loosing bonds proved. The jailer felt the shock (v. 27), ran wildly to see the cause, saw with horror the open doors and empty cells, in his terror recalled his responsibility, and would have escaped it by suicide, but for Paul's timely interposition. Roman law was sternly executed. It was one secret of the commanding power of that people, that authority could not be trifled with (see Acts xii. 19). Military obedience was rigidly enforced.

The very words of Paul (v. 28) must have added to his alarm of conscience if it stayed his hand. The whole proceeding was plainly supernatural. A heathen man would be as much impressed by it as a Christian by a miracle. The interposition of the gods was not an untamable idea to his mind.

The agitation, in the jailer (v. 29) appears, as calling for a light, he rushed into the inner prison, and in a tremor of excitement fell down before the men who having spoken to him are connected in his mind with the prodigy. Being an intelligent man, present doubtless at their trial, acquainted with the preceding circumstances, he was prepared in mind to regard these wonders as the proof of their being divine favorites, and any one in danger who did them injury.

On the natural basis the Spirit of God works, producing sense of danger, of sin, of need, leading him to take Paul and Silas into a separate room in the prison, and put the question of v. 30, the most momentous ever asked. About the other prisoners we are not told. The narrative follows its main purpose, and it would be foolish to complain. In this respect the acts resemble Genesis, in telling us no more about creation, the devil, the angels, etc., than is needed to make that clear which concerns us.

We may see from the reply of Paul that it was salvation for his soul, and from sin and wrath, and not from the magistrates, the jailer thought of. The reply is the essence of the gospel. The Person (not a mere doctrine) to be looked to is Jesus Christ. This only to be done is to "believe." But believing, as the man would understand it, meant much. It meant receiving Him as Master, confessing Him, taking His place along with Paul and Silas, and being a "Christ's man," or a Christian, evermore; and it means the same still.

This belief is saving. It brings pardon and righteousness, not because of its merit as a deed, but because God has so arranged it that salvation should come in that way, and so give us the least possible temptation to boast. (See Rom. iii. 26-28.)

In quoting the verse, many omit the words "and thy house." It is important to notice that God deals with families. It is not meant that God will save the house, though impenitent and unbelieving, because the head believes, but it is meant that the same salvation which is offered to him by believing, his house can also have, and it is instructive that this should be said to the head. If he believes it, he will be at pains to have his house hear also. Hence (v. 32) he gave the opportunity, which they embraced.

True faith produces true feeling (v. 33). He took them, washed their wounded flesh, treated them as his guests, waited upon them (vs. 33, 34), gave them the needed food, made, with his house, "he and all his," straightway, the proper confession of Jesus Christ in baptism (Acts ii. 41). Three things go together: believing, confessing, well-doing (Tit. ii. 11, 12).

From the narrative we may learn: (1) The truth of the Redeemer's words to the disciples (John xvi. 33). (2) That the grace of Christ is sufficient in such trials. (3) That God's servants glorify Him even in a prison. (See the case of Bunyan.) Illustrations may be easily found. (4) The source of a Christian's joy goes with him everywhere. (5) God glorifies Himself even through the wrath of His enemies. Out of the prison the gospel light shines. (6) The power of conscience. How easily the Lord can send terrors! Heathen unbelief easily leads to suicide. This needs to be noted now. Christianity makes our lives a trust, and the destroying of them in ourselves, murder. (7) And the only sure relief from terror is believing in Jesus. When God shakes the world, there will be a wide difference between believers and unbelievers. (8) Believing does not stand alone, but leads to confession, and to obedience and benevolence. (9) Faith brings gladness; "rejoiced," believing.

SUGGESTIVE TOPICS. The place—the occasion of tumult—the motive of Paul—the of the masters—the prejudice involved—the injustice and lawlessness of the magistrates—the mode of punishment—the order—its execution—the song in the night—the earthquake—the jailer's fears—the momentous question—the answer—the results that followed, and the lesson to us.

ANXIETY about salvation is the most reasonable thing in the world; and we feel ready to ask can that man have a soul, or know that he has one, who is careless about its eternal happiness? Is he a man or a brute? Is he in the exercise of his reason, or is he a maniac?—John Angel James.

Mr. Spurgeon on the Confessional.

According to the papers, says the Standard and Trowel, a certain reverend "curate in charge" in the South, has recently alluded to the subject of confession in the following select and instructive terms. He says:—"Let them come boldly to God's appointed priest to receive absolution. They did not know what a tender tie would soon spring up between themselves and him—a tie more tender than ever existed between husband and wife or any other relation."

This is very frank language and deserves to be well weighed. We do not dispute the truth of the assertion, but on the contrary believe it to be only too true. Who are the husbands whose wives are to be bound to the reverend father by this tender tie? With this warning before them, are they going each one to march down to the church with his wife on his arm, and see the good gentleman who intends to form this tender tie? Will the fathers and brother of England also contemplate this tiring process with cool satisfaction? Is our nation given up to a deadly lethargy upon the matter of Popery, and will they allow these false priests for ever to go on from one thing to another till they fetch over the Pope and his cardinals, red hats and blazing skates and all? We are among those who would as warmly defend the liberty of a Catholic as we would our own, but liberty is not license, neither does liberty give leave to a servant to act as a master. The clergy are bound to do the religion of the nation in the way which the nation prescribes, and it has never yet, either by an act of Parliament or by any other mode of expression, agreed to the practice of auricular confession. Summon the men of England and put it "yea" or "nay." "Shall your wives and daughters confess to the parish clergyman who calls himself a priest?" and it would be cried in the negative amid much enthusiasm and waving of horse-whips. Why, then, are the Ritualistic gentlemen allowed in the name of the national religion, to carry on a leathome practice which has only to be mentioned to excite universal execration? The peace of families can never be maintained while the confessional exists; the word home may as well be left out from the Englishman's vocabulary when the women of the household have other confidants for their most sacred thoughts besides natural guardians.

This "tender tie" business is not to John Bull's taste, we are quite sure. In the barbarous days of the past, a sour apple tree and a less tender tie would have been the reward of any man who tried to "confess" Mr. Bull's daughters. Happily that period has passed away; but we hope that paterfamilias will find gentle but equally efficacious ways of protecting the easily beguiled, and will in some way or other put an end to this very "tender tie" business. One of the best ways will be to refrain from entering Anglican mass-houses, and attending only at places where the Gospel is preached without the admixture of Popish rites. Too many attend Tractarian performances merely to see the embroidery, floriculture, and posturing; but from seeing, the softer sort go on to admiring, and thence to accepting. Better cut the connection at once before any of these tender ties are formed.

The Standard of the Prophet—the Sanjak-Scheriff, or Grand Standard, as it is called—is the principal banner used by Mahomet in his wars, and figured notably on the occasion of his triumphant entry into Mecca. It is a piece of dark camelot some twelve feet long, and is said to have formed part of the curtain which hung before the door of the room belonging to the Prophet's favourite wife, Ayesha. With a view to its protection it is covered first with another flag—that of Omar, the second caliph—and in the next place with forty coverings of tafeta; while over all these envelopes is a case of green cloth. It should be proof against all harm, one would think.

To enhance the sacredness of the standard, a copy of the Koran in the handwriting of Omar has been placed within its wrappings, and likewise the silver key of the Kaaba, which was presented by the Scheriff of Mecca to Selim I. in 1517, when the Caliphate of the Moslem world was transferred from the last of the Abbassides to the Ottoman dynasty. Yet another copy of the Koran—written, it is said, by Osman the third of the caliphs—is contained in a silver square box which surmounts this Labarum of Moslem hosts.

The Sanjak-Scheriff was brought to Constantinople from Damascus in 1595, and was thence carried to the Turkish army then engaged in a war against Hungary and Wallachia. Previous to that time it had been carried at the head of the annual pilgrimages to Mecca. It is, however, only when the Sultan himself or his Grand Vizier assumes the personal command of the army that the Sanjak-Scheriff is borne into battle. When a campaign is entrusted to ordinary officers the Sacred Banner is simply displayed in the capital at the opening of the war. In time of peace it is kept along with other relics of Mahomet in a chapel attached to the seraglio.

From the description given of the Standard of the Prophet, it will be evident how strongly it appeals to the religious feeling of the Mussulmans. It carries them back to the days and the scenes in which their faith came into the world and to the man whom it carried to victory. Mahomet, Omar, Osman, the Koran, Mecca, the Kaaba, and all that these names suggest, pass before the vision at the sight of the Sacred Standard. War under such a banner becomes war in the service of the Faith, and is liable to all the excesses which men allow themselves to commit when they regard one another as the enemies of God and the objects of His curse. Let us hope that the Standard of the Prophet will not be disturbed.—Christian Union.

All the events of life are precious to him who sees in everything the hand of his Heavenly Father. No wind can blow wrong; no event be mistimed; no result be disastrous. If God but cares for our inward and eternal life, and if, by all our earthly experiences, He is unfolding it, and preparing for its full and perfect disclosure above, then nothing can befall us but prosperity.—Matthew Henry.

A Cow Teaching Theology.

Old Mr. Bunnell was a peculiar man. When a little child he was peculiar. He didn't want to rock, or creep, or walk like other children. He seemed to prefer to creep sideways, or backwards rather than forward. And when a boy no play suited him, no play was exactly right. When other boys wanted to skate, he wanted to slide. When they wanted to slide down hills, he wanted to run on the ice. When they learned to read in the usual way, he turned his book bottom upward, and learned to read in that way. Not that he was cross or morose, but peculiar. He wanted everything done his own way. When he became a man, and rode bare-backed when others used the saddle, and milked his cow on the left instead of the right, and used an ox harness with an old horse, why, people said, "Mr. Bunnell is a peculiar man," and let it all pass.

But there were places where he found it hard to travel with other people. Especially was this so on the Sabbath. He never could enjoy the singing in the church, because the chorister always got hold of the wrong tunes; and he could not enjoy the prayers because they were too long or too short, too abstract or too common. They were always out of joint. If the heathen were prayed for, he thought the heathen at home might as well be remembered. If the nations were mentioned, he thought the Jews ought to be mentioned by name. In all cases, somebody was left out or put into the prayers that ought not to be. He didn't "mean to scold or find fault," he said, but he did "love to have things done right." Poor man! he never had them done right!

But a greater trouble was his preaching. He professed to like his minister, and he did like him as well as he could like anybody. But there were awful mistakes in his preaching. Sometimes a most important point, as he thought, was left out. Sometimes things were put in which nobody could understand. Sometimes things almost heretical were broached. What could he do? He gave hints and propounded queries to his minister, and his minister so gently and kindly passed them off, that it seemed like pouring water on a duck's back.

At length, when patience seemed about to give out, and when he could stand it no longer, he went over to his neighbor, Deacon Wright, and poured his troubles into his ear. Now, Deacon Wright was a quiet man, said but little, but thought more. When he did speak, it was always to the point. He knew all about Mr. Bunnell, had great patience with him, and a great regard for him. He used to say: "Mr. Bunnell loves to growl, but he never really bites."

The deacon was just going out to the barn to fodder his cattle, when Mr. Bunnell came up and bid him "Good-morning—if I can call such a cold morning good."

"Now, deacon, I've just one word to say. I can't bear our preacher! I get no good. There's so much in it that I don't want, that I grow lean on it. I lose my time and pains."

"Mr. Bunnell, come in here. There's my cow Thankful—she can teach you theology!"

"A cow teach theology! What do you mean?"

"Now, see! I have just thrown her a fork-ful of hay. Just watch her. There now! She has found a stick—you know sticks will get in the hay—and see how she tosses it one side and leaves it, and goes on to eat what is good. There again! She has found a burdock, and throws it one side and goes on eating. And there! She does not relish that bunch of daisies, and she leaves them and goes on eating. Before morning she will clear the manger of all, save a few sticks and weeds, and she will give milk. There's milk in that hay, and she knows how to get it out, albeit there may be now and then a stick or weed which she leaves. But if she refused to eat, and spent the time in scolding about the fodder, she, too, would 'grow lean,' and my milk would be dried up. Just so with our preaching. Let the old cow teach you. Get all the good you can out of it, and leave the rest. You will find a great deal of nourishment in it."

Mr. Bunnell stood silent a moment, then turned away, saying, "Neighbor, that old cow is no fool, at any rate."—Rev. John Todd, D.D.

Religious Pastiming.

The churches of our land have been lately engaged, it would seem, in a sort of competitive effort to outdo each other in their ingenious devices of carnal pastimes for pious objects. The attempted intermixture of piety and pleasure, of devotion and diversion would be amusing, if it were not so inexcusably wicked.

We have come across the announcement below, which we give to our readers as a sample of what Rome can do, in the way of pious novelties. Our Protestant churches would do well to abandon the field at once to these unscrupulous Catholic purveyors, for they can hardly hope to compete with such inimitableness of devilish ingenuity. We think (could the iniquity of the affair be ignored) that for impious drollery the following programme exceeds all before it. It announces a Sunday carnival—all for the benefit of the Church:

"At 7.20 a.m., mass and communion. "At 10 a.m., grand mass, with music and singing. "At 1 p.m., divers games, races, gymnastics, climbing the pole. "At 3 p.m., vespers. "At 4 p.m., sword exercise, shooting at a mark and other recreations. "At 8 p.m., sermon and solemn benediction, sung by the members of the club. "At 9 p.m., illuminations, fire-works and balloon ascension."—Banner of Holiness.

Of the uncertainty of success we have examples every day before us. Scarcely can a man turn his eyes upon the world without observing the sudden rotation of affairs—the ruin of the affluent, the downfall of the high; and it may reasonably be hoped that no man to whom the opportunities of such observation occur can forbear applying them to his own condition, and reflecting that what he now contemplates in another he may in a few days experience himself.