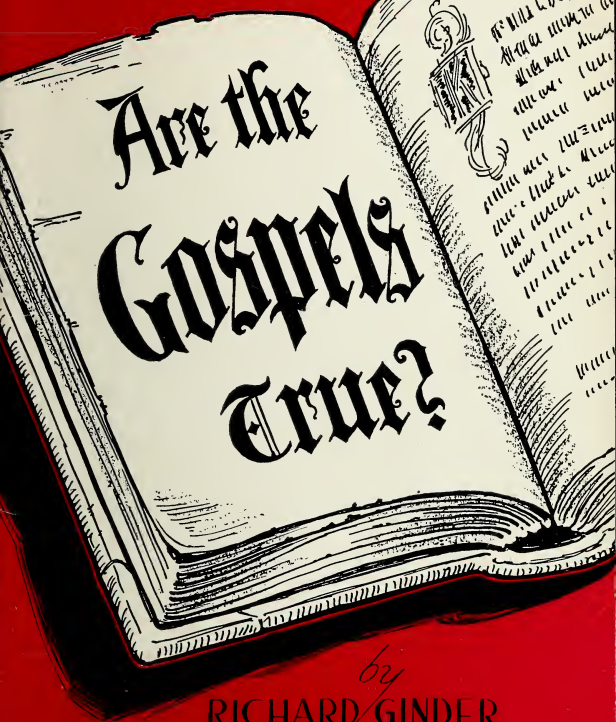


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Are the Gospels True?

by

RICHARD GINDER



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Are the Gospels True?

by

RICHARD GINDER

“AND after careful and searching study we are forced to conclude that there never existed such a person as the one traditionally known as Benjamin Franklin — or at most we might concede that although there may have been in the eighteenth century a man who passed by that name, serious scholarship and the rules of historical criticism forbid us to attribute to him the various marvels allegedly performed under his auspices, for example the experiments with electricity, the institution of insurance, the founding of companies for fire fighting, etc.”

Absurd? Of course. But why? Because we have all read Franklin's "Autobiography." We learned about him back in the eighth grade. We can go to the documents of his day and reconstruct his activities from their evidences.

Parallel

It is not surprising that the Gospels should have undergone vicious attacks in the course of their history. God comes to earth, asserts His divinity, does everything possible to back His claims, and urges all men to take up their crosses and follow Him. A hard doctrine certainly. And if the cross be hard, it is still more difficult to believe that the creator of the universe should have visited earth with the body of a man, with ten fingers and ten toes like yours and mine, and that He should have sweated and shivered, and wanted food and drink, and ached with fatigue, and undergone all the other unpleasant phases of human life.

The twilight had hardly fallen over Calvary on that great Friday when the first of the charges was made against the veracity of the Apostles. The Jews said to Pilate:

“Command therefore the sepulcher to be guarded until the third day, lest perhaps His disciples come and steal Him away, and say to the people: ‘He is risen from the dead.’ And the last error shall be worse than the first.”

A guard was placed. Yet somehow

the tomb was empty Sunday morning. The chief priests immediately bribed the soldiers, saying:

“‘Say you, His disciples came by night, and stole Him away when we were asleep. And if the governor shall hear of this, we will persuade him, and secure you.’ So they taking the money, did as they were taught; and this word was spread abroad among the Jews even unto this day.”

A Blunder

There is in a way an explanation of the perfidy of the Jewish hierarchy. Their acceptance of the Messiah would have meant their handing their authority over to another. And now that they had bungled their way into a cosmic blunder by murdering “the desire of the everlasting hills”—they must have realized this because of the phenomena attending the death of Jesus—there was temptation to brazen the thing through and cover up in the vain hope that somehow the whole business could be quashed.

Harder to understand is the attitude of those in our day who persist in calling themselves Christian despite the fact that they call the Gospels myths

that invite reconstruction or, begrudging some little historic value to these narratives, allow only enough of the truth of the Gospels to make Jesus a liar, imposter, fraud, swindler or—worst of all—an *exalté*—a misguided dupe willing to be tortured to death in support of his megalomania.

These people have not behind their efforts the personal interest of the Jews. They can expect nothing for themselves except liberation from the Christian ethic and its sanctions.

Here for instance in part is the reply of *The Christian Century* (June 2, 1937) to an inquirer who asked, "How much of the Bible is to be taken as factual and trustworthy, and how is one to make sure of the portions that are to be believed?":

"Jesus was the center and the main-spring of the action of the Christian community. Around His person a great body of teachings, narratives, and writings of many kinds took form. Most of these were authentic reports of His life and words. But with them were mingled less trustworthy accounts. . . . There are incidents which are integral with the oldest documents and yet

seem inconsistent with the spirit of Our Lord. . . . It is evident that it is not only the privilege but the duty of the student of Scripture to exercise his right of judgment regarding the statements of the Bible, remembering the origin and character of the record and the fact that the freedom to estimate the historical and moral value of all parts of the book, the right of private judgment is the foundation stone of Protestantism."

Private Selection

In other words choose as you go. If you have no inclination to accept this or that, throw it out. Why bother with it?

Hence I should think it pleasant to rule all mention of hell from the Bible. Hell is an inconvenient concept, always there to annoy me when I am tempted to step beyond the moral law. Besides I hate fire, and the idea of spending a blistered eternity is positively appalling. I shall just scratch those verses from my Bible—but I shall certainly keep the Christmas angels, just for the children's sake.

So this is how private judgment blends with scholarship!

Let us give the problem a casual examination. As you grew up, your mother told you of Jesus and His mother and of the miracles. As you learned to think for yourself, you followed the liturgical year through its round of feasts, and your parents or the sister at school explained the various commemorated incidents from the life of Our Lord. You heard passages from the New Testament read at Mass every Sunday. There were wonderful things there—strange happenings that you recognized as unusual—but the explanation was simple: Jesus was God, and you had no difficulty in realizing that whoever could make the world and all its creatures—you among them—should of course find no trouble in making water into wine or in raising His friends from the dead.

Tradition

That is how you learned the story, and that is how your fathers before you learned it. That story together with the all-important other written records left by the many witnesses, beginning with the Apostles and continuing even to our own day—that constitutes the

corporate memory of the Church, tradition.

This tradition, mind you, is not to be confused with the type that claims that George Washington slept in every other bed between Mt. Vernon and Philadelphia. This Catholic tradition involves the complete documentation and continuous teaching of the Church, all the way from St. Paul down to the present great theologians — and the Gospels are a part of that tradition.

Eyewitnesses

Suppose now that your mother had tried to embellish the facts a little—perhaps by adding an exciting miracle or two of her own invention to the list. What would have happened?

As you grew older, you would have read the Gospels for yourself. Your mother's appended stories would not have been there. You might even have gone so far as to consult a Scripture student, who of course would have recognized your mother's additions as un-Biblical. Finally you would have concluded that you had been the victim of some pious entertaining.

How much chance then do you suppose anyone would have had in trying

to garnish the Gospel facts as time went on? None at all. Christendom would have risen en masse to damn the impertinence as a fraud.

Push the date back as far as you like, and you will find always a similar set-up. Until well past the year 100 A. D. there were men on the Christian scene who had been eyewitnesses of those strange events in Palestine—men who had been with Jesus during His public ministry, who had heard His teaching, had rubbed shoulders with the Apostles. There were seventy-two disciples, remember, and St. Paul told the Christian community at Corinth about the risen Jesus: "Then was He seen by more than five hundred brethren at once, of whom many remain until this present, and some are fallen asleep."

Complete

These men were well able to stand guard over the deposit of facts that they had been told to circulate throughout the world. A vigilance committee of more than five hundred should be competent.

And what do you suppose would have happened if the hot-tempered St. Paul had sauntered into the Council of

Jerusalem and learned that St. Peter had corrected a few of Our Lord's sayings because they were "inconsistent with the spirit of Christianity"? The situation is impossible even to conceive.

By the time St. John died, the story of Our Lord had been definitely set for all time. John must have realized that he was the last of the official chroniclers, for he closed his writings with this warning:

"If any man shall add to these things, God shall add unto him the plagues written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book."

No one now had authority to add or subtract.

Circulation

Let's take it for granted that St. Paul was beheaded during the reign of Nero, who died in 68 A. D. Now all of Paul's epistles must have been written before his head was chopped off; not even critical scholarship or private judgment can deny that a head is indispensable for the writing of letters. This allows

about thirty-two years for those epistles to have circulated under the vigilance of that sharp-eyed committee that had spent three exciting years with Our Lord.

Think how far information can spread in thirty-two years. St. Paul's epistles must have seeped throughout the Near East, to Greece, to Italy, even to the young communities in Spain. People were wooed from the pleasant morality of paganism on the basis of this teaching. They exchanged lust and drunkenness for purity and sobriety, arrogance for humility, selfishness and greed for love of neighbor—all at the behest of the God-Man. It would have been impossible to change a word of that doctrine in the face of these earnest converts.

And think of the intricacies of Pauline theology. Every letter of his presupposes a doctrine already preached by word of mouth. Paul writes hastily, sometimes touching on the problems referred to him, making mention of profound mysteries that, he implies, have already been expounded and need no further development from him, pressed for time as he is. And already

—between A. D. 57 and 60, only twenty-five years or so after Our Lord's Ascension—he has put down the facts of the Resurrection as though he were reciting the points of a creed already formulated and spread among the Christians:

No “Boob”

“For I delivered unto you first of all, which I also received, how that Christ died for our sins, according to the Scriptures; and that He was buried, and that He rose again the third day, according to the Scriptures; and that He was seen by Cephas Peter, and after that by the eleven. Then He was seen by more than five hundred brethren at once, of whom many remain until this present, and some are fallen asleep. After that, He was seen by James, then by all the Apostles. And last of all, He was seen also by me, as by one born out of due time.”

St. Paul was educated. He was no Galilean fisherman. He had learned to hate Christianity. He had sat at the feet of Gamaliel and studied Jewish law. It took quite a lot to convert him, and you may be sure that even after he was struck from his horse on the way

to Damascus he gave the evidences for Christianity careful scrutiny before he ventured to preach the new creed. Paul was not by any means a "boob," and, as one scholar has remarked, "He would no more have believed in the Resurrection of Jesus without convincing proof than you or I would believe in the resurrection of Mrs. Eddy."

No; once the story of Our Lord's life had been published, change was impossible. Along with the oral tradition there were always these official documents; in the beginning there were the official witnesses to censor *viva voce* new writings and guard the old.

Double Check

With the death of these witnesses came the second generation, still close to the life and times of Jesus. If my father had walked with Jesus, and eaten of the multiplied loaves, and talked with Lazarus after he had washed the grave-mold from his limbs, I myself would know all these things from him and would be an authority in my own small way. Thus positioned were Ignatius of Antioch and old Bishop Polycarp, intimates of St. John the Beloved.

Bulwarks

Still another factor enters to preclude revisions of any sort: the peculiar nature of sacred writings. It would be bad enough scholarship and we would all protest if a line of "Paradise Lost" or of "Hamlet" were altered; but let a man touch the Bible—and a storm of protest breaks loose. The same thing could be said with equal force of Mrs. Eddy's "Science and Health," or the Koran, or the "Book of Mormon." We are not especially interested in how these books came to be written; but now that they have been published, their texts are likely to be static as long as there is an interested person left to vindicate them.

It is plain then that we have even more reason to accept the New Testament as history than to accept, say, the annals of the Pennsylvania Historical Society. The Gospels hang together. There is no contradiction. And we have four stories by four individuals, each story concerned with the life and works of one man. These accounts were eagerly snatched up by communities throughout the world and copied and recopied faithfully. No word might be

changed, for the one purpose of these communities was to preserve for all time those truths without which no man can be saved.

Thus the Episcopalian Bernard Idings Bell can say in his "Preface to Religion" that the Gospels "... have been subjected to the most rigorous critical study ever given to products of the human pen. Out of that study they have emerged with their first-century historicity established."

Factions

The chief difficulty is that while one great faction denies the historicity of the Gospels almost entirely—examples of this stand are E. F. Scott's "Orpheus," Headlam's "Jesus Christ in History and Faith," Kuhn's "The Problem of Jesus," Grant's "New Horizons of the Christian Faith," Gore's "Reconstruction of Belief"—the other faction, while it admits that the Gospels were written by companions of Jesus, condemns the Gospel writers as ignorant oafs who could not describe even what happened under their very noses.

These persons accept the fabric and then rip out of it whatever tends to establish Jesus as God. Their principle

inevitably is: "If it is a miracle, it could never have happened."

Unbalance

The attitude is simply put by Renan in his introduction to "The Life of Jesus": "That the Gospels are in part legendary is evident, since they are full of miracles and of the supernatural."

You can see that if Our Lord had raised Renan instead of Lazarus from the dead, Renan would still not have believed it, which, you will agree with us, shows a lack of mental balance.

How these people would have almighty God Incarnate show His credentials, we do not know. It is enough to say that they are dissatisfied with the methods He used nineteen hundred years ago. Those methods, they declare, were not scientific.

This latter attitude is perhaps harder to meet than that of the people who go "whole hog" and throw out everything. Such people take the supernatural from every miracle. They make Christ a clever magician who fooled the people for His own ends; nor are they stopped by the Resurrection. With Mr. Hall Caine in his "Life of Christ" they "believe" in the Resurrection too:

“I believe in the Resurrection of Jesus. I believe He rose from the dead after (or within) three days. But I do not find it necessary to believe any of the physical stories that surround the story of the Resurrection. I do not believe in the story of the Jewish watch. I do not believe in the stories of Peter and John and their run to the grave. I do not believe in the appearance of Jesus to Mary Magdalen and the other Mary on their way back to Jerusalem. . . . I do not believe the story of Thomas and the sign of the wounds in the hands and the side; the eating of broiled fish, either in Jerusalem or in Galilee (on the shore).

“I Believe”

“I believe Jesus rose in the sense indicated by St. Paul in I Cor., xv. *He died a temporal body. He rose a spiritual body. . . .* I think all the rest of the Resurrection story was imported into it long after the event. . . .”

This is private judgment at its most private. St. Paul of course says in I Cor., xv, nothing at all inconsistent with the common-sense story of the Resurrection that is narrated by the Evangelists. Mr. Caine, like his ration-

alist bedfellows (he vehemently disowns all his fellow disbelievers), does not find it necessary to believe this . . . or this . . . or this What his criterion of "necessary" is, no one knows but Mr. Caine.

Lack of Finesse

Here is his ingenuous opinion of the Gospels (not all "critics," alas! are so naive as Mr. Hall Caine):

"I think the four Gospels are not the work of four men but of many men writing at different periods, changing and copying according to their own views of what was said and what had happened, and influenced by the ever-altering demands of their time."

What loose scholarship! What a pity to be seduced with such lack of finesse!

"I think . . . I think . . . I think . . . It is reasonable to presume . . ."

It is every man's privilege to be murdered intellectually by the swift stroke of a stiletto; but to be flayed about the head and shoulders with a broadsword such as Mr. Hall Caine wields . . . Well both methods are equally effective in the end.

Take Beethoven

Translating this Caine method into a modern example, we arrive at a singular type of criticism. Take three biographies of, say, Beethoven, the composer: one by Paul Bekker, one by Romain Rolland, and one by Robert Haven Schauffler.

Now let us first of all begin to quarrel over whether or not the biographies were really written by those gentlemen. Let us say that it is not a case of Bekker, Rolland, and Schauffler but of certain groups passing under the names of those three men; that we think in fact that these three biographies are the work, not of three men, but of many men who wrote at different periods, "changing and copying according to their own views" what Beethoven said and did, men who were "influenced by the ever-altering demands of their time."

In reading these works, we must also remember our privilege of private judgment. It is the duty of the student who reads these works on Beethoven to exercise his right of judgment regarding the statements concerning Beethoven and to remember the origin and character

of these records and the fact that the freedom to estimate the historical and artistic value of all parts of these biographies is the foundation stone of scholarship.

Was there, to begin with, a Beethoven? And more: Were there such people as the alleged Bekker-Rolland-Schauffler group? Even if there was such a composer, and if these marvelous narratives are true, I do not find it necessary to believe that Beethoven wrote the Ninth Symphony — the so-called “Choral Symphony” — so often attributed to him. I think he may in some mysterious way have had a psychic influence on its inspiration and notation; we may assume that he knew of it and consented to put his name atop the score; but beyond that we cannot go.

More Selection

We think that some degree of accuracy may be attributed to Bekker-Rolland-Schauffler, but surely we are not expected to credit all this nonsense about Beethoven's musical gifts. It would be well in fact for the reader to bear in mind the biographers' (if there really were such people) devotion to

the alleged composer and to judge accordingly, being careful not to admit that Beethoven had any activities or talents that might distinguish him from the ordinary individual.

· **Reductio ad—**

What is wrong with this analysis of Beethoven and his biographers? It is a reduction to the absurd. But it is carried out very logically; we have only applied modern critical scholarship to a matter of present-day interest.

Four men sit down to execute a sacred trust. Each man does the thing individually. He means to recount sincerely his memories—collected by experience or from firsthand sources—of the most brilliant teacher who ever entered the world. Each tells his story straightforwardly, writing—in language that everyone can understand—just what he saw or heard.

How would Renan have done it? or Hall Caine? or the editors of *The Christian Century*?

Because miracles are hard to believe, were the Evangelists to omit them? It all must have been very convincing to the early Christians, who were in a position to know the truth. They did

not hesitate to face the lions, or to burn in pitch, or literally lose their heads in testimony to the truth of these things that were written. And they could so easily have applied that handy little principle of private judgment and decided that so humane a Lord as Jesus Christ would not mind if they compromised a shade and threw a few grains of incense into the fire burning before the altar of Augustus. After all, they might have argued, it is the spirit of the Gospels that must be kept, not the letter.

Rapidity

The pseudo Christians find great difficulty in explaining the rapid spread and acceptance of these four documents throughout the then-known world. The explanation is simple: There were the splendid Roman roads and the merchants and legionnaires to carry the story of Jesus from the lower Danube all the way up to England. If these documents were such obvious fabrications made up for the most part of whole cloth, how was it possible that everyone swallowed them? Why there was no time for additions of miracles; they were all in the documents from

the beginning. These pseudo Christians know well that once the Christians laid hands on an authentic account of Christ's life, not even the angels could force a revision of that account.

Nor can the "critics" account for the fact that the spurious gospels were everywhere rejected. Can it be that these apocryphal writings really did not square with the oral Gospel? But if our higher "critics" conceded this, by that same admission they would be granting the historicity of the four canonical Gospels.

Some History

Even first-century Christian documents show a familiarity with the Gospels, as can be seen in "The Shepherd of Hermas," "The Doctrine of the Twelve Apostles," etc. In Asia, Papias, who lived in the time of about 125-150 A. D., quotes the Evangelists. St. Justin, who lived in the time of about 100-167 A. D., moved from Palestine to Rome and found that the same doctrines were being taught in both places; his writings, based on the Gospels, were everywhere accepted as orthodox. St. Irenaeus, who lived in the

time of about 135-203 A. D., was another of these migrants, moving from Asia to France and finally to Rome; his writings quote all four of the Gospels.

By about 200 A. D. someone decided to draw up a list of the genuine Gospels, the books that were then used in Rome. What remains of that list is called the Muratorian Fragment, so called because time has left us only a section of the original document.

The texts themselves, the oldest manuscripts, go back to the fourth century. The oldest of the secular manuscripts that we have, a text of Horace, goes back only to the seventh century—and who questions the authenticity of Horace? The Syriac translation of the Bible dates from about the year 150 A. D.; and toward the year 200 A. D. Tertullian speaks of an “old” Latin version. “Old” in the year 200!

Even Apostates

Even before St. John wrote his Gospel, the Church was fighting Jewish dissidents—who twisted St. Matthew’s Gospel to suit their own purpose—and another group of heretics who, like contemporary scholars, refusing to fall on

their knees before Jesus, separated Christ's divinity from His humanity and stole their thunder from St. Mark's Gospel. In the second century Marcion, an anti-Semite of his time, threw out all of the Gospels except the one written by the gentile St. Luke, which Gospel he censored for his own use and thereby regarded it as authentic.

Of all those who in early times raised their voices against the Church, no one was so brazen as to deny the historic value of these four records. No one hated Christianity so earnestly as did Julian the Apostate; yet it never occurred to him, educated as he was, to impugn the historicity of the Gospels. Such a stand would, he knew, be scoffed at.

The Gospels themselves show that their authors knew their subject. Open any of the Gospels at random, and you will find striking detail work, casual trivia, which reveal the hand of the eyewitness. That SS. Matthew, Mark, and John were Jews is patent. Luke explains Jewish customs for gentile readers.

Marks of Truth

The Evangelists list data which might have proved embarrassing to them. Peter, we are told, denied his Lord three times; almost all of the Apostles left Christ to die unattended; John and James were frankly ambitious; and all of them were rather stupid when it came to understanding the parables. Was this the work of forgers? These men were the chief bishops of this new organization, and St. Peter, the archcoward, was Pope!

Compare the Gospels with the Koran in this matter. Mohammed is most careful to include nothing that might disparage himself.

In fact the Evangelists would have had to be gifted with superhuman cunning to have been guilty of all the fraud laid to their charge by the sharp wits of the rationalists. The Evangelists were only poor artisans; none of them was a Barnum, and not even sixty Barnums could ever make the world believe that a man allowed himself to be murdered and then got up from the dead three days later. People do not so easily stake their lives and fortunes on

trickery. There must have been a fact behind the story.

Characteristics

The Gospels were written—the first three—before the year 70 A. D. They carry Christ's prophecy concerning the destruction of the Temple (what a feather in the cap of Christianity was the fulfillment of this prophecy by Titus in the year 70 A. D.!), yet the Gospels and the Acts are silent on the matter of the fulfillment of this prophecy.

It can be proved that all of the Gospels were written by the traditional authors. All of them have peculiar characteristics that penetrate the narrative consistently. Who could doubt for instance that the Beloved Disciple wrote the Fourth Gospel? or that the gentile physician Luke, the companion of Paul, wrote the third Gospel and the Acts?

If the "critics" agreed among themselves, then one might be tempted to hear them out. But in the face of a uniform tradition that has never varied throughout nineteen hundred years their bickering among themselves over

an explanation of the obvious is sheer impudence. One of them made the sweeping statement that to begin with all orientals are liars and that it remained for us to sift the wheat from the tare.

Explosions

This theory was exploded by another "critic," who said that the first of the Gospels was not written until a hundred years or so after the death of Jesus, during which century the faithful had enough time to elaborate the facts.

This theory was in turn scoffed at by a group of German scholars who held that Christianity evolved naturally from Judaism under the inspiration of Our Lord. St. Paul, they said, gave Christianity its present form.

And all these theories have been blasted by contemporary "scholarship," which speaks glibly, if vaguely, of our "idealization" . . . "enthusiasm" . . . stealing from various Greek myths . . . and which rules out the supernatural completely.

Miracles

These "scholars" would substitute for the historic Christ a kind of Harry Houdini, forgetting that Houdini had to carry a carload of paraphernalia to work a few tricks on a one-night stand. Christ, according to them, changed wine into wine, or water into water—anything but water into wine. He awoke Lazarus, the daughter of Jairus, the widow's son, and the son of the synagogue ruler from cataleptic trances which were inexplicably accompanied by putrefaction of the body and all the other phenomena of death. Why this epidemic of catalepsy was so conveniently current in first-century Palestine is not explained. Christ, we are told, fed the five thousand with a few loaves and fishes—or He had a pack train slip in through the desert behind the disciples without their knowing it. The shepherds imagined they saw angels on the night of Christ's birth; the Evangelists imagined that Christ and Peter walked on the sea; Peter, James, and John dreamed up the Transfiguration; the stilling of the storm was a natural coincidence; the woman who had the

issue of blood was healed by the power of suggestion; and so on.

Do they think we are out of our senses? Such a succession of imaginings, coincidences, and suggestions would presuppose a miracle greater almost than any miracle Christ worked in his lifetime.

Firstborn

As for "enthusiasm" . . . "idealization" . . . St. Paul began his writings in about the year 57 A. D., and the epistles very obviously reveal the writer's previous recognition of Jesus's divinity.

"For let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. . . . For which cause God also hath exalted Him, and hath given Him a name which is above all names; that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth."

It is Jesus Christ of whom the Evangelist Paul is speaking when he says: "In whom we have redemption through His blood, the remission of sins. Who is the image of the invisible God, the first born of every creature. For in Him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers. All things were created by Him [Jesus] and in Him. And He is before all, and by Him all things consist."

A Question

No one even among the sweet-faced hypocrites of our day has ventured to deny the fact that these two epistles—to the Philippians and to the Colossians—were written by the Jew Paul some time between 57 and 67 A. D.

That date allows about thirty-three years at the outside for the Nazarene carpenter to have been made into God Almighty—if we are to admit idealization. That is a large order, too large. Mother Eddy, Joseph Smith, Father Divine—all have, or had, more notoriety and systematic publicity in their day than did Jesus of Nazareth in His. Yet do you suppose that by 1972, or

2072, or 2172 anyone will be calling Father Divine (God forgive me!) “. . . the image of the invisible God, the firstborn of every creature . . . in whom . . . all things were created . . . [and who] is before all, and by [whom] . . . all things consist”?

Conclusion

If these people do not believe in Christ, do not want His Gospels, why do they persist in calling themselves Christians? Why do they not rip off the mask and admit their skepticism? But they masquerade as disciples of Jesus, writing interminable books that can deceive only the uncritical; they are double-tongued dupes, all of them.

“ . . . they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit . . . because seeing they see not, and hearing they hear not ”

Preachers of a watered, emasculated form of Christianity, unbelieving Christians speaking piously of the “Christ of History” and the “Christ of Faith.” As though there were any difference between the two!

Christ towers over the incessant wrangling of these critics. His quiet voice is heard over the hurly-burly of addleheaded scholarship. His gentle authority still bids His disciples teach all nations to observe all things whatsoever He has commanded. And He is with us all days, even to the consummation of the world.

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