



FAIR HAVENS—CRETE.

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In that interesting chapter, the twenty-seventh of Acts, containing an account of the shipwreck of St. Paul, we find mention several times the Island of Crete and also of Fair Havens, a harbour in this island.

The island of Candia ancient Crete—closes in the Greek Archipelago. It is one of the largest islands in the Mediterranean sea, of irregular form, about 140 miles in its extreme length and varying from six to thirty miles in width. Though exceedingly mountainous, the soil is very fertile and produces an abundance of fine wheat.

The mountains are composed of a gray or white free-stone or marble. Mount Ida is one of a chain extending toward the north-west. It is of gray marble, and there is no verdure upon its surface. Its sides are covered with loose stones.

According to mythology, Jupiter spent a great part of his youth in these mountains, hunting.

There are many springs and fountains on this island, which accounts for the fruitfulness of its valleys. In ancient times it was celebrated for its hundred cities.

The intercourse between the Jews and the Cretans seems to have begun very early. In the second chapter of Acts we read that among those who were at the feast of Pentecost, were "Cretes."

I am very sorry to say that in the first chapter of Titus, St. Paul gives the Cretans a very bad character in his day. After writing to Titus warning him of their numerous faults that he must guard against and reprove them for, he says: "They profess that they know God, but in works they deny him."

I wonder if the same rebuke would not apply to people in these modern times? Do you know any such? How is it with yourself?

**LESSON NOTES.**

**THIRD QUARTER.**

**STUDIES IN THE BOOK OF ACTS.**

A. D. 30-33.] **LESSON VIII.** [Aug. 21.]

**THE APOSTLES PERSECUTED.**

Acts 5. 25-41. Memory verses, 29-32.

**GOLDEN TRUTH.**

We ought to obey God rather than man. Acts 5. 29.

**CENTRAL TRUTH.**

God changes the storms against his people into favouring gales.

**CIRCUMSTANCES.**

The great popularity of the Christian Church aroused the anger of the rulers against it. They put the apostles in prison, but an angel released them, and they imme-

diately returned to their preaching. The Sanhedrum met in the morning, but found their prisoners gone.

**HELPS OVER HARD PLACES.**

*Captain*—Of the temple guard. *Feared the people*—While the apostles feared only God. *Straitly*—Strictly. *Filled Jerusalem*—A testimony to the success of the apostles. *We are his witnesses*—They bore witness to what they had seen and heard—Christ's words, miracles, resurrection, mighty works; changed lives, experienced blessedness. *So is also the Holy Ghost*—By the wonders of Pentecost, and miracles of healing and conversion of souls by the power of the Holy Ghost. *Cut to the heart*—Literally sawn asunder. *Gamaliel*—The teacher of Paul. A modern Pharisee. He and the Pharisees were favoured by the doctrine of the resurrection. *Theudas*—A leader about the time of the birth of Jesus. The Jews were very restive under the Roman rule, and there were many insurrections. *The days of the taxing*—During the boyhood of Jesus. Roman taxes were, by many Jews, regarded as treason to their religion. They acknowledged allegiance to God only. *Beaten them*—With scourges, to express their disapprobation of the apostles' disobedience to their command, and as a substitute for the severer punishment which some desired to inflict.

Find in this lesson—  
Some things men do against the gospel.  
How God overrules them for good.  
Some things to avoid.  
Some things to imitate.

**REVIEW EXERCISE.**

1. What did the rulers do to the apostles? "They put them in prison."
2. What did God do for them? "He sent an angel to release them."
3. What did they then do? "They went straight back to the temple and preached the Gospel."
4. What followed? "They were again brought before the council for trial."
5. What did Peter do there? "He preached the Gospel to the rulers."
6. What was the result of the trial? "They were scourged—they rejoiced—they preached more than ever."

**CATECHISM QUESTION.**

36. What was the Spirit's work as to the person of Jesus?

He brought into being the human nature of our Lord, so that he was born without sin; and gave to him as the Christ (or the anointed) wisdom and grace without measure for his redeeming work.

**THE FAREWELL KISS.**

I was sitting at my breakfast table one morning in my room in Louisville, Ky., says Col. Alex. Hogeland, the news-boys' friend, when the door-bell rang. My son opened the door, and came to the dining-room and said:

"There is a lame boy on crutches at the door who wants to see you. He has been crying, I think."

I stepped to the door, and in a flood of tears, he asked me to go and see his father, who was in jail. *Said the boy:*

"My father is to be hung to-morrow. The governor will not pardon him. He cut my mother's throat when he was drunk. He was a good man and we were always happy only when father got drunk. Won't you go and talk and pray with my father, and then come to our house when the body is brought to us?"

I went as requested, and found that the demon drink was the sole cause of the family's ruin and desolation. The father was hung, and when the body was taken to that home I was there. Six worse than orphaned children were curled up on a bundle of straw and rags, crying with a grief that would make the stoutest heart quail. The crippled boy, but fourteen years old, was the sole support of this little family. The father's body was brought

in by two officers. The plain, board coffin was rested upon two old chairs, and the officers hurried out of the room and away from the terrible scene.

"Come," said the crippled boy, "come and kiss papa's face before it gets cold;" and all six children kissed the face of that father, and smoothed the brow, sobbing in broken accents, "Whiskey did it; papa was good, but whiskey did it."

Since that day I vote as well as pray for the destruction of this arch enemy of the little children of the land.

**Rum.**

A song for the right of man—  
The day of his triumph has come,  
And women and children have no rights  
In this glorious age of rum!  
Rum for the labourer's arm;  
Rum for the scholar's head;  
Rum for the man who lies in the street  
And for the man that lies in the bed.  
Drunk! drunk! drunk!  
On Wellington, Market and Main—  
Drunk! drunk! drunk!  
Till the lamp-posts reel again.

The little girls have no bread,  
The boys have no shoes on their feet;  
The grate is as cold as the pavement-stones—  
The father is drunk in the street.  
Drunk! drunk! drunk!  
There's whiskey at every door,  
There's a palace for whiskey in every square,  
But no shelter for the poor.  
There is darkness in the halls,  
And the voice of joy is dumb;  
And the graves and the jails and the  
lunatic cells,  
Are filled with the spoils of rum.

John Blount worked all the week—  
His fortune was in his time;  
He drew his wages Saturday night—  
Six dollars, every dime.  
And as he sought his home,  
Some friendly voice did say:  
"Walk in, walk in, young shentlemans,  
Unt hear de organ play."  
There was music and gas and wine,  
And not a kind word to save;  
And on Monday morning John's children  
saw  
Their father borne to the grave.

To the city fathers we call:  
If you have children and wives,  
How can you turn your eyes away  
When we plead with you for our lives?  
If you have hearts of flesh,  
Hear us while we entreat  
That you break this foul, deceitful snare  
Set for our naked feet.  
If you regard us not,  
And no compassion take,  
When the Lord demands your steward-  
ship,  
What answer will you make?

Don't take the first step in the wrong road nor in the way of evil, and you will not be found travelling in chains.

**WALKING LEAVES AND TWIGS**

"Why, mother," exclaimed a little girl "I didn't know that leaves and twigs and trees could walk, but just look here;" and she pointed to some little twigs and small leaves which had been shaken by a gust of wind down from the tree under which they were sitting, and which after lying still for a moment, began crawling back to the tree from which they had fallen.

They were leaf-shaped, or twig-shaped insects, which have the chameleon-like power of taking the color of the foliage or branches to which they cling, and which, if they are shaken down, soon begin to crawl back to the tree, and ascending its trunk again to attach themselves to the limbs or twigs from which they had fallen. In the northern States these crawling leaves or twigs are frequently found; the farmers call them "live twigs," and "animated leaves." They are green, or brown, or dun colour, according to the tree or part of the tree to which they attach themselves, and when they are shaken or fall to the ground, would by any one be taken for the leaves or twigs, till they begin to move back to the tree.

For a long time these walking and climbing leaves and twigs in Australia were looked upon as most wonderful. A party of sailors, we are told, once wandering in the woods there, sat down to rest under a tree when a gust of wind shook down by them several dead and brown leaves. These, after lying still for a short time, began to show signs of life, and crawled to the tree from which they had fallen, and ascending its trunk soon fixed themselves to their respective twigs. The sailors, in alarm, left the tree, saying, "was bewitched. But the leaves were on the leaf-shaped insects, which being shaken to the ground were taught instinct to go back to their homes as soon as possible. Providence has made the colour and appearance like that of trees, insure them safety from the birds, who otherwise might devour them for food.

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