

FROM THE FIELD

VIRGININA.

This year I am serving the churches at Virgilina, Va., and Durham, N. C. Durham called me for my entire time; but kindly consented to allow me to be away one Sunday in each month. This Sunday the pulpit here is supplied by a visiting brother. Revs. E. M. Carter, J. S. Carden, J. U. Newman and W. C. Wicker have all preached here since conference. At Virgilina we have preaching the 1st and 3rd Sundays. Revs. T. W. Strowd and A. W. Audes have supplied there when pastor was away.

The work of completing the church building at Virgilina was delayed till spring. An order has been placed at the factory for about three hundred dollars worth of church furnishings. This with other improvements will make the church neat and comfortable. The church is making material progress and it is hoped that this is an evidence of spiritual growth. We are looking forward to a revival here this summer.

Nuggets from Bible Mines.

NUMBER VII.

"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.—Luke 10:19.

That verse has puzzled many a Christian. Even theologians have stood before it, burdened under a sense of the mystery of the language until fairly crying inwardly, what does it, what can it, mean?

Many have tried to explain it, only to mystify the thought. The difficulty arises largely through the misuse of a single word; in the English translation the word *power* occurs twice, while in the Greek it occurs only once. The word first translated power in the text (*exousia*) should be translated authority, and then the text would read:

"Behold, I give unto you authority to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you."

As sustaining the justice of this view of the facts, permit me to submit reasons for it. In the Greek, the second word translated power is not "exousia" as in the first, but "dynamis" from the root of the word dynamite, from which 'power' is derived, showing clearly that the inspired writer had a different thought in mind when he used the word "exousia" from what he did when he used the word "dynamis." It is true in a number of instances in the New Testament the word "exousia" is translated power but it signifies the power of authority, as in Titus 3:1, where we read: "Put them in mind to be subject to principalities and powers (exousias), but the reference is unquestionably to the power of authority, not to the power of force. A general throws his army against the enemy. He does that by authority. A cannon throws its ball against the enemy, but it does that by the power of force. The student of the Word will do well to keep this distinction in mind and seek, in interpreting a passage in which the word power occurs, to determine whether the power of authority, or the power of force,

is meant; for much depends on making this distinction correctly in getting at the true meaning of a passage, as in Luke 10:19. In many other passages in the New Testament this word "exousia" is translated authority. See Matt. 7:29; 8:9; 21:23; Mark 1:22; 11:28; 13:34; Luke 4:36; 9:1; 19:17; John 5:27; Acts 26:10,12; Rev. 13:2, and many others. Were it so translated in Luke 10:19, much of the difficulty which has so long puzzled English readers would at once disappear.

Then as a matter of fact, Jesus did not promise to give His disciples power in themselves to do these things, but he gave his disciples authority to claim, and by faith to use his power for their safety and protection in His service. He had already told them that all power had been given to Him of His Father, and in Luke 10:19, He simply gives them authority to use His power in their work by means of their faith in Him.

As an excellent commentary on this interpretation of this text, I need only quote the words of Jesus himself, when He said to His disciples: "All things are possible to him that believeth." Thus by faith He places all of His power at the command of His servants, when in need. The difficulty then is not one of power, but one of faith; for if the Lord's servants have the faith they can readily get the power and the wisdom and the skill to use it in extreme peril as indicated in the text. By faith they can command God's power. This promise was made good to Paul. See Acts 28:3-6. Many similar instances of the exemplification of this truth have been furnished, even in modern times, in the life and service of missionaries on the field. We have an account of a new convert in a heathen land being forced to drink a deadly poison by his enemies, but it hurt him not. There are also many other illustrations of the same truth, viz.: Authority to call on God for deliverance in a moment of great peril. See Life of Jno. G. Paton; James C. Chalmers, and many others.

Let me illustrate this principle. Mr. E. H. Conger represented the United States Government in China during the "Boxer" uprisings, a few years ago. At times he was in great peril, and bodily at their mercy, having in himself no means of resistance, and yet he was unharmed. The secret of his safety, on the human side, lay in the fact that he had authority from the President of the United States to call for the power of the whole country to support him in his perilous situation and Mr. Conger did it, and the murderous multitudes were held back, and Mr. Conger was safe. Now there are just two things about this protection. The President had given Mr. Conger authority to use the power of the home government, and Mr. Conger had faith in his country to use his authority, and he did it, and escaped unhurt. So the power of the United States stood as a mighty wall between its representative and the enemy—they dreaded the power, not the power that was in Mr. Conger, but the power he had authority to call to his aid. So it is with the servants of God. As Jesus sent his servants forth as sheep among wolves, he gave them authority to command His power whenever they should be in danger, and like Mr. Conger, if they have faith in this authority, have no cause to fear, for God's power stands between His servants and their enemies, a mighty wall of protection.

Knowing the authority his servants have to command His power, our spiritual enemies stand in fear, as the Chinese did. We have notable instances of this in the New Testament, where demons cried out in fear at the presence of Jesus, sometimes even begging Him not to touch them. Having faith to use this authority, we should fear no evil, for God is able to do all, and more than we can ask, or think, for us. All hinges, not on the power, but on the faith to exercise the authority we have in commanding the power. G. D.

[The title of these articles has been changed from "Digging Bible Gold" to "Nuggets from Bible Mines," as a matter of taste.]

Henderson.

BY REV. N. G. NEWMAN.

We have been much pleased from time to time in noting the development of the Eastern North Carolina Conference. Not long since a church was organized, built, and paid for, at Sanford, N. C. At the last conference attention was turned toward Henderson. Conference made an appropriation of \$100, and Rev. M. W. Butler was placed in charge of the work. A hall was rented and comfortably furnished, and on the 4th Sunday in November a church and Sunday school were organized, each with thirty-five members. Brother Butler reports the congregations and collections encouraging. They have services the 2nd, 4th and 5th Sundays at 11 a. m., and 7:30 p. m., and every Wednesday night. Money is being raised for the purchase of a lot, which has probably been decided on by this time.

THE PLACE.

We have little personal acquaintance with Henderson, but from what we can learn there is an opportunity. Henderson is located on the S. A. L. R'y. in Vance county and has a population of 8,000. It has a knitting mill, two large cotton factories, a buggy factory, carriage factory, and oil factory. It is also a large cotton, tobacco, and horse market. These conditions would indicate stability and growth as a city. Not far away are several Christian churches from which there will be a constant exodus to town.

THE MAN.

Brother Butler has had about 25 years experience in the ministry and is one of the loyal and faithful adherents to the cause of the Christians. Organizing and building churches is not new to him. In our first pastorate fourteen years ago were two churches organized by Brother Butler, one of which was built and paid for under his ministry. We shall expect good results from his earnest and faithful labors at Henderson.

THE SUPPORTERS.

Earnest and faithful effort on the part of pastor does not always guarantee success. Other conditions are essential. His hands must be held up. Few things are more discouraging to a pastor than indifference from his own people. I mean those of his own denomination. In many places while the pastor is laboring to establish a new work, numbers of his own denomination stand off and neither join his church nor give it their sympathy and help. We trust that the Henderson church may prove a faithful band, that the members of the Christian church

moving in will cast in their lot with them, heart and hand, and that the Eastern North Carolina Conference will stand behind the enterprise until we have in Henderson a neat and attractive church paid for and a pastor for all his time.

Southern Christian Convention.

The Southern Christian Convention will meet in Burlington Church, Burlington, N. C., Tuesday evening 8:00 o'clock, May 1, 1906.

The program will provide for the completion of the business on Friday night, May 4, 1906.

We hope that all delegates elect will either attend or arrange in time for an alternate to be in their place.

The Committee will enter at once upon the preparation of a programme and we will be glad to receive suggestions from any who will be kind enough to send them to W. W. Staley, Suffolk, Va.

We hereby request all chairmen of committees and heads of departments to prepare their reports and to have all matters in shape for a successful and pleasant convention.

W. W. STALEY,
P. J. KERNODLE,
J. W. WELLONS.

Needs and Opportunities, 1906.

BY REV. J. W. HARRELL.

N. C. & VA. CONFERENCE.

Previously Reported,	\$81.12;
Pleasant Grove,	6.31;
Hanks Chapel,	3.36;
Centre Grove,	2.65;
Bethel,	2.55;
Rev. T. W. Strowd,	1.44;

EASTERN VIRGINIA CONFERENCE.

Previously Reported,	\$229.99;
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EASTERN N. C. CONFERENCE.

Previously Reported,	\$2.00;
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Grand Total, \$329.42.

We give below another tract by our Mission Secretary Rev. J. G. Bishop, D. D., which should interest every member of the Christian Church.

"In a general way Japan needs the gospel, needs to be evangelized, needs it badly, needs it now. Not only for her own sake, but for the sake of the Orient. If Christianized, her growing influence in Eastern Asia will make for righteousness, otherwise it may not. Then for her own sake she needs the gospel. She now has it, in some parts, but not enough of it. As Tokyo is the headquarters of several mission boards, it is, perhaps, the best supplied with the gospel of any other part of the Empire; and yet if a stranger in the country were to spend his first few days visiting the various heathen temples in this capital city, seeing the tens of thousands daily worshipping idols, as we have seen them, and while on his rounds moving among the teeming masses he had scarcely seen a building that would suggest an idea of a Christian church, he would wonder if there were any Christians at all in the city. There is to-day about one Christian to every one thousand persons in Japan! NEEDS? Yes, and God will hold the Christians responsible for doing their part in supplying these needs.

For our own work more missionaries are needed. Think of it: in the Tokyo field only two missionaries, Prof. Woodworth and Miss Petrod; and they confined, must be confin-

ed, so closely to the educational work. This school is very essential. Native workers must be trained, but this should be supplemented with much evangelistic work, more than they have time or strength to do. Not only in the city and its suburbs, but out, out,—why, it is seventy-five miles before we reach another of our churches, the intervening and surrounding space filled in with cities and villages and millions of people, the most of whom are worshipping idols and have not yet learned of Christ and the way of salvation, and among whom the Christians have not a single worker. Our two missionaries in Tokyo simply cannot reach them. Must these people, our brothers and sisters, perish for lack of the gospel unless other denominations give it to them? It would seem that every reader of these lines who has had a vision of Jesus Christ, and whose heart beats in sympathy with His heart as it yearns over those for whom He died, would cry out, "Lord, what wilt thou have me to do" to send reinforcements to this field?

The possibilities of the Utsunomiya or middle field are hardly touched as yet. In the whole space of 216 miles between Tokyo and Sendai we have just two missionaries, Brother and Sister Fry, one native preacher and one Bible woman. Of the next province north of Utsunomiya Bro. Fry writes: "It is almost as needy as this. A station at Tukushima, its capital, would connect the different parts of our work, and the missionaries would be fairly swamped with tremendous opportunities." The Christians ought to have a missionary in that capital city soon. What an opportunity for some brother or sister of means to say to the Board: "I will take that city for Christ, You find the missionary and I will furnish the means." It would then soon be done.

The Northern Field, if possible, is the most needy of all for reinforcements. Miss True has already remained two years beyond her term. Her health demands that she take her furlough for rest. This leaves as missionary only Brother McCord for this whole field from Sendai, with a population of near 100,000, to Ichinoseki, sixty miles north, with many villages ranging in population from 500 to 20,000, in which territory we now have 24 churches and outstations, and 13 Sunday schools,—all to superintend and look after. One man for all this!

New recruits for this field? Any one with any knowledge at all of missionary work in non-Christian lands can see that they are needed; and the Christian churches in the United States and Canada will be recreant to their God-given trust if they do not provide for their sending.

Sendai is the missionary headquarters for all of northern Japan, as Tokyo is for central Japan. Ours is the only denomination in the city that has not already provided a church building. Mr. Kitano, our native pastor here, is one of the ablest and leading native pastors in the city. But if we are to maintain our prestige and influence with the natives themselves, our church must in the near future be provided with a church building. The pastor and church are doing what they can in gathering funds for this purpose, but for this task they are unable of themselves, they must