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MORGANTON, N. C.

Church Directory.  
SUNDAY SCHOOL.  
SUNDAY MORNING, 10:30 a. m. Praying meeting every  
Sunday at 11:30 a. m. Sunday school every  
Sunday at 12:30 p. m. Sabbath school every  
Sunday at 2:30 p. m. Mission school at 4 p. m.  
SUNDAY EVENING.  
SUNDAY EVENING, 7:30 p. m. Praying meeting every  
Sunday at 7:30 p. m. Sabbath school every  
Sunday at 8:30 p. m. Mission school at 10 p. m.  
WEDNESDAY.  
WEDNESDAY, 10:30 a. m. Praying meeting every  
Wednesday at 10:30 a. m. Sabbath school every  
Wednesday at 11:30 a. m. Mission school at 1 p. m.  
FRIDAY.  
FRIDAY, 10:30 a. m. Praying meeting every  
Friday at 10:30 a. m. Sabbath school every  
Friday at 11:30 a. m. Mission school at 1 p. m.  
SUNDAY.  
SUNDAY, 10:30 a. m. Praying meeting every  
Sunday at 10:30 a. m. Sabbath school every  
Sunday at 11:30 a. m. Mission school at 1 p. m.

### DR. SATTERLEE'S SERMON.

#### It Was A Powerful Sermon and Well Established the Authority for the "Vested Choir."

DR. H. Y. SATTERLEE

It was a powerful sermon and well established the authority for the "vested choir." The sermon was preached at Grace Church, Morganton, Tuesday, Aug. 18, of which church, Rev. Churchill Satterlee, son of Dr. H. Y. Satterlee, is pastor.

change with the changeful times but these never alter. We raise our voices today and say "O, sing unto the Lord a new song," for the old words are as new and fresh now as when they were chanted in Solomon's temple. With all the advances that have been made in art and science and literature, and all the changes that have come with the railways, the steamship, the telegraph, in our religious life, we clasp hands with our brothers who lived far back in the long buried past. These thoughts about God were the same as our thoughts, their prayers like our prayers, their songs like our songs, and there are no hymns that bring greater comfort and joy to us in our greater Sunday worship, or of the sick and dying than these old Psalms of David.

Men talk of the spread of unbelief in these modern times and some even so far as to say that the world will outgrow Christianity as it put grows all other things. How will such men account for the persistence of this religious instinct, as age follows age? Why do the same songs are sung and the same prayers used, in our Sunday services, as century after century rolls by? We Christians, know the answer, we come to church every Sunday to worship God: the craving to worship God, is a hunger and thirst of the soul, which is just as unfortunate and irrepensible as hunger and thirst of the body.

The outer world looks upon church going as a religious custom that is fast dying out. Unbelievers are never tired of saying that intelligent men have too much to think about and too much to waste their precious hours in attending a tiresome religious service, and listen to the trite exhortations of a poor preacher upon repentance and conversion when they can spend their time much more profitably in reading the Sunday news papers or taking down a book of some great author from their library shelves. Sermons, they say, were helpful in days gone by, when the congregations were not so well educated and when the preacher's voice was their chief source of instruction, but now, when people have learned to think and read for themselves, the Sunday sermon has lost its old interest and power. Now, I think, brethren, that the church itself is partly to blame for this state of mind, especially here in America where the sermon has come to take so large and exaggerated a place in the Sunday service. For example, we hear church goers constantly saying, "I am going today to hear Dr. A. preach," "I sit under Dr. B's preaching," "I never go to church because I do not care for Dr. C's sermons." They never think of their place of worship as the house of God; it is always "Dr. So and So's church." Thus the feeling has become prevalent that the sermon is everything, the service nothing, and everywhere we behold congregations sitting wearily in pews, paying little or no attention to the words of the Bible and to the prayers, and never rousing themselves until the sermon begins. If the preacher is eloquent the church is well filled, if he is common place the people stay away. They are helplessly, passively dependent upon the kind of preacher they have. They depend upon him to do all their religious thinking and all their Sunday praying for them, and thus has arisen a clergyman, a priestcraft among us, in which the preacher exercises a sort of absolute power, in stimulating or paralyzing the devotional life of human souls, while the people sit before him as mere cyphers,—a passive audience of negative beings,—and can you by any sketch of language or imagination call this divine worship? For what does worship mean? It surely does not mean merely listening to a sermon, however eloquent. Sermons have a place, and a very important place it is,—in the church service, but sermons are only a help to worship and a stimulus to devotion. They are not worship itself. Divine worship means that we come to the house of God, realizing first of all that Christ himself is present there, whenever two or three are gathered together in his name. We are to lose sight of the presence of others in the greater consciousness of his Presence. The consciousness of the congregation is to be completely blotted out in the consciousness that the church is none than the house of God, the gate of heaven, and that Christ himself who hung upon the cross, Who rose from the grave and Who is coming to judge the living and the dead, is judging us at the last great day, according to His most true promise, now present, through the power of the Holy Ghost, in the very midst of His people.

### AMONG OUR NEIGHBORS.

#### The Hot Weather News Furnished by the Neighborhood Press.

#### FEARFUL AFFRAY AT OLD FORT.

Bessemer City Depot Burned—Large Warehouse in Gaston—Hazardous News—Lincolnton—Watauga's Budget—Rutherford Happenings.

bers of the Gruber family remain in charge of the Flemming House. Rutherford. The District Congress of the Morganton District of the Methodist church, South, convened here yesterday, Rev. R. M. Hoyle, presiding elder, in the chair. The young express messenger, William Greer, who was killed in the wreck on the Airline at Toccoa, Ga., last Sunday morning, had many friends here. He ran on the J.C. railroad when this was the terminus and was greatly liked by all who knew him. Miss Orrie O'Brien, daughter of Mr. W. S. O'Brien of Washburn, was badly hurt on Tuesday of last week, by the overturning of a road car in which she was riding. Her right shoulder was dislocated and her left arm fractured at the elbow. Prof. H. W. Hoop, of the Forest City Normal College, writes us that he has 138 students enrolled. Our handsome young friend, Mr. Jno. P. Nanney, the prosperous and progressive merchant of Millwood, was happily married to Miss Mammie Lynch, the charming daughter of Mr. C. S. Lynch, of Cuba, last night, Rev. C. B. Justice officiating. The brick work on the cotton mill walls has reached the second story. The contractors say, that with favorable weather, the brick work can be completed within three weeks. The wood work is keeping pace with the brick laying. Watauga. There have been some unusually hard rains of late. James D. Council, of Boone, has been appointed Deputy Marshal, and will soon enter upon the duties of his office. Mrs. Mack Green, of Blowing Rock, died at her home on Sunday, the 17th inst. On last Friday, Walter Bridges, of Clark's Creek, was caught under a fallen tree and badly injured and mangled. Though very painfully hurt, it is thought he will recover. News reaches us that 50 boarders at Blowing Rock left for their respective homes on last Monday. There were two more barrels of the supposed burned whiskey found on Elk last week. They were buried in the smoke house of Harvey Church, who is now in jail here charged with stealing whiskey from the warehouse before it was burned.

### YEARS OF INTENSE PAIN.

Dr. J. H. Watts, druggist and physician, has cured a case of Rheumatism of the Heart.

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### DR. MILES' NEW HEART CURE.

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