

Gold Spoon.

There are some men who seem to be of fortune. They are industrious, cheerful workers, full of energy of the energy of splendid health, success seems fairly to drop into their hands. It is of such as these that the less hardy and less successful man says enviously, "That fellow was born with a gold spoon in his mouth." And yet on analysis it will be found that this success is largely due to the health, the endowment of a healthy mother.

Pierce's Favorite Prescription gives other health to give her child. It cures nervousness, nausea and sleeplessness. It makes the body comfortable and content. It gives physical and muscular elasticity so that the advent is practically painless.

It endeavors to tell you of the many I have derived from taking Dr. Pierce's Favorite Prescription, writes Mrs. B. S. Robert, Medicine Lodge, Barber Co., Kans. "In 1897 I was expecting to become a mother and suffered terribly with pains in the head, in fact I ached all over. Suffered with bearing-down pains; I was three or four weeks with miscarriage. A lady friend gave me Dr. Pierce's medicine. She had used it before and felt like a new woman. I began to use it and took four boxes before my baby came and two afterwards I suffered almost death with my other children, but hardly realized that I was in danger until my baby was born and she weighed one-quarter pound. She is now months old and has never known an ailment; at present she weighs thirty-three pounds. I owe it all to Dr. Pierce's Favorite Prescription."

Pierce's Favorite Prescription makes weak women strong, and sick women well. It is a substitute for the medicine works wonders for weak women. Pierce's Pleasant Pellets are the desirable laxative for delicate women.

PENNSYLVANIA RAILROAD.

Lewistown Division.
In effect Nov. 24, 1901.

STATIONS.	RAWFORD.
10 Sunbury	4:50
11 Selingsgrove Junction	9:09 4:40
12 Selingsgrove	9:04 4:35
13 Pawling	8:58 4:27
14 Kreamer	8:49 4:23
15 Meisler	8:47 4:20
16 Middleburg	8:40 4:13
17 Benfer	8:34 4:07
18 Beaverstown	8:26 4:00
19 Adamsburg	8:20 3:53
20 Raubsville	8:18 3:44
21 McClure	8:07 3:49
22 Wagner	7:57 3:38
23 Shindler	7:57 3:29
24 Paintersville	7:49 3:25
25 Maitland	7:43 3:20
26 Lewistown	7:35 3:13
27 Lewistown (Main Street)	7:32 3:08
28 Lewistown Junction	7:30 3:00

Leaves Sunbury 5:30 p. m., arrives at Selingsgrove 5:45 p. m., Selingsgrove 6:00 p. m., arrives Sunbury 6:15 p. m.

Leave Lewistown Junction: 10:14 a. m., 1:10 p. m., 1:50 p. m., 4:37 p. m., 7:07 p. m., 12:35 a. m. for Altoona, Philadelphia and Washington 8:05 a. m., 9:30 a. m., 1:10 p. m., 1:50 p. m., 4:37 p. m., 7:07 p. m., 12:35 a. m. for Philadelphia and New York 8:05 a. m., 1:10 p. m., 1:50 p. m., 4:37 p. m., 7:07 p. m., 12:35 a. m.

Philadelphia & Erie R. R. Division.
AND
NORTHERN CENTRAL RAILWAY WESTWARD.

Leaves Selingsgrove Junction daily for Buffalo, 12:35 p. m., 4:37 p. m., Sunday 9:25 a. m., 12:35 p. m., 4:37 p. m., Sunday 9:25 a. m., 12:35 p. m.

Leave Sunbury daily except Sunday: for Buffalo, 12:15 a. m. for Erie and Canandaigua.

for Buffalo, 12:15 a. m. for Erie and Canandaigua.

for Lock Haven, Tyrone and the West. Buffalo, 1:10 p. m. for Bellefonte Kane and Canandaigua.

for Kenova and Elmira for Williamsport.

12:15 a. m. for Buffalo via En-Port, for Erie, 5:10 a. m. for Erie and Canandaigua. 5:45 p. m. for Williamsport.

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THE SUNDAY SCHOOL.

Lesson in the International Series for April 29, 1902—Peter and Cornelius.

THE LESSON TEXT.

(Acts 10:34-44.)

31. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

32. But in every nation he that feareth Him, and worketh righteousness, is accepted with Him.

33. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all:)

34. That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached:

35. How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him.

36. And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

37. That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached:

38. How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him.

39. And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40. Him God raised up the third day, and showed Him openly:

41. Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after His resurrection from the dead.

42. And He commanded us to preach unto the people, and to testify that it is He, which was ordained of God to be the Judge of quick and dead.

43. To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.

44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

GOLDEN TEXT.—God is no respecter of persons.—Acts 10:34.

OUTLINE OF SCRIPTURAL SECTION.
The two visions.....Acts 10:1-23.
Peter and Cornelius.....Acts 10:23-43.
The Gospel preached.....Acts 10:34-43.
The Gentiles' Pentecost.....Acts 10:44-48.

TIME.—A. D. 37.
PLACE.—Caesarea, and Joppa.

NOTES AND COMMENTS.
Jewish Bigotry.—The Jews regarded all other peoples as "common and unclean." They looked upon themselves as God's peculiar, chosen people, and upon all others as outcasts from God's mercy. The disciples of Christ were not as yet emancipated from this view, and hence the Gospel could make but little progress among the Gentiles. In their reception of the Samaritan converts, however, they had made a long step in the right direction. But for the church to become zealously missionary, it needed that this barrier should be broken down altogether.

The Two Visions.—Cornelius' name does not necessarily prove that he was of noble birth, though there were Roman nobles so named. Neither does his office prove him to have been of very high standing among the Romans. His almsgiving indicates that he had some means, and he may really have been of high rank. "Openly" seems to indicate that the vision came to him in broad daylight when he was awake. The object of the errand upon which he was to send his servants was left for Peter to explain when he came. The messengers were in sympathy with him in his faith and hope. Peter needed more teaching to prepare him for the journey to Cornelius than the centurion needed to persuade him to send for him. The vision was intended to teach him that God's spirit was not bound by Mosaic restrictions. He needed, however, the direct and plain directions of verses 19, 20, before he would grasp the teaching.

Peter and Cornelius.—Since God had commanded that Peter be sent for, He seemed to Cornelius worthy of great respect, so he met him at the door and bowed to the ground before him. The gathering that had assembled at Cornelius' invitation was larger than Peter expected, but he began by asking in due form what was wanted.

The Gospel Preached.—The discovery that Peter announces in verses 34, 35 was not that sincerity and unselfishness are the only qualifications needed to come to God, but that no race or birth disqualifies a sincere soul from coming through Christ. Romans living in Caesarea might not have learned about Jesus, but Peter was probably right in supposing that his audience knew of the Lord, since men as much interested as were Cornelius and his companions in the Jewish religion would certainly have heard about the new sect and its Master. The summary of the apostolic preaching (vs. 37-43) is one of the most admirable, from a literary point of view, anywhere to be found. It shows clearly and briefly the character of Jesus, the quality of His work, the reality of His death and resurrection, His final authority and the purpose of His work. It bears the character of testimony from personal knowledge.

The Gentiles' Pentecost.—The conversion of the Gentiles to whom Peter spoke was less distinctly moral than intellectual, their moral submission to God having been made before. The gift of the Holy Spirit was a sign of their full acceptance of the Christian faith. The form of the manifestation was almost exactly like that at Pentecost, and was probably determined by the need that Peter should be perfectly satisfied of their genuineness. The baptism following was a matter of course; to have refused it would have been an insult to the Holy Spirit.

PRACTICAL POINTS.
God is no respecter of persons. No accident of fortune, position or race commends one in His sight.

That person is acceptable in His sight who fears God and worketh righteousness, no matter what his race may be.

In every nation there are those who are acceptable to God, because they are trying to work righteousness.

Those in every nation who are acceptable to God should be brought to a full knowledge of Christ.

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