

and were above the average in respectability, but I never heard my mother pray till after I found the Lord at twenty and started a family altar in the home. I had heard my father, pray a few times in prayer-meetings. How different it might have been with me if my father and mother had prayed with me and taught me to pray when I was a tender child and was anxious to know about the Lord. It might have saved me from years of wandering in darkness and sin.

I believe in early conversions. The mother and father cannot begin too young to teach their children the way of the Lord. All too soon they are out of hand and away from the family altar and home influence. What right have you, father and mother, to claim to be Christians, if you have not grace enough to pray with that child of yours and teach it how to come to the Lord? Sad to say, a great deal of our evangelistic effort and expense is spent on restoration work. We should be more concerned and active about conservation work, getting the children saved before they wander in sin.

A soul saved in childhood means also a life saved for the Lord, and for the good of the church and community. Most of the crime and juvenile delinquency comes from homes where there is no prayer, and where the children are not taught the Bible and the way of salvation.

An experience of divine grace and thorough grounding in Christian truth is the greatest safeguard against crime, whether juvenile or other wise. Therefore, better than law, better than officers of the law, better than jails, is the Bible and the old fashioned family altar.

*Port Maitland, N. S.

THE BROKEN ROPE

In the Alpine Museum at Zermatt is a broken rope. It is stout; it looks strong; yet it failed at a critical moment. Here is the story:

Edward Whymper, a famous wood engraver and Alpine climber, had for many years been ambitious to scale the dizzy heights of the Matterhorn, but although many times reaching the great shoulder on the Italian side, he had never got to the top. On the day named he started again, the more eagerly because a party of Italians were to attempt it also on the same morning.

His party consisted of four climbers and three guides. The guides were two brothers, named Tangwalder, and a famous guide, Michel Croz. All went well until the top was reached, and for the first time they stood on the dizzy peak enjoying a wonderful view, and as Whymper described it, "One crowded hour of glorious life!"

Then they re-roped themselves to descend in the following order: Michel Croz, the guide, first; then three climbers; then the senior Tangwalder in front of Whymper and the younger Tangwalder in the rear. Carefully they were letting themselves down the fearful precipice; Michel Croz, out of sight of the rear members, helping the next man to find a footing over the yawning abyss.

A startling cry rang out as the man fell on to Croz, hurling him of his slender foothold. The next two men were dragged after them, but the experienced climbers above tightened the rope between them and stood firm to bear the shock as one man. The rope ran its length, and the blow came, but the cord snapped like a thread. The horrified climbers above saw their friends spreading their arms and legs in a hopeless attempt to stop their slide over the precipice. They fell on the great glacier 4,000 feet below.

For nearly an hour the remaining three stood in terrified silence — petrified. At length the guide began to weep, saying they could never attempt the fearful descent.

(Continued on Page 6)

WHY NOT A ROMAN CATHOLIC PRESIDENT?

By Evangelist C. Wm. Fisher
in "Herald of Holiness"

Since Senator John F. Kennedy, a Roman Catholic, has formally announced that he seeks the Democratic nomination for the presidency, the religious issue in politics has come into sharp focus.

Not since 1928 has a Roman Catholic seriously sought the highest office in the land, and despite statements to the effect that the religious issue is dead, and that a man's religion makes no difference in his politics, it can be expected that the tempo of the debate about a Catholic in the White House will increase immeasurably in the months ahead.

Why not a Roman Catholic president?

Is it because of the danger of a pipeline being built between the Vatican and the White House? No. Few people believe that today.

Is it because the majority of Americans would object to the endless parade of nuns and priests traipsing in and out of the White House—to the constant whir and click of television and newspaper cameras? No, not merely.

Is it because Cardinal Spellman might be made Secretary of State and Fulton Sheen made ghost-writer of the president's speeches? No.

Is it because one should vote against a man simply because of his religion? Indeed, no.

Why not, then, a Roman Catholic president?

Without prejudice and without passion, every American must come to the clear understanding that a Roman Catholic is not only a believer in a religion, as a Protestant or a Jew or a Mohammedan or a Buddhist would be, but that a Roman Catholic is a member of an ecclesiastical system—a religious and political system so rigid, so authoritarian and so totalitarian that it demands, and gets, the first allegiance of every true member of it.

Church over State

The Roman Catholic church has, through history, proclaimed itself the only "true" church—with the implied and stated rights to restrict or destroy "error," that is, non-Catholic beliefs. And through the unique blend of secular and spiritual power, the Roman Catholic church has grown to be the most monolithic, authoritarian, political and religious power-structure the world has ever known. And even today it demands to be recognized as superior to any civil government anywhere in the world.

Pope Pius IX asserted, in 1864, "To say in the case of conflicting laws enacted by the Two Powers (Church and State), the civil law prevails, is error."

Pope Leo XIII's Encyclical on the Christian Constitution of States declared: "It is not lawful for the State, any more than for the individual, either to disregard all religious duties, or to hold in equal favor different kinds of religion."

The Vatican Council of 1870 made every "ex Cathedra" utterance of the pope "infallible"—and that "infallibility" was retroactive. In that very Council, 150 of the 600 bishops held that Rome had no moral right to compel the conscience of a secular official, but they were outvoted. Since the Council never formally adjourned, but was only suspended, the pope can still claim authority to dictate to Catholic politicians in matters of "Faith and Morals"—a phrase that covers every conceivable issue—or can be made to.

Are American Catholics Different?

"But," some say, "American Catholics are different."

That is wishful thinking. No American cardinal, no American bishop—not one member of the American

(Continued on Page 5)