

## KOREA:

- *the barns are gone*
- *the animals are slaughtered*
- *and the homes are a shambles*



It was night and little six-year-old Chan-Hi was awakened by loud voices at the door. She hid behind the half fallen chimney of her home. She stared, frozen with fright, as the bayonet raised against her father plunged downward. She saw it enter her father's body and watched the soldier pull the crimson blade out and wipe it on her father's coat. Her mother screamed as another soldier tore her from her husband's body and ran, carrying her out of the door. The screams continued outside some place—and then ceased.

Chan-Hi waited for the rest of the night and all the next day for her mother to come back. But the second night some soldiers came prowling and she sneaked out. Then she walked for three weeks. One day, an American gave her half a chocolate bar to eat and she tried to eat grass as the other refugees were doing. But she had given up hope and had decided to just sit and wait to die when a GI picked her up. Now she is in a Christian Children's Fund orphanage.

The CCF is caring for children, whose histories are not so different from Chan-Hi's, in 14 Korean orphanages. But several thousands are still hungry and homeless. Such children can be "adopted" at ten dollars a month and there is no obligation to continue the child's care beyond the first year unless the contributor desires to do so. The child will be cared for in a CCF orphanage-school and can be corresponded with, if you wish. You will receive the child's name, address, picture and information about him or her.

Victory and Peace cannot be won by guns alone. Bread and love are at least as important.

Children may also be "adopted" at the same cost in CCF orphanage-schools located in Free China, Hong Kong, Japan, Philippines, Okinawa, Malaya, Burma, Indonesia, India, Pakistan, Lebanon, Finland, Lapland, Western Germany and Puerto Rico.

*For information write to:*

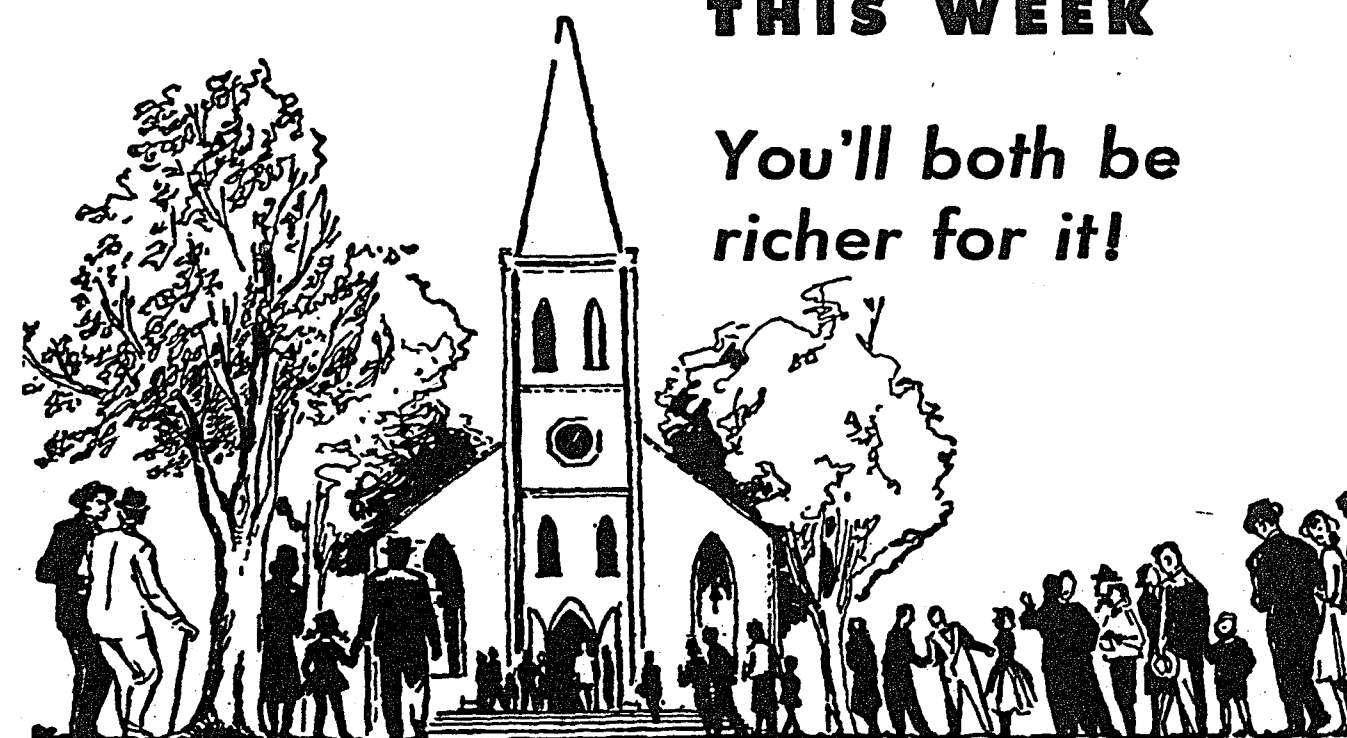
**Dr. J. Calvitt Clarke**

**CHRISTIAN CHILDREN'S FUND, INC.**  
RICHMOND 4, VIRGINIA

# The Sabbath Recorder

**TAKE SOMEONE TO CHURCH  
THIS WEEK**

*You'll both be  
richer for it!*



# The Sabbath Recorder

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Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society, Plainfield, N. J.

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## WILKES-BARRE, PA.

The following are the names of the constituent members of the Seventh Day Baptist Church of Wilkes-Barre, Pa. (See account of organization in the Sabbath Recorder of October 29.)

Raymond A. Gottshall  
Margaret Dorothy Pavlik  
Robert Pavlik  
Edna M. Christy  
Andrew P. Christy  
Mrs. Helen Price  
Charlotte L. Clauss  
Harry Clauss  
Margaret B. Shannon  
Victor Klein  
Verna I. Harter  
Eda M. Liptock  
Paul Liptock

## OUR SERVICEMEN

### Where They Are

(The Church should keep in touch with those who have entered the armed services and alternate services of our country. As an aid in carrying out this privilege, the Sabbath Recorder will publish from time to time the names and most recent addresses of our servicemen. Please keep us informed. Correct information is most essential.)

Boulder, Colo.

Pvt. Harold D. Wright, US55139995  
Casual Det. 8104th AM  
APO 331, c-o Postmaster  
San Francisco, Calif.

## BEEBES GO TO CARRAWAY, FLA.

By the time that this item reaches readers of the Sabbath Recorder, it is understood that Rev. and Mrs. Clifford A. Beebe will be taking up their new work with the Carraway Seventh Day Baptist Church in Florida. As we understand the plan, they will make their home for the time being at Pomona Park, Fla., near their son, Paul.

Although, as Brother Beebe reports, the Gentry Seventh Day Baptist Church has not called a pastor, they expect to continue their Sabbath school service.

Why not give the Sabbath Recorder for Christmas this year?

## THE SABBATH RECORDER

267

## THANKSGIVING THOUGHTS

Scripture: Psalm 147.

During the summer season we have been singing with Katherine Lee Bates of the beauty that is America.

O beautiful for spacious skies,  
For amber waves of grain,  
For purple mountain majesties,  
Above the fruited plain;  
America! America!

God shed His grace on thee,  
And crown thy good with brotherhood,  
From sea to shining sea.

And now we turn to sing the beauty of the harvest and to voice our thanksgiving.

Surrounded as we are with the evidences of bountiful harvests, how can the grateful heart refrain from singing the praise of the Giver of every good and perfect gift? Mindful of His bounteous blessings, we rejoice over the fruit of His good earth. And in our rejoicing we would gain a fresh insight of the spiritual significance of material blessings.

The 147th Psalm calls upon Israel to praise God and gives Israel the reasons for praising God. It is interesting and vital that after these many years we can apply this Psalm to our personal and national mercies and blessings.

According to the Abingdon Commentary, the three outstanding themes of this Psalm are: (1) The goodness of God to Israel, vs. 1-6; (2) His beneficent care for all nature, vs. 7-11; (3) His moral government of the universe, vs. 12-20. Each of these three sections begins with a call to praise. Although there is a difference of opinion as to the period from which Psalm 147 comes, it may well have come "from the days of Nehemiah."

If ever a nation had reason to praise God, its Deliverer, that nation was Israel. "Praise ye the Lord," calls the psalmist. He declares that it is pleasing and satisfying to worship God.

True worshipers of God increasingly find that it is pleasing and satisfying to worship Him. So much depends upon the individual worshipers. God will do His part if we do ours. If we permit a divided attention in worship, worldly thoughts, ill feelings, a crowded schedule

to separate us from the true worship of God, how can God do His part to make worship of Him pleasing and satisfying?

The writer to the Hebrews exhorted, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another, to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." — Hebrews 10: 23-25.

"The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power: his understanding is infinite. The Lord lifteth up the meek: he casteth the wicked down to the ground." — Psalm 147: 2-6.

As we reflect upon the sufferings of God's people in the war-torn lands of the world during the past quarter of a century, how precious this promise becomes. Although the Lord's people are persecuted and scattered for a time, He will gather them together again and comfort them. Some of the displaced peoples are crying out in this hour, "How long, O Lord, how long?"

In God, His afflicted children will always find "a gracious and almighty Comforter."

He who knows the stars by number and by name, will not overlook the needs of His children.

He lifts up those who are meek, and He casts down those who are haughty.

"Praise ye the Lord." "Oh give thanks unto the Lord; for he is good: for his mercy endureth for ever." — Psalm 136: 1.

Verse 7 opens the second section of Psalm 147, "Sing unto the Lord with thanksgiving." This section of the Psalm sets forth God's beneficent care for all nature. He covers the heaven with clouds that the rain may come to refresh the earth. Thus food for man and beast and fowl is provided. Since the bounty of the Lord provides food for beast and fowl, how much more for man!

There are times when the clouds of

sorrow lower and life becomes a burden. But to God's children, seasons of sorrow and times of trial become the refreshing rains of spiritual experience.

Thank God, He does not delight in the means of warfare, be they ancient or modern. Pomp and circumstance are not a part of His kingdom. "Man looketh on the outward appearance, but the Lord looketh on the heart." 1 Samuel 16: 7. "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." Psalm 147: 11.

Section three of the 147th Psalm begins, "Praise the Lord, O Jerusalem; praise thy God, O Zion." This section deals with God's moral government of the universe. This fact was impressed and reimpresed upon Israel.

In this day that is dark with uncertainty and forebodings of war, we need to be reimpresed by the Holy Spirit that God is in charge of His world.

Let us think of four evidences which prove that God is in charge of His world.

1. We cannot create the seed, we can only co-operate with God's plan for the seed.

2. We cannot change or govern the seasons, we can only seek to discover better ways of employing them to God's greater glory and to man's greater good.

3. We cannot handle the world, it is too big for us. We can only yield ourselves to God's guidance so that His purposes may be worked out in and through us for the part of the world in which He has placed us.

4. We cannot save ourselves, salvation is of God. The supreme evidence that God is in charge of His world is that He sent His Son into the world to redeem us from sin. Reverently do we say this: God would not have taken the chance with His only Son had He not been in charge of His world.

Our greatest sin is the taking of Jesus Christ and God's good gifts for granted.

Let us "sing unto the Lord with thanksgiving."

**Seventh Day Baptist General Conference**

DENVER, COLO., AUGUST 19-24, 1952

## SEPARATION OF CHURCH AND STATE

By Rev. E. Wendell Stephan

Pastor, Seventh Day Baptist Church of Christ, Plainfield, N. J.

(Condensation of sermon preached on Sabbath, October 27, 1951, with an added quotation from National Council statement of October 31.)

The text of this sermon is Matthew 22: 21, where Jesus said, "Render . . . unto Caesar the things which are Caesar's; and unto God the things that are God's," with added words from the pen of Thomas Jefferson, "Eternal vigilance is the price of liberty."

The issue at stake in this sermon is two-fold: the constitutional principle of the separation of Church and State, and a deeper issue, whether we, the people of the United States, actually have a voice in determining the policies of our government.

Recent appointment by the President of an ambassador to the Vatican is the cause for raising these questions and, I hope and pray, cause for grave concern and concerted action on the part of thoughtful people everywhere. It is all too obvious that reasons given by apologists for the President: "Other nations have representatives at the Vatican," "The Pope has a wonderful world intelligence system," and "The Pope represents a political state" are a cover for the real reasons involved, namely, wooing of the Catholic vote in America (witnessed by the recent visit to the Vatican of Representative Franklin D. Roosevelt who announced to his New York voters that the Pope would be very pleased to have an ambassador from America); and the movement in international politics which teaches that it is now politically expedient to make friends of Franco Spain. However, it is not my purpose to wage a polemic against the ingenious methods of expedient politics, but to have us think about the principles involved in this issue, discuss the heritage of freedom which is ours, and present the obligation freedom places upon us.

### Principles Involved

We believe in government by consent of the governed; freedom of thought and of information; a policy of no discrimina-

tion among faiths; that every faith has a right to express itself, to promulgate itself: these are freedoms which we cherish for ourselves and upon which we insist for others.

The threat to these freedoms comes when some group insists upon the right to these freedoms for itself alone — to the exclusion of all others, and in the fact that there is no difference in the degree of danger to our freedoms whether it comes from Russians armed with atom bombs, or from a school system which forces its Vatican-dictated notions of restricted and antiscientific thought on Catholic school children, and on Protestant children also wherever it happens to be in the majority.

We ought to understand the viewpoint of official Roman Catholicism in this regard. But we must first distinguish between a policy of criticism of Catholicism as such and of those devout people who believe in the Catholic faith. Toward those sincere believers in the Catholic Church there is no attitude, either democratic or Christian, if it does not find room for tolerance and respect for genuine conviction.

But official Roman Catholicism is different. It is a foreign power, demanding recognition as such, which we allow to enter our land, tell its people how to vote, tell its judges how to judge in areas not covered by specific laws, which refuses its children the right to attend American schools, prohibits its people by censorship, from freedom of information, and refuses to recognize either American marriage or divorce as valid.

If any other foreign power so controlled American citizens, every such citizen would be deported as alien. Yet, because it comes under the cloak of religion, we allow this government to enter our land, control the thinking of our citizens, limit their freedoms and ours, and to a far greater extent than we realize, determine the official policy of our government. Let me give you an example:

"The Catholic senator from Wisconsin, Joseph McCarthy, received wide acclaim in the American Catholic press when he staged in 1949 and 1950 a campaign of disgraceful vilification in which he indis-

criminatedly lumped together honest anti-Communists, moderate progressives, loyal government employees, and Kremlin spies. His campaign probably did more to discredit American democracy in Europe than any event in American politics in recent years. The Catholic Secretary of the Navy, Francis P. Matthews, former Supreme Knight of the Knights of Columbus, shocked the nation in August, 1950, when he openly advocated a preventive war against Russia and was rebuked by President Truman. Boston's diocesan Catholic paper, 'The Pilot,' condoned his plea and pointed out that wars of offense might be as moral as wars of self-defense under certain circumstances.

"No one questions the right of the Catholic press to support such leaders as McCarthy and Matthews, but men who face the realities of atomic catastrophe do not relish the thought of their nation being pushed into war on a wave of religious fury. Nor do they want American policy influenced by a non-American agency like the Vatican which may have its special selfish interests at stake." — From *Communism, Democracy, and Catholic Power* by Paul Blanshard, p. 299. Copyright, 1951, by Paul Blanshard. Used by permission of the publisher, The Beacon Press.

We haven't the right to remove the rights of the Catholic people of our land in matters which concern only their own people, such as the censorship of their own books, control of their own school system, or following their own codes of personal hygiene, but it is scarcely necessary to say that where these practices overreach their own people and interfere with the rights of those who disagree with them, some realistic policy of containment must be implemented if the constitutional guarantees of freedom are to mean anything for anybody.

### History

We turn now to the history involved in the principle we are discussing. Those who first fled the old country did so in the pursuit of freedom to worship God as they pleased. They fled the established Church of England. Then, after taking that courageous and dramatic step, they proceeded to "establish" the Church

here; that is, without realizing their inconsistency, they made it mandatory that all should worship in "The Church." So it was that Roger Williams accepted banishment to the island of Newport, R. I., and started what is now the Baptist denomination, founded on the principle of freedom of worship. It is to his credit that the Seventh Day Baptist denomination was allowed to start in that same community without being coerced into accepting the doctrine and manner of worship which prevailed. But it is particularly ironic that today a United States President, who is also a Baptist, should be the one who attempts to violate the Baptist contributions to our Constitution, the principles of "no discrimination among faiths" and "separation of Church and State."

It is important that we have now a glimpse into the thinking of other denominations. **Presbyterian:** "They consider the rights of private judgment, in all matters that respect religion, as universal and unalienable; they do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and, at the same time, be equal and common to all others." — From Church and State in Contemporary America by William Adams Brown, p. 138. Copyright, 1936, by Charles Scribner's Sons. Used by permission of the publisher.

**Episcopal:** "It is the sense of the . . . Church that the accepted principle of separation of Church and State should be maintained and that this Church, while creating and upholding the highest moral standards through its clergy and laity, should not enter into the political arena to promote by legislative action specific economic or partisan measures." — Ibid., p. 142.

**Methodist:** "Of the State the Church asks nothing more than all other lawful organizations of citizens claim; namely, the protection of properties, and such freedom of word and deed as comports with the rights of others. It seeks no union with the State, no aid from its treasury, no civil penalties for unbelief or irreligion, no religious qualifications for citizenship or office. It accepts exemption of its

sanctuaries from taxation, because like schools, libraries, and hospitals, they serve public uses and not private gain." — Ibid., p. 145.

**Congregational:** "We have stood resolutely for the separation of State and Church but with equal insistence have we stood for the continuous impact of the Church upon the State." — Ibid., p. 148. (This is essentially the position of Seventh Day Baptists.)

Now we must return to the official position of the Catholic Church, keeping in mind our need to separate the policy of the Church from that of individual Catholic worshippers. In his encyclical, "The Christian Constitution of States," Pope Leo XIII declares: "It is not lawful for the State to hold in equal favor different kinds of religion." Further material from that same source can be summarized like this: "Roman Catholic doctrine presupposes a Christian society — that is, a state in which the established religion is the Roman Catholic faith, the rulers are Roman Catholic" and in which the Church and State are perfectly allied. . . . "The State will protect and support the Church and will brook no rebellion against its doctrines or its authority. The Church will insist upon loyal obedience to the civil authority. . . . The Christian ruler, defender of the Faith, and loyal son of the Church, will submit to the supreme spiritual authority in all matters which touch, even indirectly, the realm of the Church. If he does not, if he violates the moral law, if his rule is hurtful to his people, he is subject to censure, judgment, and punishment by the head of the Church, who alone can determine the proper course to pursue." — Ibid., pp. 192, 193.

In regard to liberty, the Church believes in liberty. But it believes in liberty only for the "truth." It teaches that its doctrine alone is true and that all other expressions of faith are "error"; and further, that "error has no rights," therefore all non-Catholic religions are heresies and to be treated as such.

#### Our Obligations

It is no new truth that we in America are fast losing our freedoms. Nor is it new to say that we have done very little about it. The time is here for us to

decide whether we shall continue our present apathy toward public affairs.

Shall we ignore the statement by our President that the "whole hullabaloo" was much more mild than he had expected, or shall we get over our mildness and speak with the kind of voice and determination which leaves no doubt in his mind how we feel about our constitutional rights?

There are two things we must do if our freedoms are to remain: exercise our right to help mold public opinion, and make a consistent use of the ballot. Only in this way can we demonstrate our faith in democratic ways of thought and action. Only in this way have we made conscientious use of the responsibility given to us in public affairs.

Frankly, friends, I am deeply concerned lest the present trend away from freedom continue and lest it culminate, as the National Council states, in "a most unfortunate and unnecessary controversy, with reactions that will be cumulative as the issues become more widely recognized. We did not choose this controversy. We deplore it. But we cannot and will not evade it. We have been in the past and will continue to be in the future unalterably opposed to the establishment of diplomatic relations with the Vatican." — From Statement on Nomination of an Ambassador to the Vatican adopted October 31, 1951.

Paul Blanshard spoke words of truth when he said: "The negative principle in a sound policy for dealing with the Vatican and the Kremlin can well be expressed in the conventional term 'containment' — containment of imperial power whether military or moral, containment of any force which is hostile to our freedoms. Democracy is inevitably bound by its own self-interest to attempt the limitation of both Vatican and Kremlin power to presently occupied territories because the two systems have been encroaching on the democratic way of life throughout the world." — From Communism, Democracy, and Catholic Power by Paul Blanshard, p. 292. Copyright, 1951, by Paul Blanshard. Used by permission of the publisher, The Beacon Press.

The words of Thomas Jefferson are still true, "Eternal vigilance is the price of liberty," but the principle by which our actions must be determined are given us by Jesus, our Lord, in Matthew 22: 21: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

What shall we do about it?

Our father's God, to Thee,  
Author of liberty,  
To Thee we sing:  
Long may our land be bright  
With freedom's holy light;  
Protect us by Thy might,  
Great God our King

—Samuel Francis Smith.

### CHURCH NEWS

**RIVERSIDE, CALIF.** — On Sabbath morning, October 20, there was a special worship service arranged by the director of music, Mrs. Maleta Curtis, for the dedication of the new choir pews and the platform draperies. There was a short dedicatory service of remarks and prayer by the pastor, Rev. Leon M. Maltby, four anthems with organ accompaniment by the choir, and a violin solo by Alfred Walters, assistant professor of violin at La Sierra College.

While we deeply appreciate these material things that add to the beauty of our place of worship, we pray that we may dedicate our lives anew to the Master's service and go forward with renewed zeal and consecrated hearts to bring the gospel of a living Saviour to a dying world. — Alta H. Grieshaber, Reporter.

#### SABBATHKEEPERS' 1952 CALENDARS

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**WORLDWIDE BIBLE READING**

THANKSGIVING TO CHRISTMAS  
NOVEMBER 22 - DECEMBER 25

Theme: "The Way Out of the Dark"  
These selections are among the greatest  
from the Bible.

Thanksgiving, Nov. 22	Psalm 116
23	Psalm 139
Sabbath, Nov. 24	Psalm 23
25	Psalm 34
26	Psalm 46
27	Deuteronomy 5: 1-24
28	Joshua 1
29	Isaiah 55
30	Micah 6: 1-15
Sabbath, Dec. 1	Matthew 25
2	John 1: 1-17
3	John 3
4	Matthew 5: 1-26
5	Matthew 5: 27-48
6	Matthew 6
7	Matthew 7
Bible Sabbath, Dec. 8	Luke 8: 1-21
9	Psalm 119:1-16
10	John 14
11	John 15
12	Luke 15: 11-32
13	Ephesians 4
14	2 Timothy 2
Sabbath, Dec. 15	Revelation 22
16	Romans 12
17	1 Corinthians 13
18	1 Corinthians 15: 1-34
19	1 Corinthians 15: 35-58
20	Galatians 6
21	Philippians 4: 1-13
Sabbath, Dec. 22	James 1
23	Luke 2: 1-20
24	Matthew 1: 18-25
Christmas, Dec. 25	Matthew 2: 1-15

Make Bible reading a daily practice. If you wish to continue Bible reading in 1952, speak to your minister, write your denominational headquarters, or request a copy of "Daily Bible Readings—1952" (U-139) from the  
AMERICAN BIBLE SOCIETY, Dept. U  
450 Park Avenue New York 22, N. Y.

**REV. EARL CRUZAN TO BEGIN  
ADAMS CENTER PASTORATE**

Among changes in Seventh Day Baptist pastorates to become effective on January 1, 1952, is that of Rev. Earl Cruzan's going from Dodge Center, Minn., to Adams Center, N. Y.

Rev. Mr. Cruzan became pastor of the Dodge Center Church on August 15, 1946.

**DENOMINATIONAL BUDGET**  
Statement of Treasurer, October 31, 1951

Receipts	October
Albion	\$ 31.00
Alfred, First	420.95
Associations and groups	25.00
Battle Creek	337.25
Boulder	52.71
Chicago	5.00
Daytona Beach	79.25
Denver	62.20
De Ruyter	120.00
Edinburg	3.61
Farina	39.20
Hebron, First	20.34
Hopkinton, First	117.90
Independence	20.00
Little Genesee	74.71
Little Prairie	1.40
Marlboro	162.36
Milton Junction	87.80
New York City, First	48.50
Nortonville	51.00
Pawcatuck	280.00
Piscataway	33.50
Plainfield	132.05
Richburg	30.00
Riverside	10.00
Roanoke	5.00
Rochester	11.65
Salem	114.00
Salemville	82.84
Shiloh	329.10
Stone Fort	7.00
Waterford	24.97
White Cloud	23.26
<b>Total</b>	<b>\$2,843.55</b>

Disbursements	Budget	Specials
Missionary Society	\$ 787.29	\$ 245.60
Tract Society	343.62	
Board of		
Christian Education	464.37	
Women's Society	10.58	15.00
Historical Society	63.02	
Ministerial Retirement	173.19	191.15
S. D. B. Building	72.22	
World Fellowship		
and Service	14.49	
General Conference	371.22	
Relief Appeals		25.00
Balance on hand	66.80	
<b>Totals</b>	<b>\$2,366.80</b>	<b>\$ 476.75</b>

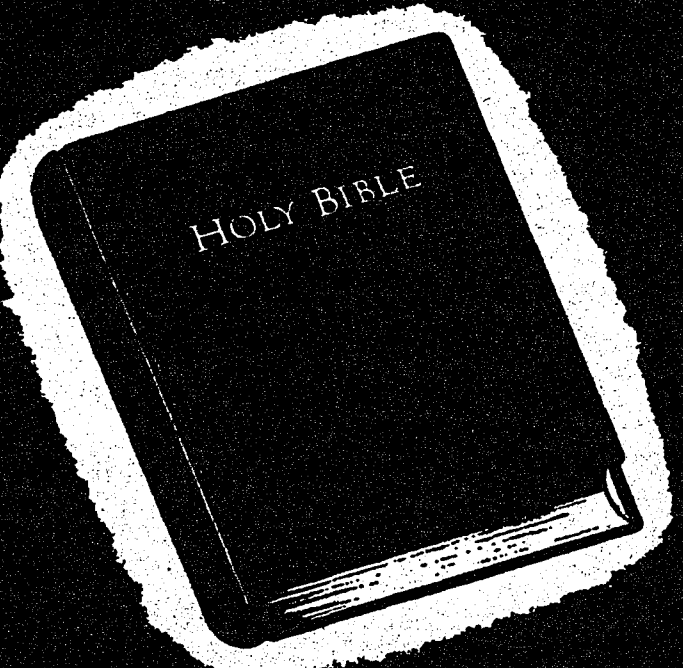
Comparative Figures	1951	1950
October receipts:		
Budget	\$2,366.80	\$1,503.30
Specials	476.75	160.39
Annual Budget	43,825.00	37,000.00
Amount raised		
in October	2,366.80	1,503.30
Percentage raised		
in October	5.4%	4.1%

L. M. Van Horn,  
Treasurer.

Milton, Wis.

# The Sabbath Recorder

THE WAY OUT



OF THE DARK