

NAME

Suttle - Suttle
Eld. Joseph Sutels

Apr. 25, 1827
b.
d. *5-26-1861*

Ancestry

Married

E E Blanton

1849

b.

d.

Ancestry

Davidson Co. Rutherford

ord. 1850

Record

Shelby

1852

See

Logan p. 515 BF. of grandson John William Suttle
gives date of death
~~*Shannon's S.F. p. 38*~~ May 26, 1861

File No.

(Over)

J. V. Devenney

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New Bethel Baptist Church
Pictorial History 1848-1973

Rev. Joseph Suttle
1857—May 28, 1960

The Reverend Mr. Suttle also assisted in the formation of New Bethel Baptist Church and was its pastor at the time of his death. He was one of the first ministers of the area to stress missions (especially foreign missions) within the Kings Mountain Association. The Reverend J. W. Suttle of blessed memory was a grandson of this man.

Rev. Philip R. Elam



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REPORT ON OBITUARIES

The committee on Obituaries in the discharge of their duty have endeavored to ascertain, and bring to the notice of the association, those brethren belonging to the body, who have died during the past associational year; and are much pained to chronicle the death of our much esteemed brethren, Elder Joseph Suttle, and deacon Wm. Covington, both of whom, by the relentless hand of death, have fallen the past year. Elder Joseph Suttle was a faithful minister of Christ; about 35 years of age; was baptized in the year 1846 by Elder J. M. Webb into the faith and fellowship of the baptist church of Christ at Concord, Rutherford county, N. C., of which county he was a native citizen; and soon after, commenced preaching the unsearchable riches of Christ. As a preacher he was zealous and energetic; mild and courteous; his discourses were directed to the heart as well as the head: and scarcely ever failed to make a good impression. Where he labored, he was indefatigable in the ministry, laboring day and night in the cause of his Heavenly Master. But few, if any, had a larger number of seals to his ministry than brother Suttle. He was instrumental in bringing a large number of young persons to the knowledge of the truth as it is in Jesus; who are now in the fold, calling him blessed.

By his faithfulness, upright and honest walk among men, he established for himself a name and character that will live to bless his posterity, while he rests in the silent grave, which, while living, he often referred to as his resting place from the cares and turmoils of this troublesome world.

He died on the 26th of May last, in the full assurance of a blessed immortality. "Blessed are the dead who die in the Lord: yea saith the spirit, that they may rest from their labors, and their works do follow them."

P. R. ELAM, Chairman

KINGS MOUNTAIN BAPTIST ASSOCIATION MINUTES, 1861, page: 14-15.

From the Wilderness to the Hilltop
By: Wade W. Bridges

BUCK CREEK

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SANDY RUN IN 1848

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SANDY RUN

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DISMISSIONS

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ation of a new body and at this
rings, Bethel, Boiling Springs,

Mount Sinai, New Bethel, Mount Pleasant, Broad River, Beaver Dam and Pleas-
ant Hill applied for letters of dismission, for the purpose of carrying out this ob-
ject, (Wolf's Creek was also dismissed to join another body).

REMARKS

The letters of dismission were granted as a matter of course still there was a
turking unwillingness manifested by some of the most prominent brethren of
the old body to encourage the formation of a new association. These brethren
urged the propriety of holding together, so as to build up what they called a
strong body.



SUTTLE PASTOR OF SANDY RUN IN 1854

Elder Joseph Suttle was elected pastor of Sandy Run in 1854 and served
only one year. Reverend Suttle was a native of Rutherford County, N. C. born
April 25th, 1827; was converted in early life, and baptized by Elder James M.
Webb in the year 1846, into the fellowship of the Concord Church. Soon after
his baptism he was licensed to preach.

Elder Suttle was a man of strong impulses and never doubted or hesitated
about undertaking to carry out any scheme that he considered right and just.
He had an abiding confidence in the Master's power and willingness to bless the
efforts of His creatures to evangelize the world. What he found to do and
thought it right and proper to do it, he went at it with all his might.

CIRCULAR LETTER ON MISSIONS 1854

At the session of the Kings Mountain Association of 1854, Elder Suttle was
appointed to prepare a Circular Letter on the subject of Missions.

The subject of Missions is one of vast importance and vital interest. It
would fill an angel's hand or a Savior's heart. This subject ought to interest
every Christian, for by this means, the nations of the earth are to be given to the
Son as an inheritance, and the utmost parts of the earth for a possession. There-
fore, let us love and esteem it, and especially because our suffering Saviour was
himself a Missionary and says this is the way, walk ye in it.

Christ was the embodiment and living illustration of divine goodness. The
whole history of His earthly career may be comprehended in a single sentence.
"He went about doing good." For this, He came into the world. For this, He
lived, suffered and at last died on the Cross. He brought all the resources of His

*Sketches, Historical & Biographical
of the Broad River & Kings mtn areas.
By: John R Logan*

BIOGRAPHICAL SKETCHES.

515

man the greater the precedent." Let Elder Stough therefore take the lead in a well directed crusade against the use of the "sweet-scented poisonous plant of Virginia."

STYERS, ELDER JOHN PRESSLEY is a native of Davidson county, N. C., born June 21st, 1847; moved into the bounds of the King's Mountain Association from Rocky River Association in 1877. Joined the church at New Prospect, and was chosen one of the delegates to represent said church in the Association at its session of 1878. He was again a delegate from New Prospect in 1879. In 1880, Pleasant Grove church was constituted, Elder Styers becoming a constituent member thereof, since which he has been chosen one of its annual representatives. He is also pastor of said church, and seems to be instrumental in the hand of God in building it up into a strong body, now numbering nearly 200 members. He was ordained in 1873 by Elders W. A. Pool and A. P. Stoker, at Trading Ford church, Rowan county, N. C.

Elder Styers, like a great many Baptist ministers, is laboring under great disadvantages, by reason of a lack of early scholastic training, but he is a close Biblical student, and gifted with a good utterance, and has sound orthodox doctrinal views. Why then may he not be very useful in the highways and hedges, while the more learned and refined are engaged in the towns and cities? There is work for all to do, and it is often the case that an "illiterate fisherman's" simple words delivered in an impressive, loving, and tender manner will accomplish much more real good than high-flown language, which sometimes may be greatly lacking, too, in holy unction and pathos, and only calculated to tickle the ear of fancy, while the heart escapes untouched and is still left in its callous and flinty state. Education, however, is certainly a great blessing, when not abused. We might say with propriety that next to regenerating grace it is the greatest blessing of all others. But let all of its recipients be on their guard, lest they should become vain and puffed up in their minds, and despise too much the day of small things.

We will return again to Elder Styers to remark that he is an indefatigable preacher and worker, whether it be in the pastoral pulpit, Sunday-school, or in missionary labors. May he be rewarded with many seals!

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1846, into the fellowship of the church at Concord. Soon after his baptism he was licensed to preach, and about the year 1849 he had the good fortune to marry Miss E. E. Blanton who, in all respects, was worthy of him, and contributed greatly to make his life happy and agreeable. He then transferred his membership from Concord to Zion, and was chosen a delegate to represent the church in the session of the Association of that year, held at Cedar Springs. He again, after his ordination, February 2nd, 1850, represented Zion in the Association, and in 1851 he became a member and pastor of the church at Double Springs, which church was dismissed with fourteen others the same year to form the King's Mountain Association.

Since the organization of the new body he has remained with the Double Springs church as pastor, and has at various times had the pastoral care of several other churches, besides doing a large amount of missionary work, a large portion of which has been dispensed within the bounds of the old parent body.

Elder Suttle was a man of strong impulses, and never doubted or hesitated about undertaking to carry out any scheme that he considered right and just. He had an abiding confidence in the Master's power and willingness to bless the efforts of His creatures to evangelize the world. What he found to do, and thought it right and proper to do it, he went at it with all his might.

His educational advantages had been very poor, but he had a good native intellect, susceptible of receiving and imparting to others impressions calculated to make the heart better, and right faithfully did he exhort mankind to be reconciled to God while time and opportunity was afforded.

At the session of 1854 he was appointed to prepare a Circular Letter on the subject of *Missions*, which we reproduce in this work, out of respect for Elder Suttle, and the exalted character of his views upon that important subject:

CIRCULAR LETTER.

The King's Mountain Baptist Association, to the Churches in Union-Greeting:

Dear Brethren:—According to an appointment of last Association, we address you upon the subject of Missions.

In entering upon the discussion of this subject, we would implore the assistance and direction of that Spirit which guides in the way of all truth. The subject of Missions is one of vast importance and vital interest. It would fill an angel's hand or a Saviors heart. This subject ought to interest every christian, for by this means, the nations of the earth are to be given to the Son as an inheritance, and

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Madison Mullinax

1847-48

He was a native of York, South Carolina. He was intermarried to Roxanna Spears. A happy home life was reflected in his Christian service. It was said of him, "We trust the exhibition in his life of usefulness in connection with the ministration of the Gospel, will long be unto us living epistles known and read of all men."

He was of irreproachable character. (15)

J. Suttle

1848-49

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He was a native of Rutherford City, in 1827, baptized by J.M. Webb in 1846. He was married to Miss E.E. Blanton. She was a worthy companion and contributed much to a happy home. He was a man of strong impulse with great confidence in God's blessing on man's effort to evangelize the world. He did what he thought right with zeal.

He was a man of little education but possessed a native intellect to interpret impressions. He stressed salvation before it is too late.

He was interested in missions and carried the word of God to the destitute area Northeast of King's Mountain Association. He was a faithful and devoted servant and played a great part in the spiritual development of "backward" areas. He was paid a salary of \$20 per month. A circular letter on "Missions" written to the Association in 1855 laid a foundation for establishment of missions among early Baptists. A similar letter in 1859 on "Prayer" presented a new concept of the relation between God and His people through prayer. (16)

John D. Durham

1849-1851

He was a native of Rutherford County - married Miss Mary Trout. He was active in work of the Broad River Association - pious and devoted Christian worker. His family reflected his beliefs and teachings. He is said to be related to Ex. President Jefferson Davis of Southern Confederacy. His death ended a long and useful service to the work of God's Kingdom. (17)

*Sketches Historical and Biographical of the
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Christ was the embodiment and living illustration of divine goodness. The whole history of His earthly career may be compre- hended in a single sentence. "He went about doing good." For this, He came into the world. For this, He lived, suffered and at last died on the cross. He brought all the resources of His God- head and the office of his Sonship to carry on the great work of doing good. He became poor that we, through His poverty, might become rich. He took of the things of the Father and showed them unto us. He cared not for comfort, human rank nor honor. He strove not for a crown nor a kingdom of this world.

His ambition (if we may so speak) was only to do good. To ac- complish His mission He took a place among the most humble, and carefully ministered to the wants of all. Every page of His eventful history is refulgent with mercy. Every line is an emblem of benevo- lence. Go with us to the garden, dear brethren, behold the Savior in the stillness of the night giving vent to the agonizing emotions of His soul! He is bowed to the ground, and as the load of excruciat- ing agony weighs upon him, O! what grief and sorrow! See the bloody sweat falling to the ground. Why all this? For the good of man. Behold Him in the judgment hall, suffering abuse and in- sulted! See Him bending under the cross as He moves on towards calvary. He is there nailed to the wood! Thus He bleeds and dies! Why all this intense suffering? To do good unto men. Yes, says the opposer of missions, that is the kind of a missionary we want, that will do all the good he can and have nothing for it.

But this character should remember that, although the Savior was able to multiply the few loaves and fishes to feed a host in the wilderness, and could fast forty days and forty nights, yet He made it the duty of the people to minister unto Him, and they did so. "And Joana and Susanna and many others ministered unto Him of their substance." (Luke viii: 3.) Just so He would have His people act towards His ministers, in this and every other age of the world. Although He could feed them with manna from heaven or command the ravens to feed them, as they did Elijah, yet He says His minis- ters shall not go a warfare at his own expense, but they that preach the Gospel, shall live of the Gospel.

Notwithstanding the Savior was a great blessing to the world, while He was upon earth, yet He says, it is needful for the world, "that I go away." So in the absence of the Savior, the great work of diffusing abroad the light of eternal truth, was committed to the church. This church is that kingdom, that shall break in pieces all other kingdoms of the earth, and shall stand forever as a monument to the glory of its author. This glorious kingdom is the light of the world; it is the instrumentality, by means of which, the world is to be regenerated and saved. This heavenly kingdom of holiness and love, is the church of the living God, the pillar and ground of

the truth. To this church has been committed a sacred treasure. It is the truth as it is in Jesus. This truth has been committed to the church, and it is able to save the soul, being the eternal truth of God, and it is the duty of the church to sustain, preserve and promulgate it in the world. How energetic then ought the church to be in the cause of missions! Founded, herself, on the rock of eternal ages, she is destined to be the means of upholding the truth in the world. She has received, that she may impart it to others. Her mission is a mission of mercy to the lost sons and daughters of men.

But, we regret to say, that she does not exert that influence and power to save a sinking world, that she ought. There are several things that clog the wheels of Zion, and weaken her power, which tend to retard her progress in the conversion of the world, one of which we shall notice: Division of Sentiment. This is one great obstacle to the onward march of Zion, especially in regard to the nature of her mission. While some are trying to push on the car of salvation they meet with a great deal of opposition, even from their brethren, by reason of conflicting views; owing to this cause she has lost that simplicity, peace and unity which her dying Savior prayed might be hers forever; and while the world He came to save is going down to death, she is wasting her time and strength in mutual broils and controversies about the nature of her mission, which she ought long ago to have known. And what is the cause of all this division of sentiment with its ruinous train of consequences? The history of the past eighteen hundred years attests the truth that it is, in consequence of partiality, prejudice, education or tradition; for the first breathings of a newly-converted soul is, that God's kingdom might come, and over all prevail, which would continue to be the case, if the judgment was not warped by some of the things above mentioned.

Oh! would she but emerge from under the clouds of ignorance in which she is involved, and shake herself from every clog, and execute her mission more fully! How mighty would be her energies in the subjugation of the world, and how like the voice of God would her voice be sounded through the abodes of unbelief and sin! But instead of this many, it seems, would lock the wheels of salvation, and impede the progress of the angel that flies in the midst of heaven, having the everlasting Gospel to preach unto men; and instead of converting the world to God, we fear they have become themselves partially converted to the world. O! would the church but arise above the dim and murky atmosphere of earth and lay hold with a deathless grasp upon the immutable promises of God! what a revolution would be wrought in her feelings and views! and how bright would be that light which she would scatter throughout the world! for the church is destined to be the great fountain of light to a guilty world—the reservoir from which is to flow forth the streams of salvation to a perishing world!

Her mission will not be accomplished until every nation on earth shall acknowledge the Lord and be made the recipients of that truth

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committed a sacred treasure. Truth has been committed to the church, being the eternal truth of which she ought to sustain, preserve and protect. Then ought the church to stand herself, on the rock of eternal truth, upholding the truth in the world, and may impart it to others. Her sons and daughters of men should not exert that influence and power which she ought. There are several things which weaken her power, which pervade the world, one of which is the spirit of the world, one of which is the spirit of the world. This is one great thing, especially in regard to the church, trying to push on the car of opposition, even from their own hands; owing to this cause she has lost her dying Savior prayed for the world. He came to save us going into the world and strength in mutual love of her mission, which she has lost. What is the cause of all this train of consequences? The church attests the truth that it is false, education or tradition; the church attests that God's kingdom, which would continue to be established by some of the things

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The church is said to look forth as the morning sun that illuminates the earth, rises higher and higher, scattering the shades of night and lighting up this dark earth until every valley and remote corner of the earth are illuminated and warmed by its rays; so the candle of the church was lit up more than eighteen hundred years ago, and has been looking forth from that time down to the present. Though for eighteen centuries she has been baffled by the waves of persecution and by false brethren, and though the lightnings have played around her, and clouds and darkness have involved her, yet her course is onward—still she glides along, spreading wider and wider the light of eternal Truth—being guided by the light of the past and the infallible Word of God; but let us look down through the vista of the future, that we may learn the future triumphs of the church: here a glorious prospect lies before us. The effects she has already wrought are but the presage of her future triumphs; yet she can not triumph without a conflict. Then let every christian say, let the conflict come—we will not remain idle spectators of the scene; we will enter the field of battle under the blood-stained banner of the cross; we will raise the Son of righteousness higher and higher until every valley and dark corner of the earth is lit up by His rays, and His glory shall cover the earth as the waters cover the basin of the great deep.

Then, dear brethren, we should look abroad and see that darkness yet covers the earth, and gross darkness the people. Look over the briny deep, and there behold mothers sacrificing their children, to appease the wrath of their deities, made with their own hands! and where is the christian that is not willing to lend a helping hand to rescue innocent babes from being crushed before the wheels of the great car of juggernaut? That christian ought not to be found on the face of the earth.

We remember once asking an anti-missionary if one of his children was carried to a heathen land and left in that dark and benighted country, if he would be willing that some missionary should be sent to preach the Gospel to that child, and the only answer he gave us was, "that alters the case." Now, we awfully fear this is the case with too many; because the heathen are not their children, according to the flesh, they are concerned but little about them. How much more praiseworthy and christian-like the conduct of a noble-hearted lady in one of the great cities of this Union, when she discovered a frightened horse running away with a vehicle, and a little child therein, she became so distressed as to immediately run out into the street and cry aloud for some efforts to be made to save the child! her daughter at the same time rebuking her and telling her that "it was not her child!" "I know it," she replied, "but it is some one's child." Let us rather act the part of this good, tender-hearted lady, and let us also act the good Samaritan—not pass by

our fellow-creatures in distress or in a perishing condition and have no compassion on them. Let us also act the part of the little maid that was taken captive by the Assyrians out of the land of Israel, who waited on Naaman's wife, who said: would to God that my Master was with the prophet in Samaria, for he would recover him of his leprosy.

We should not only be missionaries in word, but in deed and in truth, for when it was necessary that the house of the Lord should be built at Jerusalem, (Ezra 1:5.) "there rose up the chief of the fathers of Judah and Benjamin, and the priests and Levites, with all them whose spirit God has raised to go up to build the house of the Lord; and all they that were about them strengthened their hands with vessels of silver, with gold, and with goods, with beasts, and with many precious things," &c., &c. Shall we be less charitable and willing to strengthen the hands of the men of God, who are going to and fro in the earth, to establish the house of the Lord in all the world, by giving our substance to send the Bible, and the man of God to the heathens, who have never heard of God, that they might call on Him and be saved?

Another example, when the demoniac of Gadara was brought to his right mind, (Mark v. 19, 20,) Jesus said unto him, "go home to thy friends and tell them how great things the Lord has done for thee," and he departed and began to publish in Decapolis, how great things Jesus had done for him and all men did marvel." Ought not we as Christians to do the same, and if some of us cannot publish the truth abroad we can support those that can, and we must do it if we do our duty.

Another example. (Luke ii. 17.) When the angels of the Lord had informed the shepherds that a Savior was born in Bethlehem, the shepherds immediately made known abroad the sayings that was told them concerning the Child. And cannot we, dear brethren, make known abroad, that Jesus is not only born into the world, but that He has suffered, died, and rose again for the justification of all that believe on Him. This we can do by loosing the hands of our ministers, while we say with the poet:

"Go messengers of peace and love,
To sinners plunged in shades of night,
Like Gabriel sent from fields above,
Be yours to shed celestial light."

And let it be in deed, as well as word, for there are many that say and do not.

Another example, and this ought to shame many called christians, who have rendered so little to the Lord for all his benefits. (Luke xvii. 15-18.) "When Jesus had healed ten lepers, and one of them when he saw that he was healed, turned back and with a loud voice glorified God, and Jesus answered and said, "Were there not ten cleansed, and where are the nine?" Is it possible that nine christians out of ten just sit down and never glorify God in carrying out that great commission, "Go ye into all the world and preach the

Gospel to every creature. But perhaps the nine saw wit: the minister, and the Savior ascended on gifts unto men, and doubt of the cross, and they are her Gospel calls and order of the church, serving the pose A was to bid your the same time had no what would it avail? The mand is to both, it is to same time to send him. remember that "woe is church refuse to send that it is written, "woe

We should be will and time to the Lord. I will contend that it is the testimony? (1 Chr David shows his liber thousand talents of sil secrete his services this church of Christ is to gold and silver in the Lord, why not now? mands in consequen the least; but to the is given much is requi to throw into the tre manded to give accor the rich enter into th with a great deal of shut up their bowels perishing for the bre

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(Eccl. xx. 1.) Solom thy bread upon the v "Give a portion to s what evil shall be that scattereth yet i than is meet, and te made fat." The Sa soul—so much so th saw the rich man ca her two mites, and And the Savior com alms. This was Hi

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Gospel to every creature?" "Go ye therefore and teach all nations."
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wit: the minister, and we are exempt. Let them take notice when
the Savior ascended on high as the captain of our salvation, He gave
gifts unto men, and doubtless some of these gifts were the ministry
of the cross, and they are servants of the church, and are to obey
her Gospel calls and orders. They are represented as the servants
of the church, serving the church as an ox serves his owner. Sup-
pose A was to bid your servant to come and labor in his farm, and at
the same time had no power or authority to say to you to send him,
what would it avail? Then, you see, dear brethren, that the com-
mand is to both, it is to the minister to go, and to the church at the
same time to send him. And if the minister refuses to go he should
remember that "woe is me if I preach not the Gospel;" and if the
church refuse to send and enable him to go, she should remember
that it is written, "woe unto them that are at ease in Zion."

We should be willing at least to devote some of our substance
and time to the Lord, but this is very hard for some to do, and they
will contend that it is not their duty. But what says the law and
the testimony? (1 Chron. xxix. 4-6.) In the building of the temple
David shows his liberality and says that he had given even three
thousand talents of silver, and then says, who then is willing to con-
secrate his services this day to the Lord? Then, dear brethren, the
church of Christ is to be built up in all the world; and if it required
gold and silver in the days of David, to carry on the work of the
Lord, why not now? Do we suppose the Lord has lowered His de-
mands in consequence of the covetousness of His people? Not in
the least; but to the contrary He has raised them, for where much
is given much is required. As our property increases, our obligation
to throw into the treasury of the Lord increases; for we are com-
manded to give according to what we have. Then how hardly shall
the rich enter into the Kingdom of Heaven, whom God has blessed
with a great deal of the goods of the world? And yet they will
shut up their bowels of compassion towards the heathen that are
perishing for the bread of life. And

"The poor, the object of God's love,
Who want and famine dread."

(Eccl. xx. 1.) Solomon, in giving directions for charity, says, "Cast
thy bread upon the waters, for thou shalt find it after many days."
"Give a portion to seven, and also to eight, for thou knowest not
what evil shall be upon the earth." (Prov. xi. 24, 25.) "There is
that scattereth yet increaseth; and there is that withholdeth more
than is meet, and tendeth to poverty." "The liberal soul shall be
made fat." The Savior was careful in His day to notice the liberal
soul—so much so that He stood over against the Treasury, and He
saw the rich man casting in much, and also the poor widow cast in
her two mites, and He said that she had cast in more than they all.
And the Savior commands His people to sell that they have and give
alms. This was His advice to that young man that wished to know

what good thing he must do, yet he refuses to do it. Just so it is with many called christians in this our day and time: if the ministers of Christ tell them that they ought to give to the missionary cause, they go away offended, like that young man; but, my dear brethren, it is our duty to send the Word of God far and wide.

How few christians in this day and time are willing to act the part of the primitive christians, who sold their possessions and goods and parted them as every man had need. "Neither was there any that lacked; for as many as were possessors of houses or lands, sold them and distribution was made unto every man according as they had need."

Some churches will say they are willing to pay for their own preaching, but they are unwilling to support a minister to go and preach to others; but the Apostle says to the Corinthians that he robbed other churches to do them service; i. e., other churches supported him when he was preaching to them, when they ought to have done it—and the reason was the Corinthians had not yet learned their duty. We that know our duty should be willing to send them ministers, that they may learn their duty. "But," some will say, "charity should commence at home." Well then, be sure that you do not muzzle the mouth of the ox that treads out your corn. We are sorry to say that there are churches that do not do their duty in this respect; such churches ought to be afraid that the cries of the children of those ministers who have went a warfaring at their own expense and fed the flock, and did not eat of the milk thereof, and stood at the altar and labored day and night, and was not made partakers of the things of the altar, will rise up against them and condemn them, when they are waiting to hear that welcome applause, "Well done, good and faithful servant."

There is one thought that should stimulate every Baptist to action; that is—God has kept us, as a people, distinct from all other societies in the world. What society but this could have subsisted amidst the mutations of a hating world? Where are now the mighty empires of antiquity? They are but an empty name—live only in history, crushed by bloody wars. But the church of Christ, though she has undergone many revolutions, remains and will remain when the consumption determined by the Lord of hosts shall come upon all the earth. Therefore, dear brethren, we ought to look around us and say not, "there are four months and then cometh harvest; for behold the fields are white already to harvest." We should remember that thousands of the human family are perishing for want of the bread of life, every day that we live in the world; therefore let us up and be doing while it is day, for the night cometh when no man can work. Let us look through the telescope of love, over all the earth where the Gospel has not been preached, and see the ignorance, darkness, superstition, idolatry, cruelty, and perishing condition of man! and will not that zeal for the salvation of a sinking world become like fire shut up in the bones? And may the cry be extorted from the bosom of every christian, "Oh! that my

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head were waters and my eyes were a fountain of tears, that I might weep day and night" for the perishing condition of man! And may Zion awake and arise, and shake herself from every clog, and travel in her strength until many sons and daughters shall be born of God on the heathen shores! It seems unnecessary to prove that the heathen cannot be saved without the Gospel; for it is so plain it needs no proof. Yet we will cite your attention to a few Scripture texts: The Apostle says "that it has pleased the Lord, through the foolishness of preaching to save them that believe." And again, "Without faith it is impossible to please God." "And he that comes to God must believe that He is; and He is a rewarder of them that diligently seek Him." Again, "How can they believe on Him of whom they have not heard, and how can they hear without a preacher?" The Eunuch, with the Scriptures in his hand, says: "How can I understand them, except some man guide me?" How, then, can the heathen believe, without the assistance of the Bible and teachers?

It is perfect nonsense to talk of believe in a thing never heard of. Then if the heathen are saved it must be upon some unknown plan different from that of the Gospel, yet we read of but one cistern being hewn out, and but one system being set up by our Savior to save sinners. But some will say like Peter, the heathen are unclean, and, therefore, not worthy of the Gospel, and God does not intend they shall hear it. The answer to this is, "The times of this ignorance God winked at, but now commands all men every where to repent." And he more- over says, "He is no respecter of person."

It was predicted by the prophet, that the once hostile nations around about Jerusalem "should pay them annual visits, and join in their festivals." Yea, saith the prophet Isaiah, "From new moon to new moon, and from Sabbath to Sabbath, shall all flesh come to worship before the Lord of hosts." Now it is evident that these high predictions were never accomplished in the earthly Zion, and Jerusalem, yea, it is impossible they could be in their literal sense, the nature of things forbids it. But to the spiritual Zion and heavenly Jerusalem they have been fulfilled, and shall be more and more accomplished. For this holy hill must be established in all the world, and we can come to the city of the living God without a pilgrimage. "Then the wolf shall dwell with the lamb, and the leopard with the kid, and the young lion and fatling together, and they shall not hurt nor destroy in all My holy mountain." When shall these high predictions be fully accomplished? Not until God's kingdom will come and over all prevail. Then the nations shall learn war no more.

But some will admit that the Gospel is to be preached to all nations, which will be at God's own good time. Now let us inquire when that "good time" is? To-morrow? No. For God says "boast not thyself of to-morrow," for thou knowest not what a day will bring about. Then now is the time, says God, we have no promise of to-morrow, now is the time for us to lay our shoulder to the Gos-

pel wheel, and roll it on to earth's remotest bounds. Or will you be at ease in Zion, and slumber while the Savior pleads for a sinking world?

Universal nature, as well as the word of God, has pronounced a woe upon them that are at ease in Zion. If then brethren, you would fill the design of your holy mission, O! if you would share in the bliss and triumph of the Redeemed in Heaven, whose employments and exercises are full of action, you must throw your whole energy into the mighty work before you. Let one simultaneous onset be made upon the territory of sin, renewing the attack day by day, and press on with unfaltering ranks until the bread of life, *the Bible faithfully translated*, is carried to the millions of earth, and the blessed Gospel is extended through the borders of our own land, and to the uttermost limits of the habitable globe.

Behold these two gigantic enterprises of the church! The Bible and the Missionary Cause! Going forth in their peerless majesty, linked hand in hand, to regenerate and exalt to God a ruined race, now in their struggle at the threshold of infidelity! They turn to you for sympathy and help. Shall they look in vain and be disappointed? Let the universal response be, No—no. Can you say in the magnanimity your souls, God being our helper, we are able for the task of doing our share of spreading the Gospel to the ends of the world! If so, shrink not dear brethren, beneath this stupendous atlas. God is your strength, therefore, with a faith and heroism that knows no surrender, nerve your mind for the giant effort. And let the magnificent glory that shall crown your victory, give immortal strength to your broad shoulders to sustain the mighty load.

Already the sound of victory is coming in loud swelling notes over the din of the battle field. The shouts of your brethren in foreign lands are heard rolling across the mighty waters. Will you then, not help to push on the triumphs until our united hosts shall be seen coming up from the wilderness, shining as the morning, "fair as the moon, clear as the sun, and terrible as an army with banners?" Then the redeemed millions of justified spirits and angelic armies will rejoice to behold those triumphs in a glorious eternity; then the throng of the redeemed and shining legions of angels will join the shoutings of universal triumph,—saying, blessing and honor, and power and glory, unto Him that sitteth upon the throne, and unto the lamb forever and ever. Amen!

JOSEPH SUTTLE.

October 29th, 1855.

ELDER TATE W. T. was born in Spartanburg county, S. C., on the 19th of October, 1858; joined the church at Sandy Springs in Polk county, and was baptized February, 1874. Shortly afterwards united with Arrowood church, where his membership now is. He was ordained to the work of the ministry May 27th, 1881, and has rendered good

service as a missionary Association, both organizing new ones. been limited, but by a close application himself a workman needs not to be ashamed and giving to others. Having labored successfully becoming accepted called to the discipline churches, and was and is generally respected.

As Elder Tate of manhood, it is numerous friends that attracted in years, well doing in the future he may be life, and have many

TAYLOR, ELDER, of Spartanburg county, N. C. years were spent in the study of the elements of an education. Prof. Mortimer, R. C. Griffith. In his work of grace in the Rev. Claudius H. Taylor, he attended the meetings, three days' earnestly entered the Methodist with his obligation extreme youth, with the means and in he, for some considerable time, preach. The way of this way: boys of the way of salvation; of prayer-meetings of work was well. When he finally the question as to himself, and he began to determine what he would do with Elder A. J.