

The Christian Sun.

By J. Q. ATKINSON.

IN ESSENTIALS—UNITY. IN NON-ESSENTIALS—LIBERTY. IN ALL THINGS—CHARITY.

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ADDRESS

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 church membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

EDITORIAL COMMENT.

A Remarkable Rich Man.

Andrew Carnegie, the man who knows how to give millions, as well as he formerly knew how to make them, remains, in many regards the strangest character of our time. He is preaching a new sort of gospel—for a rich man. The poor and needy have talked for ages as Carnegie now talks, but, so far as we know, no rich man has ever talked and acted as he does. He is reputed to have said long since that it was a disgrace for a man to die rich—or words to that effect. Whether he said this or not, he acts as if he both said and believes it. He gives with an open hand, and there seems no end to his benefactions. So far as we know history does not record Carnegie's equal as a giver. We doubt if he himself knows how many millions he has given away. Libraries are his favorites and he has simply strown the towns and cities of this vast Republic with wholesome, helpful, useful libraries.

But what Carnegie says, as well as what he does, is of interest. Here is a statement from him just cabled across the Atlantic: "Beyond a competence for age, which need not be great and may be very small, wealth lessens rather than increases human happiness. Millionaires who laugh are rare." That comes from high authority and one who evidently speaks from experience. It reminds one of that Scripture in the Book of Proverbs: "Give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny Thee, and say, 'Who is the Lord?'"

Born to Rule.

King Edward VII., on the English throne rules the greatest empire under the sun—mightiest in resources, population and area, and therein is one of the strangest anomalies of history. This King, they tell us has less power than our President, interferes less in their political issues and governs less in their civil conduct. Yet under his sovereignty about one-fourth of the total population of the globe live and thrive in tolerable peace and contentment. The King of day never reposes from shining on his domains, stretching as they do "through all the circuit of the suns."

Think of it! With Great Britain and Ireland as a nucleus, the other

belongings, dependencies and territories, circulate, as it were, like lesser planets about a greater.

This United Kingdom measures only 121,000 square miles, but the Empire over which she rules measures 11,908,378 square miles—more than one-fifth of all the land on the globe and exceeding that of the great Russian Empire by over 2,000,000 square miles. The entire population of the British Empire and all her belongings is 400,000,000, about one-fourth of the entire population of the earth.

I remember running across the rather uncanny and revolting statement in some history years ago that if English subjects were to turn canibal and capture and cook their rulers in the British Isles into a none too rich soup, there would not be one table-spoon full of the gruel for the ruled, so few in comparison were the rulers. Indeed and in truth our English cousins across the sea show the most marvelous talent for governing men and developing nations ever witnessed on earth.

She Stoops to Conquer.

Catholics are jubilant over Princess Ena's renunciation of Protestantism and her embracing the Roman Catholic faith. Eva, properly Victoria Eugenie, is an English princess and as such belonged to the Church of England, but she is soon to wed King Alfonso of Spain, who is a Catholic. It chanced to be just now that Spain is as strongly Catholic as England is Protestant, there being a law in England, enacted in 1700 that no Catholic should ever again ascend the English throne. To rule in Spain you must be Catholic. So princess Eva flings away the remote possibility of ever ascending the English throne, either herself or her descendants, and embraces the opportunity of becoming immediately the Queen of Spain.

There is no account of any change of heart and spiritual condition. That does not seem to figure in the matter. To become a Spanish queen it was necessary to become a Roman Catholic, so there you are.

Although driven to this course for purpose of State and ambition, Catholics are jubilant and claim quite a victory over Protestantism. May the angels defend us!

And then to make the seeming the more realistic, when the princess was received into the Catholic Church the other day with great pomp, splendor and ceremony, she wrote the Pope: "At the moment of entering the Apostolic Roman Catholic Church I desire humbly to thank your holiness for all your faithful goodness to me. I also wish to offer myself with all my heart as your most devoted and loyal daughter. Asking again your prayers and apostolic blessing. Victoria Eugenie." One is left to wonder what the princess has done with her conscience in the meanwhile.

If thou tarry at home thou wilt meet but few changes.

More diligence at thy calling will avail thee much.

REV. JAMES O'KELLY.

A Sketch of His Life, With Some Facts Regarding the Early Christian Church, South.

(BY W. E. MCLENNY, A. B. SUFFOLK, VA.)

CHAPTER XII.

From the date of their organization at "Old Lebanon" in Surry County, Virginia the Christians met each year in a deliberative capacity, and at first these meetings were called "General Meetings", and later, "Union Meetings". It seems that the whole body of Christians South met in these meetings prior to the year 1810. This year there arose a controversy over baptism, some believing in sprinkling as the only mode and others in immersion. Finally they could not all agree and there was a split which led to the organization of the North Carolina and Virginia Conference. A majority of the members of this body seemed to favor sprinkling, and those in Eastern Virginia seemed to favor immersion. The first regular conference among them was held at Holy Neck, Nansemond County, Virginia on May 1818. The second meeting of the Virginia Conference was held at Cypress Chapel in the same county on the 25th, 26th and 27th of May 1819. Rev. Mills Barret was the presiding officer and Rev. Nelson Millar was the secretary. At this meeting it was decided that the body should be known in the future as the "Eastern Virginia Conference." We are not informed at this time as to whether or not the Rev. James O' Kelly was present at these meetings, but it is not impossible that he was, although he was very old.

In passing we will notice some of the people who composed this conference. Among the ministers we find Revs. Burwell Barret, Joshua Liversay, John Liversay, Mills Barret, James Warren, Francis Williamson, Nathaniel P. Tatem and Nelson Millar. Among the laymen we find Thomas Holloway, Steven Smith, Herod Butt, and John Copeland. We may naturally suppose that these were the representative members of the body at that time, and many of their descendants are prominent today in the Christian pulpit and pew.

We do not know whether Mr. O'Kelly proposed the United States Conference about the year 1820, in order that there might be more general cooperation of the different branches of the body. One or two of these meetings were held, but they were not generally attended and finally the efforts to perpetuate the meetings of this body failed.

As to the date of the organization of the Southern conferences and what part if any Mr. O'Kelly took in this we do not know. It is not likely that he was present at their organization.

A contemporary historian of the time has this to say in regard to the work of Mr. O'Kelly: "His whole life after the secession shows him

to be a man without a plan, a reformer without a fixed object or a definite plan". Perhaps this is putting it stronger than the facts in the case will warrant, yet there was a vein of truth in the statement. A later writer has said this: "For the first half century of the life of the Christian church there was lacking a leader of executive ability in her ranks. While Mr. O'Kelly and his associates were eloquent preachers, and godly men yet they needed men of great administrative ability, comprehensive view, and progressive spirits who could see at a glance the whole field of operation, all the denominational work and its needs, and then attract all to them by the magic of their personal magnetism and superior gifts. The early fathers needed more system, better organization, and more general cooperation a greater realization of their strength, and to know how to utilize all their powers for the success of the cause. James O'Kelly was a reformer, a great reformer, but he was a reformer after the Whitfield model. He had influence with the people which Mr. Asbury, his opponent, lacked, but he greatly lacked the administrative talent and business capacity of Bishop Asbury. Mr. O' Kelly was not a good organizer, even after he had made converts; he did not seem to have ability to organize them into churches. This Mr. Asbury always did, and both ways had their effects. One became a tower of strength the other remained weak". His extremely radical and liberal ideas, as is the case in every revolutionary movement, led him and his associates too far in their search for truth and liberty. In their earnestness for freedom from ecclesiastical power they seemed even to fear organized effort; and the result was a certain degree of looseness and seeming aimlessness characterized their efforts. They did not seem to realize that without organized effort no large body can ever hope for any marked degree of success.

Then, again, it seems that he and his associates were more intent on proclaiming the truths of the Bible which was their only creed than they were in organizing their converts into churches, and on this account many joined other denominations and were lost to the Christians. They had no peculiar doctrines of their own to advocate. They stood upon the evangelical platform laid in the formation of the Episcopal Church of England and the Methodist Episcopal Church from which organization they split. To controvert the opinions and doctrine of other denominations was not a part of their business. They strove to bring into cooperation the good of every sect and party, and to build up an organization which should embrace in its fold all who stood upon the common platform which was occupied by all evangelical denominations around them. Consequently their early labors were largely lost for the want of prudential regulations, for the want of system and order in their operations. As it were they follow-

ed the land and sowed the seed but others gathered the harvest. For a full half century did this scattering wasting process go on. True, their efforts were not without effect in bringing about a better religious condition, as many were carried to other fields, and we now see the unselfishness of their labors.

So bitter were they against a dictatorial government, and so much did they fear ecclesiastical tyranny, and so bent were they on the greatest possible liberty for the organization, and so complete did they regard their Creed the Bible that there was no effort made to reduce their principles to a written form until the year 1866. At this time the Rev. J. N. Manning saw that it was time for the world and the church both alike to have these, and so under his leadership this task was accomplished. Before this time the associates of Mr. O'Kelly had been grossly misrepresented by opponents, and sentiments and doctrines were charged upon them which they never held nor thought of teaching, and most of the time there was no efficient means of refuting the slander, consequently in almost every place designing persons either classed the Christians as Unitarians, Disciples, or Campbellites, when the truth was every where known among them that they never sympathized with nor held the views of either one or the other of these sects. In the Christian Church South the truth of the Divinity of Christ our Head has never been denied, or have they ever practised water baptism for the remission of sins. Yet these things were everywhere charged against the young church, it was so put down by the church historians of the time. Owing to these facts the young church did not have the sympathy for many years of the evangelical denominations whose orthodoxy had never been questioned. As they had no church organ the means of refuting these charges were poor and the unacquainted public was misled by the craftiness of some who perhaps had more prejudice in their hearts than the will of God's love.

The Southern Christian Convention adjourned to meet in its next session Tuesday before the first Sunday in May 1906 at such place as the Executive Committee may designate. The Committee has decided on Burlington, N. C., as will be observed from the official notice given elsewhere in this issue.

Discontent, sir, maketh the rich man poor.

Wouldst thou command others? Then first command thyself.

Thou wilt come to the cross-roads but keep straight on.

Live truly, and thy life shall be
A great and noble creed.

Modern History owes as much to our ancestors as we owe to our environments.

"Give to the world the best you have, and the best shall come back to you."