

EARLY BAPTISTS

IN STANLY

(Continued on 4th page.)
the first pastor.

In turn Canton established an arm in the western part of the county. Under the labors of Revs. E. P. Harrington and W. H. Huneycutt it was constituted a church in 1885, being called Elizabeth. It had four charter members. The presbytery consisted of Elders E. P. Harrington, H. D. Huneycutt and J. M. McCurdy. Rev. E. P. Harrington was pastor until his death in 1905. In 1895 its name was changed to Mission.

The Methodists planted a church in Albemarle, the county seat, before the Baptists attempted to evangelize it, so when they did attempt to plant a church there their efforts were futile until the Baptist State Convention in 1889 sent a missionary there, Rev. J. M. Bennett, who organized the church with five members: Mrs. S. Austin, Mr. and Mrs. D. R. Seago, and Mr. and Mrs. N. J. Pennington. They had no house of worship, so they had to meet in the court house. He was followed by Rev. J. C. Denny, who began the building fund for a church, when it had been said that a church could not be built by the Baptists. He was followed by Revs. J. W. Suttle, J. A. McKaughan, R. H. Herrin, whom the church supported without the aid of the Board; J. M. Arnette, and B. W. N. Simms.

The membership has increased from five to one hundred and eighty and during this time, in 1903, they dismissed a large membership to join the members at Poplin's Grove, which had been disbanded to organize West Albemarle, which now has 530 members. The Baptists are gaining ground in Albemarle year by year.

New London was a mission point for several years supplied by the pastor from Albemarle, but they never did accomplish much, for this was another Methodist stronghold. About 1904, Rev. C. J. Black took hold of the work and in 1905 he organized a church with eleven members. Since that time they have bought a house of worship, remodeled and painted it, and have purchased a church organ. Today it has a membership of fifty-three.

Besides the churches above mentioned, there have been two that have disbanded: Howard's Grove, organized 1868 and disbanded in 1872. In 1878 it re-organized and disbanded again in 1881. Some of these members helped to organize Barbee's Grove church. Howard's Grove was established through the labors of Elders C. C. Foreman, B. H. Carter and J. W. Littleton.

Ugly Creek was established probably under the influence of Old Rocky River church. It disbanded about 1880. Many of its members went to Norwood church.

At present there are several preaching points in the county:

Whitney, Cooper school house, Lambert school house and others.

J. W. WHITLEY.

May 1, 1907.

PARABLE OF THE SOWER.

Matt. 13:24, 30, 36, 43.—By E. M. Brooks.

The Wheat and the Tares—a Parable of Double Figures. Placing the Figures.

1. The two sowers—Christ and Satan.

2. The two kinds of seed—Wheat and Tares; good and bad.

3. Two times of sowing—Day and Night, light and darkness.

4. The two purposes of sowing—to feed and to poison, constructive and destructive.

5. Two opinions about separation—the Master's and the the Servants'; conservatism vs. radicalism.

6. The two kinds harvests—Things helpful and things hurtful; man reaps what he sows.

7. The two functions of the harvester—gathering both the wheat and the tares; this is not left to the angels of Satan.

8. The two destinies—the Master's garner and the bottomless pit; heaven and hell.

H. E. VAUGHN, A. B., M. D.
Physician and Surgeon.
BIG LICK, N. C.

Calls answered from C. J. Black's residence.

OBITUARY.

The going away of John L. Palmer removed from among us a Christian citizen worthy of creditable mention. He was born in Montgomery county on Sept. 20, 1843, though Stanly has so long claimed him as her son that he seemed her own. The greater part of his life was spent on a farm near the present school village of Palmerville. His last earthly home was in New London, from which place he said good-bye to his many friends on March 13, 1914, having lived to bless the world 70 years and 5 months and 23 days, the time allotted to virtuous men by the decree of a wise and merciful Creator.

His was an eminently successful life in several particulars. He was a useful citizen, not converted to all the modern and progressive ideas of citizenship, but performing his duty as he saw it. He was a successful farmer and business man. He worked hard all the days of his strength, generally making all necessary home supplies but if lacking he would refuse to run a store account. He accumulated what would be regarded in this country as a fortune.

His New London home was almost a mansion, surrounded by massive oaks of natural growth, that would have made men less resigned crave to linger or complain at the parting. Not so with him.

In domestic relations he was happy. He left to the world a

heritage in his sons and his daughters. He was twice married, first to Miss Mary J. Ivey to which union were the children. Besides, he took an orphan nephew and stamped upon him not only his business and moral stamina, but strange to say, his physical likeness as well, and with whom he shared his property.

The second marriage was to Miss Lou Ross of Albemarle who proved to be his ministering angel at the crossing of the last River.

As a church member he was ever faithful. He loved her name. He loved her doctrine, he was concerned about her advancement, and his last business transaction was the signing of two liberal checks to aid Albemarle and Rockwell in building houses of worship.

His funeral was conducted from the home in the presence of a host of relatives and friends by Rev. C. J. Black and the Methodist and Baptist pastors of New London. "Soldier of Christ, well done!"

HIS PASTOR.

E. M. Brooks.

WHAT A BAPTIST CHURCH STANDS FOR

1. For the divine origin, inspiration and infallibility of the Scriptures.

2. For the supreme authority of the Word of God on all questions of faith, doctrine and practice.

3. For world-wide evangelism and the universal affiliation of the gospel to all classes and conditions of men.

4. For the baptism of believers only.

5. For a converted church membership.

6. For the birth or regeneration as a condition of salvation to every accountable creature.

7. For repentance and faith as prerequisites to baptism and church membership.

8. For the independence of the churches with no head but Christ.

9. For the complete separation of church and State.

10. For the equality of the ministry as to the ministerial office and as opposed to grades in office and official authority.

S. F. CONRAD.

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Directors.

Albemarle, N. C.



We are giving you a cut of one of our young pastors this month. Brother Whitley quit a splendid job to enter the ministry, but the Lord is using him. He spent some time at Wake Forest, but the call of work was so urgent that he came back before he finished. He is serving four churches in the Stanly Association, Prospect, Kendall, Mt. Pleasant, and Mission. All of these are prospering under his care. He has one church in the Anson Association. It is Cedar

Grove. The editor of this little paper was pastor there for several years, and found that people to be among the most loyal he ever served. Surely Cedar Grove has some of the salt of the earth in its membership, and we are glad that they have Bro. Whitley for their pastor. We predict great things for this young brother. He is so earnest he can not but succeed. We are glad to say that we can recommend him to be a Baptist, warp and filling.