

Querist's Column.

All matter intended for this column should be addressed to E. C. Fogal, Fort Wainams, Kings County, N. S. Questions touching the meaning of scriptures will be gladly received.

1. In Genesis ii. 17 did God mean a physical death, or a spiritual separation from Himself?

2. If Jesus Christ abolished death and brought life and immortality to light through the Gospel, how can those who never heard of Christ or His Gospel have life (eternal) and immortality?

3. Please explain Malachi iv. 1.

E. CRAWFORD.

Tyron, P. E. I.

1. — President Milligant, in his Scheme of Redemption, page 53, says: "To give life to any substance it must be properly united to some living and life-imparting agent. And to work death in any substance it must be separated from said agent by the destruction of its organization or otherwise."

This is so fully in harmony with the teaching of the word of God on the subject of life and death that we easily reach the conclusion that spiritual life is the union of the soul with God, the fountain of all life; and that physical, or animal life, is the union of the soul with the body. Hence, a spiritual death would be the separation of the soul from God. You that were sometime alienated—separated—and enemies in your mind—soul—by wicked works. Col. i. 21. And physical, or animal death, is the separation of the soul from the body. "This night thy soul shall be required of thee," Luke xii. 20, is equivalent to saying, "To-night thou shalt die."

To which of those deaths did God refer when He said to Adam, "For in the day that thou eatest thereof thou shalt surely die?" It could not have been a physical death He meant, for Adam did not die such a death in that day he ate of the forbidden fruit, but lived for nine hundred years after this.

As alienation, or separation from God, brought about by "wicked works," is spiritual death, for such are spoken of as being "dead in trespasses and sins," Eph. ii. 1; and as in no other sense did Adam and Eve die on the same day that they sinned, we conclude that the death involved in the threatened penalty was a spiritual death, or separation of the soul from God. In this sense Adam and Eve certainly did die the same day they violated the positive command of God. Gen. iii. 8.

2 — In Rom. x. 13 we read: "Whosoever shall call upon the name of the Lord shall be saved." But in the very next verse the Apostle goes on to say: "How, then, shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?" From this scripture it is evident that the sinner must hear the Gospel in order to believe it, and he must believe it in order to "call on the name of the Lord," and he must call on the Lord in order to be saved. Again Paul says, I. Cor. i. 21: "It pleased God by the foolishness of preaching to save them that believe." And the Great Commission says: "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved." Eternal life is only promised "to them who, by patient continuance in well doing, seek for glory and honor and immortality." Rom. ii. 7. This seeking can only be done by the light of the Gospel of the Son of God, "who only hath immortality." How important, then, that the Gospel should be preached to those who know it not, that they may be led from darkness to light and from the power of Satan into God.

3.—By turning to the first verse of this book of Malachi it will be seen that the words of this prophecy are addressed to Israel; hence, the promised blessings and threatened judgments must be

understood to have their fulfilment in this people. And not only is the book thus addressed in the beginning, but nearly the closing words are an exhortation to this same people to "remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel." Again, "before the coming of the great and dreadful day of the Lord," which "should burn as an oven," when all the proud and they that do wickedly "shall be burned up," so "that it shall leave them neither root nor branch," Elijah the prophet was to be sent to Israel, Chap. iv. 5-6, who should "turn the heart of the fathers to the children, and the heart of the children to the fathers." This prophecy was fulfilled in the coming of John the Baptist, who came in the spirit and power of Elijah. Luke i. 16-17.

Since then this prophecy of Malachi was spoken particularly to the children of Israel; it would be a strain on the laws of Biblical interpretation to take this verse under consideration, Chap. iv. 1, and place it fulfillment among any other people than the children of Israel, and at any other age than that to which particular reference is made in the prophecy.

Nor are we to take the words "burn," "stubble," "root and branch," literally, but rather as symbols of the great judgments that were to come on Israel for their wickedness. We have in the second verse of this chapter the Son of God symbolized by the "sun of righteousness," "with healing in His wings," and those that fear His name as "calves of the stall" that grow up. Fire, in the language of the scripture, signifies fierce destruction. "For behold the Lord will come with fire"—"to render His anger with fury and His rebuke with flames of fire." Isa. lxvi. 15. From all of this it is very evident that whatever lessons of warning and comfort we may get out of this scripture, by way of illustration, primarily it meant the judgment coming on Jerusalem. The destruction of this city and the scattering of the children of Israel thereby was the fulfilment of this prophecy of Malachi iv. 1. This is so fully in harmony with the facts in the case and with the further teachings of Jesus on the subject that we see no room to doubt that this is the correct interpretation of this prophecy.

HOME MISSION NOTES.

As directed by the Annual Meeting, the Home Mission Board made an appeal to the General Christian Missionary Board of the United States. The Secretary, R. Moffett, acknowledges the receipt of the appeal and says: "The Board is willing to do for the provinces quite as much as it is for the States or Territories. It is not a question of willingness so much as a question of ability. After the general convention we will give the appeal consideration."

We are glad to see the General Board reports that among those who have made urgent appeals, and where they should send men and means this year, is Nova Scotia. Of course New Brunswick is included as it was a joint appeal. We hope they will have the ability to help us in our efforts to build up the churches in these parts.

We feel sure this field will yield a great harvest if some of those wonderfully gifted evangelists are sent here.

Udpike's meeting at San Jose, Cal., resulted in 143 additions.

There are 120,000 Disciples in Missouri; 1,230 churches; 895 Sunday-schools, and 635 preachers. The State Mission Board collected during the year \$8,719.00; had 3,390 sermons preached; visited 239 places; organized 11 churches, and there was 2,246 additions. J. S. Clement's meeting at Bell Flower, Ill., resulted in 156 additions. There was

69 additions at Slater, Mo. H. A. Northcutt did the preaching. During B. C. Black's stay, of less than two years, at East Liverpool, O., there was 383 added to the church. When J. H. O. Smith went to Valparaiso, Ind., there was 80 members, now there are 1,000; there are 600 members in the Sunday-school, including three adult classes of from 50 to 200 each.

The Kansas State Mission Board is only one year old and its first report is a good one: workers engaged, 36; meetings held, 51; churches organized, 8; pastors located, 15; added to the churches, 1,830; collected, \$4,730.00. J. A. L. Romig had 197 of the additions at his meetings.

We look for good results from Bro. Murray's meeting at Sh. Field's Mills.

E. o. Gardinier is doing well at Lotote and Back Bay.

Sister Sadie Porter is collecting in Westport for the fund. We know the church there will encourage her in the good work.

Although in the United States, Bro. and Sister Etherington and Bro. Archibald show their great interest in our mission work. They are giving as they pray, "that the truth may spread; make sinners free and dispel all the traditions of men." Bro. Wallace, in his sermon at the annual, said: "The church should and did circulate the truth." He did not mean the church in Westport should circulate the truth into all the world. He meant that all Christians (for they are the church) should do this work. No church in Nova Scotia or New Brunswick is able to send out an evangelist; but if all would unite more than one would be sent out. The brethren who are anxious and are trying to send out a preacher have selected three of their number to look after this mission work so that the church in Nova Scotia and New Brunswick can unite in their efforts to spread the truth. These brethren humbly, prayerfully and urgently requests every Christian who reads this to send of their means to this fund as the Lord has prospered them. Let each one ask, "Am I doing all I can to spread the truth?" If not, why not? It gives you joy and peace; then why not do all you can to send it to others? Don't have a cheap religion, one that will not stand self-denial, one that talks about "soundness," but buttons up its purse when a contribution box comes in sight; one like the man who boasted, "my religion only costs me twenty-five cents a year." This cheap religion is giving small salaries to hard working preachers, is doing little for missions, and less for the poor and needy. It kills the fatted calf for its own table and gives the Lord's cause the crumbs. Brethren, do not treat the munificent Saviour in this way. Let your Christianity take all the selfishness out of you. The most precious things cost the most. He is the rich, happy and useful Christian who does all he can in every way for Christ and His cause.

RECEIPTS.

Previously acknowledged,	\$42 60
Woonsocket, R. I.—	
G. W. Archibald,	9 50
St. John—	
Young Peoples' M. B.,	3 10
New Albany, N. S.—	
H. Merry,	50
Southville—	
Per H. A. Devos,	2 15
Westport—	
Per Miss S. Porter,	2 00
Milton—	
Per Miss A. Collie,	3 55
Total,	\$63 40

J. S. FLEAGLE,
Post Office, St. John.