

without hope of any subsequent re- he glean his scriptural reademption.

them the following:

Saturday,

nity."

rvi, 26. "Whatsoever thou shalt bind on earth shall be bound in helven; and whatsoever thou shalt loose on certa shall be loosed in heaven. Matth. zvi, 18. "It is appointed unto men once to die, but after this judgment." Hebrews 12, 28.

"Ye shall die in your sins. Whither I go ye cannot come. Te are from beneath, I am from above. I Baid, therefore, unto you that ye shall die in your sins; for if ye believe not that I am He, ye shall die in your sins." John vill, 21-84.

It is to be observed that the quotation from 2 Peter, is given as in the revised version, others from the standard version, Mr. Cook using either, as it may suit his purpose. The generally accepted version

"The Lord knowsth how to deliver the god-ly out of templation, and to reserve the un-just unto the day of judgment to be pun-

This shows quite a difference by comparison, one making the punishment occur before the judgment, and the other afterward.

Examination of all these texts with others which the lecturer quotes, will show that they do not in any way conflict with the doctrine of preaching in the spirit world, or of possible redemption after death. The normal condition of the two states described in the parable of Lasarus and Dives, is no doubt one of entire separation. The "great gulf fixed" is ordinarily impassable. But though "with men things are impossible with God all things are possible." Jesus passed over it, according to the Apostle

"He that believeth on me, the works that I gospel to the spirits in prison and were recovered. Nothing can be that all mankind will hear it, in the seen of the wreck but the top of the that all mankind will hear it, in the cylinder at low water. Seven mean



600. A GOOD SPECULATION. TWO N.B. -- PURCHASERS WILL SAVE MONEY BY

CALLING ON US.