

8) ix 10 xix 11, 16, 3 Chron  
ix 21, 25 Lev xxi, 11, Ps lxxix  
1, ex, 6 Hag. ii. 13) to be a dead  
soul (*Heb. meth nephesh*), and since  
Paul (1-Cor. xv 41, 45), defines  
a living soul to be a "natural body,"  
by what authority do the clergy  
teach that the soul is immortal and  
immaterial?

*Ans.* Since Jesus declares that  
men can kill the body but "are un-  
able to kill the soul" (Matt. x 28),  
is it not evident that the querist is  
sadly mixed, not only in making the  
natural body, and the soul one and  
the same thing, but also in refusing  
to see that the soul is *not* mortal,  
as it can not be killed by men?

6. In view of the fact that the  
words "living soul" occur thirteen  
times in the original text of  
the Bible, and are therein once applied  
to man (Gen. i 20, 21, 21, 30; ii.  
19; ix 10, 12, 15, 26; Lev. xi. 10,  
46), what becomes of the much-  
boasted immortality of the soul?

*Ans.* In view of the fact that the  
word *soul* is applied several times in  
the Bible to God himself (Isa. i 11;  
xlii, 1, Matt. xii, 18), what becomes  
of the much-boasted mortality of the  
soul? Is man's soul more nearly like  
that of the beast than like the soul  
of the Father of spirits? The querist  
should go slow along here.

7. If the soul is immortal, is it  
not passing strange that Moses, the  
prophets, Jesus and the apostles,  
should use this word in the language  
in which they spoke, nearly one  
thousand times by itself, but never  
once with the prefix—immortal?

*Ans.* If the soul is mortal is it not  
passing strange that Moses, the pro-  
phets, Jesus and the apostles, should  
use this word nearly one thousand  
times by itself, but never once with  
the prefix—mortal?

8. If the word soul signifies im-  
mortality (which it does not), is not  
the prefix, immortal, an absurd su-  
perfluity of language? Just think  
of an immortal immortality.

*Ans.* If the word soul signifies  
mortality (which it does not), is not  
the prefix, mortal, an absurd super-  
fluity of language? Just think of a  
mortal mortality.

9. How can a man believe in the  
immortality of the soul without  
identifying himself with one of the  
cardinal doctrines of both Romanism  
and Paganism; and without also ut-  
terly nullifying the scriptural doc-  
trine of life by a resurrection from  
the dead? (John v. 29.)

*Ans.* How can a man believe in  
the mortality of the soul without  
identifying himself with the cardinal  
doctrines of the Epicureans and the  
Atheists, and without utterly deny-  
ing the Scriptural doctrine of Him  
who is the resurrection; man is  
"not able to kill the soul?"

10. If to possess a soul is to have  
immortality, who then can deny im-  
mortality to the beasts, seeing that  
in the Bible they also are said to  
have souls?—(Num. xxxi. 28; Job  
xii. 10; Prov. xii. 10; Heb. nep-  
hesh—soul.)

*Ans.* If to have a soul is to possess  
mortality who can deny mortality to  
God, seeing that in the Bible He is  
said to have a soul? Grant that the  
soul of the beast is mortal and that  
the soul of the Almighty is immortal,  
as we must, then our inferences as to  
the mortality or immortality of the  
human soul will be governed by our  
theory of its origin and relationship.  
If our souls come to us through an  
infinite series of ancestors descending  
backwards into the lowest forms of  
wiggling life, and from this back into  
utter lifeless forms, then we might  
conclude, with a closed Bible, that  
man, has no pre-eminence above a  
beast, and that in death his soul or  
spirit is thought it had never been;  
and that he goes whence he shall not  
return.

But if we open our Bible, and  
learn that "we are the off-spring of  
God," and that He is the Father of  
spirits, we may conclude, and will if  
we are wise, that being thus related  
to Him as our Father, the nature of  
our souls or spirits is not to be in-  
ferred from the fate of animal souls.  
These remarks and answers are only  
intended to be suggestive as showing  
the utter folly of the questions of  
the querist. Such questions how-

ever, are well calculated to deceive  
the unsuspecting.

#### DEATH OF A PURGESS

The *Christian Standard* chronicles  
the death of Bro. O. A. Burgess, on  
Tuesday, March 14th. In the death  
of Bro. Burgess the Church of  
Christ has suffered a heavy loss. If  
any preacher amongst us should be  
called a "Stalwart," O. A. Burgess  
was pre-eminently that man. We  
always felt perfectly safe when in-  
cluded, attacked, as if Burgess "took up  
the gauntlet." He was a mighty man  
of whom we were proud. While he  
was as burning as caustic in his logic  
against the wrong, he was as tender  
hearted as a woman with all true  
Disciples. As a speaker he had few  
equals, and when he was fully aroused  
on great occasions his eloquence  
was matchless, swaying his audience  
like a gale would move the sea. He  
was a scholar of eminence, having  
occupied the position of President of  
Butler University for many years.  
He resigned the position in the  
University about a year ago and took  
the pastoral position in the first Church  
in Chicago, Ill. Health soon failed,  
and he went down very fast. Now  
he has gone up to be with Christ,  
whose cause he has so nobly defend-  
ed in life. We were personally ac-  
quainted with this great and good  
man, and knowing his worth so well,  
our heart aches as we pen these lines.  
A century does not produce more  
than one Burgess.

#### NOTES BY THE WAY.

I left home on Monday, March  
27th, at 6:30 a.m., arrived at Colling-  
wood at 8, had a cheerful talk with  
Mr. Cline about our new meeting  
house. He is very hopeful and  
thinks the outlook is very bright.  
I dined at noon with Sister Frame.  
I left Collingwood at 3 p.m. on the  
N. W. R. R., for Georgetown. The  
road runs through a poor country.  
I arrived at Georgetown at 7, was  
met by Sister Hill, who piloted me  
to lodgings in the hospitable home of  
Bro. Toast in Glenwilliams. I en-  
joyed the visit with these good peo-  
ple very much, and will ever remem-  
ber them in kindness. Glenwilliams  
is a romantic place, being surround-  
ed by a beautiful range of hills  
which affords a feast to one's vision.  
The water power is simply immense.  
On Tuesday I visited the cloud fac-  
tory which is a marvel to one who  
has not seen the works. This fac-  
tory employs something over a hun-  
dred operatives, mostly girls. I  
visited the Shoddy Mill, where old  
clothes are ground up and made into  
new ones. There is nothing at-  
tractive about the Shoddy works,  
but one here catches the first glimpse  
of hypocrisy, which ends in the cus-  
tomers buying "Shoddy" goods over  
the Merchants counter for "first-  
class imported," from the *Shoddy  
Mill*. I visited the Glove factory  
which is quite a novel industry that  
seldom attracts the attention of  
sightseers. Here we learned about  
how our "Kid Gloves" are made  
from a young sheep-skin, I suppose  
it makes very little difference whether  
it is the kid of sheep or goat,  
while we are ignorant about it. I  
next visited the paper mill, it is a  
huge affair. We were first introduc-  
ed to a cord of Basswood, (we  
Yankees call it Linn), and a pile of  
old rags. We followed these  
through the cutting, grinding, boil-  
ing, buring, bleaching, mixing until  
we saw it run out like sloop on a per-  
forated apron, and start on its jour-  
ney through about fifty rollers, some  
of which were hot, which dried the  
paper as it passed through its rolling  
and turning process, at the further  
end of the rollers the nicest kind  
of "Took paper" was rolling off at  
a tremendous rate, in the place of  
the cord-wood and rags we saw in  
the beginning. The proprietors and  
workmen are very courteous, and  
showed us through, describing every  
process minutely. I then went up  
into Georgetown and called on Bro.  
Dan McKenzie, who is now living in  
Georgetown. Taking the 5 p.m.  
train, I was at Riverdale at 6, thence  
by Credit Valley R. R. to the Junction,  
then changed again, arriving  
at Hillsburg at 7 p.m., where I was

met by Bro. Leonard and H. Mc-  
millan, who is one of the "Elders"  
of Israel in the Erin Centre Church.  
I was soon snugly domiciled in the  
preachers house, as brother McMil-  
lan's house is called. Our first meet-  
ing was small, the audience con-  
tinued to increase until Lords day,  
when we had a large audience.  
Erin Centre gave very liberally to  
the Collingwood work, and will do  
more. I formed many very pleasant  
acquaintances which made me feel  
that my stay was much too short.  
On Sunday night I addressed a full  
house at Erin village, and spoke  
again on Monday night. My stay  
at the village was so short that I  
hardly become acquainted with any  
one. They made me so welcome  
during my short stay that I want to  
go back. The brethren at the vil-  
lage expressed their good will to the  
amount of twelve dollars and a half.  
After spending the night at the  
home of Bro. Charles McMillan, who  
by the way is quite feeble, I come  
over to Everton. "Rocks and hills  
and brooks and vales" describes this  
place perhaps as well as it can be  
done, yet it is surrounded by fine  
farming lands. One of the features  
of my visit at Everton that was es-  
pecially enjoyable, was the visit with  
old Father James Black. He is a  
remarkably well preserved old man.  
He was out two nights at the meet-  
ings, notwithstanding he is 85 years  
old and lives a mile and a half from  
the place of meeting. He is one of  
the few that has grown old without  
growing sour. Grand old man, he  
is the father of the cause in his  
region and over much of Canada. His  
mind is still clear—remarkably so.  
It is a source of much strength to  
the young Christians to hear him  
say "I have a comfortable hope, and  
I will wait my time." I also met  
Sister Scott, formerly of Toronto,  
whose heart is in the work of the  
Lord. She is now making an effort  
to send another Missionary to Mani-  
toba; to be sustained by the Sisters.  
Read her article in the Index and  
Sentinel. I will have something  
to say in another place on this work.  
I was called suddenly home by tele-  
gram that my baby, (Garfield), was  
sick. I found him improving and  
is now well again.

LONG BAY, Manitoulin,  
Feb. 22nd, 1882.

DEAR BRO. SHERMAN.—I have  
been holding meetings for three  
weeks at this place—one of my  
preaching stations—and have met  
with much opposition from Sectar-  
ians, Ministers, and people, and from  
the local papers; so that between  
answering articles in the paper, re-  
viewing sermons on infant baptism,  
sprinkling &c., and preaching the  
gospel as well as visiting old and  
new hearers, my time has been fully  
occupied and I trust profitably so.  
On account of a cold and hoarseness  
and other engagements, I dropped  
the meeting for a time just when  
I had most reason to look for suc-  
cess—was sorry to do so, but shall  
make another effort soon. Much  
light has been introduced and we  
trust will have its effects on the  
minds of the people.  
Yours &c.  
Wm. CROWSON.

Editor *Christian Worker*.

DEAR SIR,—We have had lively  
times at Long Bay, for we have had  
Mr. Crowson preaching here and sev-  
eral lectures for and against Infant  
Baptism, by Rev. Messrs. Took and  
Ross, reviewed by Mr. Crowson, and  
from all appearance the latter gentle-  
man has carried the minds and  
hearts of nearly the whole neigh-  
borhood with him. He has also as-  
sisted very much in establishing a  
Methodist one we had before. The  
Union School has about forty schol-  
lars, with Mr. Lewis, a very good  
man for Superintendent, while the  
other one has only four or five schol-  
lars, kept up for opposition sake.  
Mr. C. is leaving for a while but we  
hope he will soon return.  
Yours &c.  
HOPKINS.

#### THE CHILDREN OF LIGHT

I know that it is not at all pleas-  
ant to be told of our faults, but I  
think this is never done, when will we  
correct them? and how will it be  
with us in that great day? We have  
only to open our eyes and look  
around us to see the truth of the  
Saviour's statement, that "the chil-  
dren of this world are wiser than  
the children of light." In liberality  
I fear we are not as wise as "the  
children of this world," unless we de-  
cide that it is wisdom to hoard up  
our money, and only give a pittance  
for the Lord's work. When we look  
at the amount of money that is spent  
in Canada for the spread of the Gos-  
pel by the people who claim a superi-  
or knowledge of God's word, and  
compare it with the amounts spent  
by others of equal wealth, the balance  
is sadly against us. This is clear  
from the number of preachers em-  
ployed in sounding out the word, and  
the character of our places of worship.  
Brethren, I want you to think about  
this. How much interest is taken in  
the Sunday School work? As far  
as our information reaches, this part  
of our work is in many places entire-  
ly neglected; in other places poorly  
looked after. Yet we stand up  
and proclaim with vehemence that  
we have the truth. This is true, we  
have the truth, but my dear brother  
do you not know that this fact only  
increases our responsibility? "By  
their fruits ye shall know them."—  
Jesus.

How many have responded to our  
appeal for help to build a meeting  
house in Collingwood? Brethren  
your interest in the cause is being  
measured by your liberality. If the  
brethren should refuse to respond  
to this, I would be almost ready to  
give up work in Canada as a hope-  
less task. But I am certain you  
will respond. Come men of God—  
help!

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