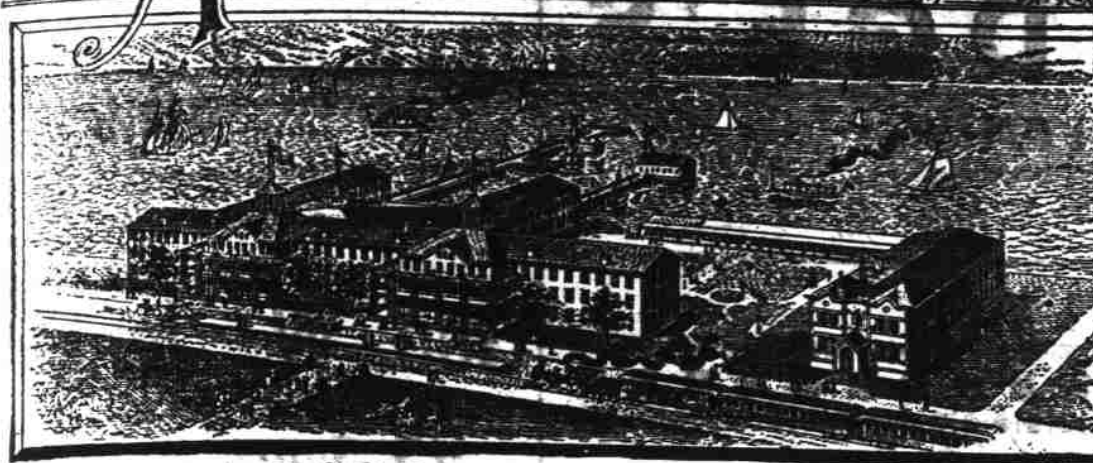


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***** RELIABLE White woman wants situation as children's nurse or as attendant on an invalid. References given. Address Attendant, Gazette. 146-6

WANTED.—Situation as traveling companion to lady going abroad, by an experienced traveler, speaking French and English and who is not subject to sea sickness. Best references. Address C. M., Gazette office.

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***** WANTED.—Faithful persons to travel for old house. Straight, bona fide salary, \$780 a year and expenses. Reference. Enclose self-addressed, stamped envelope. A. J. Munson, secretary, Chicago. 147-6

LOST.

***** LOST.—A lady's gold watch, has monogram A. C. W. on outside case. Lost yesterday morning. Finder will be rewarded by leaving at Gazette office or Dr. J. H. Williams' residence on Haywood street. 146-6

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***** FOR RENT.—A six room house, partly furnished, with all modern improvements. Stable for two horses. One-half block from street car line. House and furniture new, will rent reasonable. Address, R, Gazette.

FOR RENT.—Rooms nicely furnished, for light housekeeping. Call at 139 Bailey street. 126-26

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—Instruction in swimming is being given to Boston school children this year at the city's public bathing places. Any child under 15 years of age is entitled to the benefit of this teaching, which will be given two hours daily at the bath houses, and one hour before and one hour following high tide on the beaches. The instructors have been appointed under the merit system, and Boston children, therefore, may be expected to learn scientific methods of swimming. No attempt will be made to do more than to teach a plain swimming stroke, enough to enable the little ones to save themselves from drowning. Later in the season instruction in life-saving work will be given.

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—A correspondent of the Chicago Record says: "There was a mild sensation the other day when the little town of Gausbach, district of Basstak, Baden, published its annual financial statement for the year 1898. The towns citizens have to pay no municipal taxes. Gausbach is not only out of debt, but is in a position to pay a bonus of \$13.85 to every male citizen and to every widow in town. Besides this, every one gets his fuel free from the vast forests belonging to the town. I have investigated the matter and found that the town had been in this splendid financial condition for the last twenty years, has asked no municipal taxes, has paid the annual per capita bonus, and has given each citizen his supply of fuel. There are a good many people in Germany who would like to be citizens of Gausbach."

"Our baby was sick for a month with severe cough and catarrhal fever. Although we tried many remedies she kept getting worse until we used One Minute Cough Cure, it relieved at once and cured her in a few days."—B. L. Nance, Prin. High School, Buffalo, Texas. Paragon Pharmacy.

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PLACE OF PRAYER.

Sermon By the Rev. A. C. Dixon, of Brooklyn, N. Y.

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Text: "Being let go, they went to their own company." Acts 4: 23.

Liberty is a test of character. While Peter and John were held by the authority of the Sanhedrim, they could not show what they liked or disliked. They were compelled to remain just where they were placed, whether in jail or palace. But "being let go" they show what they are by going to a meeting for prayer—doubtless at the house of John Mark. They might have gone to many other places of business or amusement, but they preferred "their own company," men and women who believed in prayer and praise.

All of which suggests that the weekly prayer meeting is one of the best tests of Christian character. "Being let go" Christians who love to pray and praise will seek the company of those who delight in the same, that is, provided some miserable Sanhedrim does not hold them.

Let us turn our attention to a few of these modern Sanhedrims, which so obstinately refuse to let Christians go to their weekly prayer meeting.

"I am so busy I cannot possibly go." Hold, brother, is not going to the prayer meeting your business? or do you consider that the business of only pastor, deacons, and a select few? May we not put it stronger by asserting that the prayer meeting is God's business, and how dare you, being a steward, neglect your Master's business? We submit that this excuse is never a good one. If your business is so prosperous that it occupies all your time, you can certainly afford to take from it an hour or two each week for the prayer meeting; and let me say softly, you are an ungrateful wretch not to do it. If, on the other hand, your business is not prosperous, you will certainly not lose much by turning from it during the prayer meeting hour. Please answer this question: Do you ever take from your business an hour for a lecture, a political mass meeting, or a concert, not to say anything, if so, how can you afford it, especially since you have to pay for entertainments and you can go to prayer meeting for nothing?

"But I am so tired after business hours that I don't feel like going anywhere." If that be true, and your time is your own, you are working too hard. You ought to leave your business on prayer meeting days in time to take a nap before 8 o'clock. You owe it to your family not to kill yourself trying to get rich. And yet we are pained to see that this plea of weariness is not good on other evenings, for we sometimes meet these weary brethren on the street cars on other evenings after the prayer meeting hour, looking fresh and vigorous. Come to prayer meeting, weary brother, though you go to sleep in three minutes. The pastor would rather furnish you a pillow for a nap all the time he is talking, than to feel you have not enough interest in "your own company" to meet with them once a week.

HEALTH. "My health is so poor, and I take cold so easily. It is really dangerous for me to venture out, especially if the weather is at all bad." Now persons of feeble health ought to be prudent, but what do you think the pastor thinks when he sees this same feeble sister, snugly wrapped in cloak and furs, on a shopping expedition, going from store to store on a cold drizzly day, and actually not getting home till some time after dark? Why, he thinks of course, that the sister has recovered her health, and will certainly be at the next prayer meeting. But she is not there, though the evening is clear and bracing. She has to stay at home to work up some of the material she bought while shopping.

The pastor, it may be, is faithful enough to ask her why she can expose herself shopping in such bad weather but cannot come to prayer meeting, even when the weather is good. "O, I can pray at home," she replies, "but I am compelled to go out to make purchases." Everybody knows she does not stay at home to pray. Her desire to pray would lead her to take the same risks at least to get to the company of praying people, that her desire to purchase leads her to take in going from store to store. No, no. She stays at home, because she does not want to pray.

For well people the weather is an excellent prayer gauge. It does not take long to know whom to expect at prayer meeting on inclement nights. Those who love to pray and praise don't mind the weather, because they keep prepared for any weather, and, whether or no weather, their mind is made up to be at prayer meeting. Rain and snow, cold and heat are Sanhedrims whose authority they do not recognize. They are a pastor's joy. God bless them! What would the pastor and sexton do sometimes without them? A small salary and a large number of such members is better than a large salary and only a few such regulars. We do love real Christians of all kinds, but our heart simply overflows with love for the prayer meeting Christian, and every pastor says, Amen.

COMPANY. "Just as I was starting to prayer meeting, some neighbors called, and as they were not Christians or members of any church I felt that I ought to remain with them." Now, why did your neighbors call on your prayer meeting night? Either because they did not know your prayer meeting evening, or because they had such a low estimate of your religion as to lead them to think that going to prayer meeting was a thing you did not care about. In either case you ought to correct their mistake. Politely excuse yourself once, promising to return as soon as prayer meeting is over, and they will not call again on prayer meeting evening. More than that, you will impress them with the fact that you esteem religious services, that you are not a mere formal Sunday morning Christian. If they are offended by such conduct, rejoice that you have rid your children of associates and influences pernicious to their best welfare.

he wished to call on important business. "I always have an important engagement on Wednesday night," replied the merchant. The gentleman was no little surprised when he learned that his friend's "important engagement" was the weekly prayer meeting. Greater than his surprise was his respect for his friend's religion. Do you suppose he ever called again upon that merchant on Wednesday evening? More probably he began to go to prayer meeting, conscious that there was something worth having in a religion that manifested itself in that practical way. Don't let these little "company" Sanhedrims keep you from "your own company."

There are some good excuses for not attending prayer meetings. Some poor mothers, unable to hire a nurse, are compelled to remain at home every hour. If her husband is as gallant as he was before marriage, he will assume her responsibilities now and then, that she may share the blessings of the prayer meeting. Sometimes distance is a well high insurmountable obstacle, and yet it is a noteworthy fact that many who live at the greatest distances are the most regular attendants. Some ladies contend that they cannot attend, because they cannot go alone. When such is really the case arrangements ought to be made among the church members to see them safely to church and return. If these ladies, however, will seek earnestly among their acquaintances of the neighborhood, they will usually find other women like themselves anxious to go to prayer meeting, and by bringing them to church they will do as well as receive good.

We are aware that the time of many men and women is not their own. As clerks, &c., they must do the bidding of employers. Still it is true that nearly all such have or may have an "evening off" every week. We have known some to make special arrangements with their employers to "get off" on lodge evenings. And they were Christians too, who looked as pious on Sunday morning as any in the church. It simply proved that they thought more of their lodge than of their prayer meeting. "Being let go, they went to their own company." Please prevail upon the employing Sanhedrim to "let you go" on prayer meeting night, that you may prove to them and others that you are sincere in your confession of Christ.

Enough about the Sanhedrim. Let us turn to the prayer meeting in which Peter and John met their "own company" and we will see a model for our weekly meetings and a large stream of blessings flowing from it.

And what did they do when they got there? The answer to that question will give us a glimpse into an Apostolic prayer meeting, and reveal to us the secret of their power. May it not also give us some suggestions as to how we can best conduct our weekly meetings? for we are persuaded that most pastors are more puzzled about these meetings than about their sermons. We call them the social religious meetings of the church, when the fact is, like your church societies, they are often very unsocial. Sociability, like the poet, is born, not made. Our attempts to be social make us feel ill at ease. Those whose business it is to entertain and to be entertained must admit the truth of Byron's saying: "Society now is one polished horse, Formed of two mighty tribes, the bores and the bored."

Sad to say these lines describe too many of our prayer meetings. The pious brethren and sisters go to them expecting to be bored, but feeling that for the sake of the cause and the pastor it is their duty to bear this cross.

It is evident that this Apostolic prayer meeting was brim full of life. "Being let go" the week following, not one of them would have thought it a cross to go to such a meeting. Now what was the secret? 1. They told their recent experiences. "Reported all that the chief priests and elders had said unto them." Some good people have experiences of many years ago which they delight to tell, and it is well to tell them, but not too often to the same company. After they have been told about three times, the people know them by heart, but God's recent dealings with us are always fresh. David said "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." The great deliverance from sin we may never cease to speak of. Paul's story of his experience on the way to Damascus never grew old. But God does more for us than deliver.

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