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E. WOODWORTH, Manager.

purest, on the face of the whole earth. But we are told "he rebuked the harmless at-tempt to worship." In proof we are not cited to the multitudes who spread their garments in the way and cut down branches from the palm trees and cried "Hosauna," and when asked by the Pharisees to rebuke them Jesus said "I tell you if these held their peace the stones would immediately cry out," but we are cited to a young Jew and a lawyer by the way, who as a Jew de-nied the divinity of Jesus and yet showed his inconsistency by calling him good. (Sad to find me just so inconsistent still.) Christ showed the absurdity of his position and in effect said to him "You say there is none good but God; You deny that I am God; and yet call me good." And it was a con-tradiction. Good when he said he was the Son of God and was not? one with God and was not? I speak it with reverence, for I adore him as my God and Saviour, but if he was not I speak it with reverence, for the Barnabas, for they rent their clothes when the people took them for gods and began to worship. But Christ received the homage

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to be inferior to the Father. Appointment to office does not prove the appointee is infer-ior in nature to the power that appoints. E.g. the Prest. of Mt. Allison has been appointed to the office by his brethern, but in that he only received authority to do what before the appointment he was fully able to do. And suppose John 6:69 should read the holy one of God" instead "Son of the living God," is not not the fact that he was the Son of God taught elsewhere? Did not Christ affirm it of himself? see John 10:36.

Stress is laid on John 14:28 "The Father s greater than I." That statement was in-ended to comfort the disciples in view of is demetting for

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Impure Blood

CHIGNECTO POST.

 E. WOODWORTH, Manger.

 Description of the second s thus, who denied it. Now let us ask the later open, so that all may have a view pired write "Why did you write it?" Hear open, so that all may have a view his answer, John 20:31: "These are writ-ten that ye may believe that Jesus is the class is the later open and the wild, Christ, the Son of God, and that believing roaring cataract above. On either the believing roaring cataract above.

ye may have life in his name." In the light of that statement, now read the first chap ter, yea, the whole Epistle. (2) If Jesus was God and "counted it no side its steep banks are thickly cov-ered with trees that east tremplous shadows upon the turbulent waters as prize to be on an equality with God, but mptied himself, taking the form of a ser-Nothing can exceed the

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