

# The Christian Sun.

BY ATKINSON & LAWRENCE.

IN ESSENTIALS, UNITY; IN NON-ESSENTIALS, LIBERTY; IN ALL THINGS, CHARITY.

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## The Christian Sun

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### CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party and sectarian names.
3. The Holy Bible, or the Scriptures of the Old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety, the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

### A HISTORICAL SKETCH.

Cypress Chapel Church, Nansmond County, Virginia.

BY THE PASTOR, REV. H. H. EUTLER.

There are many sacred associations and much history connected with Cypress Chapel church. This has been a place of worship, probably nearly ever since this country was first settled. It is, no doubt, the oldest place of worship in this section of the country. The ministers of the church of England came to this place and the services of the Episcopal church were maintained here for many years. The records of the parish preserved by the vestry of St. Paul's Episcopal church in Suffolk, Va. tell something of the Chapel on Cypress Swamp.

These records carry us back beyond the revolution of 1776. It is not known in what particular year this became a place of worship. Neither the records of the parish nor of the county tell.

The old swamp that makes its way to the great Dismal Swamp—that old swamp studded with tall Cypress trees—suggested, no doubt, its name to the early settlers of this part of the country and the actual contact of this place of worship to the swamp gave to the place and house of worship the name which it now bears, Cypress Chapel.

When the war of the revolution closed and an independent government was set up by the people of the British Colonies in America the church of England which had prevailed in Va., lost much of her influence and waned for years after, until the places of worship were abandoned in many parishes, and the priest or ministers of that church were very few, and other forms of worship were introduced and other denominations began to flourish where before they were not known. Nine years after the close of the revolutionary war witnessed the first disruption in this country of the Wesleyan churches. Wesley, a member of the church of England, had set out, in England to reform certain evil usages, which he believed to exist in the church of his fathers and in the progress this work a separate organization was brought into existence with more of life and vigor than the parent body then possessed. This new organization came in process of time to be called Methodist and the new religious party, with the new name, spread with great rapidity all over this new country and soon became a body of great power. When the leading superintendents of this new church in the United States

permitted themselves to be ordained and called Bishops it led to a division in their ranks, and a secession on the part of those who opposed this, as they considered, assumption of power and unquestioned authority on the part of the Bishops thus ordained. This brought into existence another denomination, which while discarding the office and power of Bishops discarded, also the name of the church of their mother country and also the name of the new organization, Methodist, and assumed the simple name Christian which would fully express their relation to Christ, the great head of the church, the name by which the Disciples were first called in Antioch.

The ministers of this new organization, being shut out from the Methodist pulpits, naturally took possession of the places or churches which had been left vacant by the clergy of the church of England and in that way the old church at this place, Cypress Chapel, came in possession of the Christian denomination.

The exact time of the organization of this church is not known. We, I believe, have no records to show when it was first organized. Though it has been said, that it was organized, sometime during the year 1798.

The first regular conference of the Christian denomination in E. Va. met at this place on the 25th, day of Sept. 1818, 84 years ago. There were at this conference, Revs. Mills Barrett, Joshua Livesay, Burwell Barrett, John Livesay, James Warren, Francis Williamson, Nelson Miller and Nathaniel P. Latern. And among the lay brethren were Thomas Holloway, Stephen Smith, Herod Burt and John Copeland. The church at this annual meeting called to its pastorate John Livesay, who no doubt, did great good in the name of his Master at this place.

Among the first members of this church we find the names of John Harrell, Arthur Jones, Barshaba Jones, Abram Harrell, Biscilla Harrell, Sallie Norfleet, Mary Riddick, Mourning Parker, Henry Skinner and Samuel Wilkins. All the members who were living then have long since passed away, but the old church still stands pointing sinners to the hand of God.

All the ministers and lay brethren who met here in 1818, pioneers of the Christian church have lain down their armor and have gone to receive their reward but the cause of the old church is still living on, conquering and to conquer.

From Porto Rico.

(Rev. D. P. Barrett's letter to his home conference and published by request of that body.)

PONCE, P. R., Oct. 21, '02.  
DEAR BRETHREN AND SISTERS OF THE E. VA. CONFERENCE. GREETING:

I take this my last opportunity to write a word from Porto Rico. It does my heart good to tell you the work here is in a growing condition. The work in Ponce, the city in which we first located, has already begun bearing fruit, in that we have three applicants for membership. This may seem very small to you but these applicants are voluntary. Since March of this year your humble servant has had all the preaching to do and not being well acquainted with the language I have put all my

efforts in the way of instructing the people in the truths of the Bible, and from that, without any invitation, these have offered themselves for membership.

We have done a great deal of visiting. I cannot begin to tell the number of visits I have made. Visiting, while not so pleasant a work as I have done, at the same time it is very telling in its effects. It would be a more inviting work were it not for the fact that our surroundings, sometimes, almost become the master of us. By way of explanation on this point I need only say that the people are fearfully dirty and one who has lived in an enlightened country cannot imagine what pains the missionaries are subject to in visiting these poor people.

But as I had in mind to say Bro. Innurrigarre who preached for us from April 1901, left the work on Feb. 29th, of this year.

It fell to my lot to do all the preaching as our new Missionaries had just arrived. In addition to our regular Sunday services we had a midweek service which has been well attended.

During the latter part of March we made arrangements to open work in Santa Isabel. This is a town 12 miles east of Ponce down near the sea shore. Santa Isabel is a growing town on account of its sugar industry. There are six or seven thousand inhabitants in that district. It is well supplied with schools and the outlook is hopeful. We have rented a hall here and have it well fitted up for our services. Bro. T. E. White is at present located at this point.

On this same road, a 30 minutes drive from Santa Isabel, we have a very interesting little work. Jauca has only 200 inhabitants but all seem anxious to hear the gospel. They also have good school advantages and seem to take advantage of their opportunities. I can truthfully say I never saw people so anxious to go to school.

There is being built from Arroyo to Ponce a rail road. A station will be built in Jauca and this promises to be quite a step forward for Jauca.

We have very recently opened work in Salinas which is a drive of 40 minutes from Jauca. This is a town of 6000 inhabitants. The town is well supplied with schools, both English and Spanish are taught. We have preached only once in Salinas.

You see we have all our work on one road at present. It was not chosen by other missionaries owing to the awful condition of the road. The rail road that runs from Arroyo will connect Ponce with each of our stations giving us quite an advantage in transportation.

This section which we occupy is one of the richest in the whole island and we think it one of the most desirable sections to work. There are sugar mills and sugar plantations from one end of the road to the other, with the exception of several beautiful green pastures. When I say beautiful green pastures this does not begin to portray to you the grandeur of a Porto Rican pasture. I only wish you could see it for yourselves.

Now brethren, our mission field, Porto Rico, is, compared with others, very small, but the needs are without number. I am glad to have had this opportunity to tell you just a few words about our work. I trust each of

you will be interested in the great possibilities of the Christian religion for Porto Rico and aid us in every way possible.

I should be delighted to know that you would have a season of prayer during the conference in our behalf. Pray much for the power of the Holy Spirit upon us that we may be able to hold up high the Teachings of Jesus to a lost people.

I am your obedient servant,  
D. P. BARRETT.

### Why I Attend Church on a Rainy Sunday.

1. God has blessed the Lord's Day and hallowed it, making no exception for hot or cold or stormy days.

2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.

3. If his hands fall through great weakness, I shall have great reason to blame myself, unless I sustain him by my prayers and presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needful on Sundays when there are few than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why not they?

7. On any important business, rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure seekers, I see that no weather keeps the delicate female from the ball, the party, or the concert.

9. Such weather will show me on what foundation my faith is built; it will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay home from church because it is too warm or too cold or too rainy, frequently absent themselves on fair Sundays. I must not take a step in that direction.

11. Though my excuses satisfy myself, they still must undergo God's scrutiny, and they must be well grounded to do that.

12. There is a special promise that where two or three meet together in God's name he will be in the midst of them.

13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.

14. My faith is to be shown by my self-denying Christian life, and not by the rise or fall of the thermometer.

15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reason for such neglect.

16. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.—Frances R. Havergal.

Christ's Peace.

The world gives peace by trying to take us out of the condi-

tions which bring trouble, or by causing us to forget troubles. Christ gives peace, not from trouble, but in trouble. "My peace", he says. But he did not find peace by escaping from the storm. Out of the peaceful atmosphere, he came into the tempestuous atmosphere, out of the celestial surroundings into the earthly tempest; came that he might carry others' burdens, bear others' sorrows, be troubled by the troubles of others.

One mother gives her sick child into the care of a professional nurse and goes off to the ball, dismissing the sick-chamber from her mind; a second sits by the side of her sick child, with anxiety written in her face and expressed in every motion of her body, until the doctor contrives how to send her from the room because she is adding to her child's restlessness. The third mother supplements the service of the professional nurse by the serene and placid temper which she brings into the sick-room, and the doctor declares to himself: The mother is better medicine than any I can give. These are the three ways in which men take troubles. They forget them; they worry over them; they conquer them. This last was Christ's method.

He has given to us the secret of peace in the sentence, "Let not your heart be troubled, neither let it be afraid; you have faith in God, have faith also in me." Faith in him means faith in a God who is in his world, who is working out the world's redemption, who is making of it in every generation a better world; whose hopes are infinite, whose results are sure; who will not cease his work until the kingdom of God has come and the will of God is done on earth as in heaven.

Let us learn to leave the questions too large for us to solve and the work too large for us to accomplish in his hands. In his hands and content ourselves with doing, each in his own place, with all our energy the work that is given us to do. It is not our business to set the world right. It is our business to do what we can in our little corner to set that little corner right. That was a wise teacher who, when one of his pupils came to him with anxious heart and fretted face because the boy's prayer-meeting did not go as he thought it ought to, replied to him: God took care of the universe before you were born, and God can take care of the universe after you are dead. Let us be content to do our own work and let everything else alone.

"I do the little I can do,  
And leave the rest to God."  
—The Outlook.

Growth in Grace.

The only way to grow in grace and develop into robust Christian manhood is by diligent cultivation of the gospel virtues. Faith is essential to bring into experience, but by itself will never accomplish the full purpose of the atonement. "Faith without works is dead being alone." This is Bible doctrine. We heartily commend it to all pious souls who do nothing, and yet dream of heaven and an immense reward in return for a feeble faith and lifetime of loud profession.—New Orleans Christian Advocate.