 A. D. 33.] Lesson mil-Acts 2. 12.2
 flived





12. 13. Two principal elasses of spectat.
ors were gatherd in the open, court and
galleries of the house where the disciples galleries of the house where the disciples
had reeevived the wonderful effusion of the Holy Spirit. The DEvour foreign Jews
were all entirely at a loss how to explain the phenomenon before them. WhAT
MEANETH THIs? was their anxious and sincere inquiry. The orler class owlly
mockers, probably native Jews, worldy
and careless. Perhaps they were mere and careles. . Th. They treat the scene
idlers about townd
with profane and ribald wit, asserting that THEsR MEN are drunk. As though strong drink would teach men languages
Nsw wINE. Sweet wine, fermented and
intoxicating. 14. Peter

Change bas been wrought by the baptism
of the Spirit in this man. Seven weeks previous he had denied acquaintance with
Jessus, and now, leader of this glorious band of confessors, he proclaims him
thousands as risen and glorified, and charges them with the crime of his cruci-
fixion. This is as marvelous as the visible and andible miracle. He has no primacy
but is spokesmen with the concurrence of Pertre stepped forth where he could b seen and heard, the rleven standing
near, and answered the question, $\mathbf{W}_{\text {HAT }}$ weaveth this ?
15. Not drunken. In a manly way mockers. It was but nine o'clock in the morning, the hour of morning sacrifice,
before which hour pious Jews did not eat or drink. This was enough. Night was
the time for drunkenness, even anong the beathen. 10. The Propher Joel. In the reign
of Uzziab, B. C. 800 , and contemporary with Isaiah and Anos. The Jews of
Peter's time understood this passage to point to the times of the Meesiah.
17, 18. The Last DAYs. The days for which all preceeding ones were a prepara.
tion; the days of the last great revelation from God; the days of the last dispensa-
tion in his great plan of salvation, the tion in his great plan of salvation, the
days of Messiab. Pour our. The gift of All ples. Of which the fulfillient be-
gan on the Pentecost. it has not yet been realized, as it is surely to come upon the whole earth. Showers ences are for all classes, and not for a few persons, so that YOUR sons AND DAUGH
TERs generally, and also sERVANTS AN HANDMAIDENS, shall receive them. The Jews held that the Spirit was never given
to a poor man. Prophesy. Speak under special divine influence for any purpose, events. It embraced the speaking with
tongues. Visions and DREAMs, in which God had revealed himself to the few
shonld now be for the many shonld now be for the many. His revealed
truth 18 now, howerer, complete in the 19, 20 . The great event was to be pre.
ceded by supernatural wonders.
BLood in ver. 19 is explained by blood in verse
20 , and smoke by DARKNEss. The was seen on the Pentecost. Notable day. ly, that of the Spitit's outpouring, blessed
to believers, but terrible to all rejecters of his grace.
21. SAvEd. The great end of this effunot for the few, but for all who will call
on Christ's name. WHosoever is one of the far-reaching words.
$\qquad$ the exact superscription on the cross,
Aproved or God. The Sanhedrim, by solemn vote, pronounced him a blasphe
mer, and Pilate crucifed him as a traitor
$\qquad$ 23. DistinguisiL between what God did
and what men did. It was God's Dever Minste consee.. that is, his definite
purpose or plan, that Christ should volun purpose or plan, tbat Christ should volun
tarily die as a sacrifice for men's sins. 1
Pet. 1. 20 In he freely gave his Son. John 3. 16; Rom not those of mer. He fe foreknew just, what
men would do with men would do with his Son, but their act that they should do them. Christ coul

|  |
| :---: |
|  |  |
|  |  | 24. GoD Hath raiszd. This is the first

public announcement of Crists pion. How it must have startled the hear-
tion tion. How it must have startled the hear-
ers. If it can be proved, the great ques-
tion is answered. Not possible. Death tion is answered. Not possible.
had no puwer againat Christ's will. 25.28. The prophecies of Davill predict
his reesurrection.
25. DAviD. Psa. 16. 8.11. The predic
25. DAvid. Psa. 16. 8-11. The predic.
tion was either of David or the Messiab. It was not of David, for he yet lay in his
sEPuLCHRE, verse 29 . He therefore spoke fhe restrabction of Messiab, ver. 31
27. My soul in hell. Hades world of departed spirits THiNe Holy
ONE is in verse 31, his flesh. Corruption means not only decay, but its chief idea is that of utter destruction.
28. The wars or
 psalm, goes on to affirm it an accomplish-
ed fact, whrReor, be says, w F ARE wirNsssses, ver. 32, and then to declare that
what they saw and heard was the work of
the ascended Jesus, ver. 33 .

## a Child's beautiful faith.

## Birdie was only four years old, but she

 had already been taught that God loved her, and always took care of her. storm, and Birdie's sisters and mamma even laid by their sewing, and drewheir chairs into the middle of the room, pale and trambling with fear. But Birdie stood close to the window, watching the storm with bright eyes.
"O mamma! ain't that b'uful!" she as a vivid flash of lightning burst from
the black clouds, and the thunder pealed and rattled over their heads.
"It is God's soice, Birdie," said mamma, and her own voice trembled.
"He talk very loud, don't he, mam"He talk very loud, don't he, mat
ma? S' pose it's oo as deaf Betsy
hear, and the other deaf follss." "O Birdie! dear, come straight away
from that window," said one of her sisfrom that window,'s said one of her sis-
ters, whose cheeks was blanched with ters,
fear.
" W
"What for ?" asked Birdie. "Ot because the lightning is no sharp,
But thunders so loud." But Birdie shook her bead, and look-
ing over her shoulder, with h happy smile ong over her shace lisped out out :
"It is funder, let it funder! 'Tis God makes it funder, and he'll take care o
me. I ain't a bit afiaid to hear Go
talk, Maizy."一Sunday-School Times.
" THEN YOU HAVE A FATHER.' The Rev. Dr. Jonass King onee went to
visit the children in an orphan asylum. isit the children in an orphan asylum.
The children were seated in a schcolroom,
and Dr. King stood on a platform before hem.
""I this is an orphan asylum,", said he.
"I suppose that many of you" cibldren
would tell me that oun have no father or ould tell me that you have no father or
nother, were It a ask, you?"
"Yes sir. yes sir,"
 A. Hold up your hands."
A forest of hands were put pu
"So you say you have no fatber
 The Lord's Praver? Let me hear you,"
The children began : "Qur Father, who
"in heaven-" "Stop, children," said Dr. King ; " did
you begin right?
The children began again : " Our Father who art in heaven-"",
"Ston again, children," said Dr. King.
"What did you say? Our Father? you have a Father-a good, rich Father.
I want to tell you about Him. He owns
 thing as He sees is bet that you have a Fa.
children. never forget
then. Go thim tor all you want as if if
you could see Him. He is able and wil. you could see Him. He is able and
ling to do all that is for your good."


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