

**BIBLE CRITICS IN PROTESTANT RANKS.**

True Witness.

**THE HISTORIC CHRIST.**—The modern Bible critics are gradually discarding the old Protestant principle that the Bible is the last court of appeal in all matters of faith. In fact, Protestantism, or rather what is left of it, has been, of late, drifting away from that Biblical anchorage. We find the great mass of the Protestant thinkers declaring against the infallibility of the Scriptures. But the modern Biblical critics while stepping from under the guardianship of the Scriptures and on to the ground of the "Historic Christ" as the foundation of all faith, are positively divesting Christianity of its fundamental principles. The denial of Christ's divinity could not be expressed more exactly. Take this passage, and ponder over it:—

"Jesus is aroused from an everyday existence by John the Baptist. In being baptized in the Jordan, he experiences a new creative act of God which arouses in him a new and elevated self-consciousness; the temptation which was involved in this new consciousness he escapes by remaining completely silent in reference to his Messiah consciousness. Even his miracles are not wrought in the interests of his Messianic mission, but they are merely acts of mercy. In this way he aims to work his way into the hearts of the people; and, in order to enlarge his activity, he sends out his disciples with their message. The great prayer of thanksgiving which he speaks when at the height of his activity furnishes evidence of the fact that he was then tempted to put forth his claims. Life did not offer to him what he expected. But ever against this an inner greatness makes itself felt; he experiences in reality the will of God, in reference to which he is now to reach a clear understanding. In the possession of a blessed and already present certainty and in confidence that his life was being led by God, his actions and words breathe childlike courage and quiet firmness. He flees, but not without a new mission; he takes a small congregation with him, whom he purposes to initiate more deeply into the mysteries of the Gospel. As soon as he feels that this education has been completed, he again appears on Jewish soil, in order to try again and again to win the hearts of his people. Each and every time he finds himself disappointed. In view of this fact, there was danger that he himself might lose his confidence in himself as the Messiah and reach the conclusion that it was self-deception. He tries to find in the faith of his disciples a strengthening of his own faith, as is evidenced by the scene and confession of Peter in Caesarea Philippi. Really strengthened by this trial, he thereupon undertakes his last work, namely, his journeying to Jerusalem, in order to die there, for a death in Galilee would be fatal to his mission. To the last he is filled with the desire to accomplish a great purpose. In his last days, he experiences as never before the importance of his own person. With a clear eye he enters upon death; he has concentrated his thoughts more and more upon his death, and accordingly has assigned a deeper and deeper significance to this death. In his last struggle he with joy and strength submits to the will of God.

"In this way there is found in the historic Christ a man with a superhuman consciousness, who nevertheless retains a wonderful simplicity and clearness of judgment. He was a man who went an altogether different way from that which he had originally purposed, and a man who in implicit confidence in God goes his way quietly and fulfils his mission in the way that he had been directed. He is a man who had before him the most blessed and glorious eternity, and who nevertheless finds his peace and joy in the present possession of his God."

Here we have a number of eminent scholars, all claiming to be Christians, and all positively considering Our Lord as man, and only man. Weiss, Holtzman, Wendt, Schweitzer, Schmiedel, Otto, and others allow themselves to speak of the Second Person of the Blessed

Trinity as a man, with a mighty scheme, which he did not quite understand, himself, until he reached a certain age, and found himself in certain surroundings. And yet these men are Christians and Protestant Christians. Schmiedel is of opinion that "Christ did not enter upon His work with a consciousness and a conviction that He was the Messiah, but that He went to Galilee, merely to continue the work of John the Baptist there. But later, when He saw the phenomenal success of His work, and especially when He saw how God performed miracles through Him, did he gradually reach the conclusion that He was the Messiah of the Lord." Add to this the following: "Later on, two new thoughts were born in the mind of Jesus, namely, that the Gospel was intended for the heathen also, and, secondly, that the way to glory for Him lay through death. In this way death became an integral part of His mission."

We have quoted these lengthy passages merely to show that nothing could be more antagonistic to the idea of Christ's Divinity than the expressions of these Biblical critics, these children of the Protestant Reformation, these so-called believers in Christ.

Let the Catholic attempt to figure to himself a Saviour who on entering upon His mission did not feel that He was the Messiah; or a Divine Redeemer who was merely a continuer of the work done by St. John the Baptist; or a Son of God, who only thought of being a Messiah when He perceived the success of His work; or a Christ who finally came to the conclusion that He would be (or would pass Himself off as) "the Messiah of the Lord." Of what Lord? God the Father? Or God the Son, whom Christians call the Lord? Conceive if you can a God made man, so godlike and so purely human, that it was only after he had experimented in preaching that a couple of new ideas came to Him—and that He found out the advisability of making His death play a leading part in all His great scheme.

It requires but slight argument to show clearly that this is simply anti-Christian doctrine—the denial of Christ's Divinity, and the attributing to Him merely the gifts of a very clever man. And yet, these are the advanced Christians, the improving Protestants, the great Biblical critics, the men who claim that they have a mission to propagate the Faith of Christ. It is only now that the world is beginning to realize what a stupendous revolution against Christ and Christianity the Protestant reformation really was. Where would be Christianity were it not for the Catholic Church?

**THE OLD COFFEE POT.**

I want to hear the simmer  
Of the old coffee pot;  
I want to hear it hummin'  
When it's gettin' good and hot;  
I want to see the vapor rise,  
Like incense in the room,  
And float about a-fillin'  
Every corner with perfume.

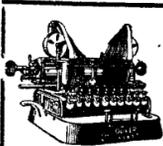
Oh, it isn't very often  
That a feller gets the best,  
But when he does it's like a whiff  
A-comin' from the West;  
It's like a rush of springtime  
Across a growin' field,  
A-fillin' you with dreams of what  
The harvest time'll yield.

I love the smell of roses  
Along about in June;  
And I'd hang around and listen  
To almost any tune;  
But the fragrance and the music  
That nothin' else has got  
Are the odor and the simmer  
Of the old coffee pot.

—The Leader.

**THE LUKEWARM CATHOLIC.**

He is not exactly a bad man. He may even have many good traits in him. He goes to Mass every Sunday, but by preference to Low Mass, when no sermon is given. He sometimes keeps fasts and abstinence fairly. He may be good-hearted and give alms. He may be a kind father and good husband, yet he has no energy in the cause of religion. He takes no active part in furthering the interests of his congregation. He never pushes for-



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**EXAMINATION OF TEACHERS, JUNE 30TH, 1903.**

For candidates for second and third class certificates the above examination will be held at the following places, commencing June 30th, at 9 a.m.:—Winnipeg, Portage la Prairie, MacGregor, Carberry, Brandon, Alexander, Griswold, Virden, Elkhorn, Neepawa, Minnedosa, Shoal Lake, Birtle, Russell, Dauphin, Rapid City, Hamiota, Gretna, Morden, Manitou, Pilot Mound, Clearwater, Killarney, Boissevain, Deloraine, Roland, Miami, Baldur, Wawanesa, Headingly, Carman, Treherne, Cypress River, Glenboro, Souris, Hartney, Melita, St. Norbert, Emerson, Ste. Anne, Stonewall, Selkirk.

For first class certificates (non-professional): Winnipeg, Brandon, and Portage la Prairie, at the same time.

Each intending candidate is required to notify the Department before June 5th, enclosing the requisite certificate of character of recent date, stating the class in which he desires to be examined and the place at which he will attend.

A fee of five dollars (\$5.00) will be charged all candidates writing for first, second or third class certificates at the examination in June, 1903. Those candidates writing on Part I of the third class examination will be charged three dollars (\$3.00), and those writing on Part II, third class examination, will be charged two dollars (\$2.00). This fee must be paid to the presiding examiner before the candidate will be allowed to write on the examination.

All persons engaged in teaching before the examination will, upon becoming candidates, have their licenses extended to the date of the publication of the results.

**NORMAL SCHOOL SESSION.**

The next session of the Provincial Normal School for teachers holding first and second class certificates will be held in Winnipeg, commencing on Tuesday, August 18th, 1903.

Persons who have taught successfully one year since attending a local Normal School session for teachers holding third class certificates and who have passed the non-professional examination for first and second class certificates, are eligible for admission, and should apply to the Department of Education for the necessary card before August 1st, 1903.

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ward, but simply allows himself to be dragged along. He is not present, or pays no attention when sermons are given on certain good works, such as the support of the poor, of the orphans, of the school, paying church debt, the importance of parochial societies, etc. The fact is, that in most congregations there are but few men who have the general welfare at heart. It ought not to be so. It is not enough to pray, "Thy kingdom come." We should always be alert to make room for it.—Catholic Home Companion.

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