HONOR ROLL - 1948

CHURCHES % Gain
Chicago, Ill. 12.2
Daytona Beach, Fla. 8.3
Fouke, Ark. 7.0
Hammond, La. 18.8
Independence, N. Y. 12.7
Irvington, N. J. 8.3

NEW CHURCHES ORGANIZED:
Indianapolis, Ind.

SABBATH SCHOOLS % Gain
Battle Creek, Mich. 26.2
Chicago, Ill. 25.0
Edinburg, Tex. 45.5
Hammond, La. 25.9
Hebron, 1st, Pa. 13.6
Hopkinton, 1st, R. I. 22.6
Independence, N. Y. 50.0
Jackson Center, Ohio 31.6
Little Prairie, Ark. 333.3
Lost Creek, W. Va. 109.5

NEW SABBATH SCHOOLS ORGANIZED:
Columbus, Miss. Rochester, N. Y.
Indianapolis, Ind. Schenectady, N. Y.
Metairie, La.

(Based on Statistics as of May 25, 1948)

Jesus. Thou joy of loving hearts.
Thou Fount of life, Thou Light of men.
From the best bliss that earth imparts.
We turn unfill’d to Thee again.

—Bernard of Clairvaux.
**SHARE YOUR CHRISTMAS**

The World Christmas Festival is now on the march in its fourth year. The American boys and girls, their teachers and friends, have already sent nearly one million W. G. F. presents to children overseas. These beautifully wrapped gifts were distributed without discrimination at the World Christmas Festival, celebrated simultaneously on December 15 in fourteen war-torn countries.

The size and value of the gifts are important, but they are real Christmas presents. The gifts can be earmarked for one of the European countries. With such earmarking the parcels go to a country where the need is greatest. Pack in one box gifts only for one country, and write the name of that country on the outside of the box.

Send ten cents for each pound of parcel weight to the World Christmas Festival, sponsored by Church World Service, 214 East 21st Street, New York, New York. These funds help to keep the cost per parcel as near as possible to the cost of the parcel. (Write for 1948 leaflet for further information.)

To each present a little tag should be attached with the donor's name and address clearly written on the one side, and on the reverse side indicate whether for girl or boy, and of what age.

To reach overseas in time for the World Christmas Festival on December 15, all parcels should reach our warehouse at the latest by November 1.

We call on you, old and young, to help bring Christmas joy and happiness again this year to children who have suffered so much. Every little gift is a token of friendship and will help to build friendship among the children of the world.

Gerda Schairer

YEARLY MEETING

The Yearly Meeting of the New Jersey and Eastern New York Seventh Day Baptists will be held with the Church at Plainfield, N. J., on October 22, 23, 1948. Theme: God's Work and Ours.

Courtland V. Davis, Secretary.
some no doubt will be wrapped in colored cellophane and tossed from car windows. Nevertheless, tract production costs money; the chief source of which will be the sacrifice of thousands of folks throughout the denomination, for, after all, the support of this program will be "an over and above" gift to the work of the Lord.

This Program Supplemental
It was clearly and definitely pointed out at the North Loop Conference that this program is supplemental to the regular Denominational Budget and nowise should affect that budget. Consequently, the greatest care will be exercised in the use of the funds received under this program, and every effort will be made to effect a net advantage to the program made possible by these sacrificial gifts.

Our Sacrificial Support
By all means support the Denominational Budget first. Also, contribute to the Supplemental Budget, for the Lord sends us a fresh and an increased sense of oneness in Christ. Amsterdam is history! And reality!

As Sabbathkeeping Christians throughout the world assemble at the Lord's Table, it will be with a renewed gratitude to God who sent His Son into the world as Lord of the Sabbath and the world's Saviour.

As Seventh Day Baptists come to the Table of our Lord on Sabbath, October 2, it will be with thanksgiving that we recall the Father that He grants us a share of His Saviour's sacrifice and everlasting truth. All true Christians will assemble in oneness, a possession of the Father and the Son, in humility and patience. We will gather, conscious of our Saviour's sacrifice and our sins. In humility and patience we will seek and receive forgiveness through Him who died that we might live. We will come "In Remembrance of Him."

Every member present, or accounted for, at the Lord's Table, and in the Church of which he is a part, is one aim of World Wide Communion Service.

Truly, this promises to be a memorable observance of the Lord's Supper. We believe that it will be blessed of God. How deepened our devotion will become depends largely upon our preparation for participation in the service.

And, as we go from the Table of our Lord, it should be in complete commitment to Him as our Saviour and Lord; it should be in wholehearted obedience to His holy will.

As we retire from the Lord's Table, it will be with a clearer conception that the Church's hour is come, and that only our absolute allegiance to Him who said, "Go . . . make disciples," will do.

EVERY MORNING SEEMS TO SAY
Every morning seems to say, "This is something different this year. And God sends love to you!"
—Henry van Dyke, Shiloh Church Bulletin.

FROM THE EDITOR'S DESK
A column wherein the authors may freely express their opinions, as long as they do not deal in personalities or mere controversy.

Dear Editor:
Since I, who always read the budget report in the Recorder, do not wish that I might get a clearer picture of just where we, in our local Church, stand in the matter of the budget, it occurred to me that it might help if the summary of that report, the amount sent by the Church, and the amount on hand set aside for that purpose, were given in the Church bulletins or read by the pastor on the Sabbath after it appears in the Recorder.

Also, if it does not involve too much work, why not print at the beginning of the year the sum that would be needed from each Church member if all gave their share? I have tried to make such an estimate and the sum arrived at seemed so pitifully small that I think I must be in error. Certainly many people who feel that what they have to give doesn't count, might be encouraged to give if they knew just what can be accomplished by adding together small sums.

Such a suggestion given through the Recorder may help in getting the money needed in more nearly on time.

Very truly yours,
Frances Davis.

Santa Monica, Calif.

Democratic Inaction
Dear Editor:
The thought which prompts this short article has its inception in the second recommendation by the Commission to Conference, which reads as follows:

"That the Conference suggest to the Committee on Budget Promotion consideration of the possibility of employing a part-time public relations man, and the examination of materials and plans of the United Stewardship Council, the Federal Council of Churches, and other stewardship sources."

Not being present when this came before Conference for consideration, I do not know what objections were raised, and have no desire to start a controversy over the matter suggested. The point is that we seemed to be afraid of a new idea.

I am reminded of a remark made in my hearing a number of years ago, during the discussion of a certain matter: "A new idea doesn't hurt anyone." But are we so deeply set in our own ways of doing things that we do not dare suggest consideration of a possibility?

C. M. T.

Gentlemen:
I am studying a course at the Providence Bible Institute to become a "supply pastor." On one of my examinations I was asked to write a report on how a person knows if he is saved. The following is what I wrote, and if you will, I would appreciate having you publish it.

If a person is saved he is willing to make sacrifices for the Lord. He will not yield to temptations.

When a person is really saved, he feels the presence of the Lord and trusts that He is near.

A saved person is willing to give up his daily pleasures to go out and tell others of the good work of the Lord, and to help others to be saved.

A saved person will also devote a certain amount of his time to Bible study, in order to learn more for himself so that when he does the work of the Lord he will know what he is talking about.

Thank you.
Sincerely.
Jesse W. James.

Ashaway, R. I.

DO YOU KNOW THAT —
Adoption of the report of the Nominating Committee at Conference elected officers and Conference committees and representatives but only nominees members of our boards? They are elected at meetings of the various societies, held this year as follows: Women's Society, Salem, W. Va., September 12; Tract Society (two separate separations), September 12; Board of Christian Education, Alfred, N. Y., September 19; Missionary Society, Westerly, R. I., September 19.
We must remain separate as long as the Protestant majority gives "occasion to stumble" in teachings of half-truth about Christian practice and obedience. We must not remain separate for our own glory but only for the magnification of God's grace and power in giving men life on earth.

Our Peculiar Vocation

Our peculiar vocation as individuals and as a denomination seems to be to:

1. Exalt God as CREATOR in a world that sometimes seems to deny invention, discovery, and political management as the sole means of progress in the right direction.

2. Exemplify God's PRESENCE IN TIME in a world of matters where most men acknowledge no absolute authority, personal or impersonal.

3. Bring men into personal, COVENANT (obliged, pledged) relations with the Creator and Redeemer. The Word is known as the Old and New Testament Bible.

Protestants are concerned about conveying the gospel to men and about getting a hearing for Christ's way in the social and commercial affairs of our civilization.

We are prepared for a great "United Evangelistic Advance" in 1949-50 and are facing the heartrending days after World War II, but must throw their energies into evangelism (including the Sabbath) if civilization is to have even a chance to receive the redemption and purification they are preparing to present the great essentials upon which all Protestants must forcefully unite in a great "Protestant Witness." If they call the challenge to men with a practical, everyday living of God's express commands and promises, what can it accomplish?

What Is the Frontier?

It is true, yet true, that the frontiers of the spirit are the unexplored forest and desert of our modern civilization. In the realm of morality and will power are the problems of production, distribution, relief and rehabilitation, national and international stability, fair employment practices. In that realm are the influences needed to uplift and refine community life throughout the world. And world life is chiefly community life multiplied.

Churches are local institutions primarily. Churches are distinguished from one another more by their local witness and practice than by denominational return or creed. A pertinent issue is: What are local Seventh Day Baptist Churches doing to redeem and purify the life of the community as Christ Himself would have given His life to do had He been a resident of Westerly or Riverside? Are we giving as He gave? Do ye deserve the name Christian? D. S. C.

EXCERPTS FROM ANNUAL REPORT

(Reviewed by the missionary secretary on the society's Committee)

Surveys and Their Analysis

Out of the program of 1947, extensive surveys were made of the work of local Churches. The summarization of the facts is not always pleasant reading, but there is much cause for hope in the reaction of Churches to the work of the 1947 surveys.

Five major conditions seem to stand out in the surveys:

1. Church membership lists are padded with persons who have become indifferent too often because of the Church's indifference to Christian growth following conversion and Church membership.

2. Seventh Day Baptist Churches are meager in their sponsorship of community organizations such as scouts, recreation, and study groups.

3. Our monetary stewardship, indicative of the investment of our time and energies, is far below the standard accepted as minimum by the Bible. Some of the above-mentioned tools of evangelism and too often are uninspired means of Christian growth.

Sabbath school attendance is small in comparison to Church attendance and with Christian Endeavor (or Youth Fellowships) is limited in the scope of its outreach in teaching the gospel.

We call upon all of our Churches and upon all their members to face the stern
in which war is affirmatively prevented by the dynamic and purposeful creation of a decent and human relationship between the people of the world, and in the condition in which the incentives to war are neutralized by social, spiritual, and economic advances. In achieving this goal, one aspect, its development, in the minds of men is a reality — a reality which may well affect the great issue of peace and war, of life and death.

By such a yardstick the present condition of "no war, no peace," is easily measured. We of this nation and of the world are at peace now only in so far as we are working to improve the relationship of men to men, in so far as we are living socially, economically, and spiritually to advance such relationship.

A peaceful society must observe certain standards. Illiteracy surely cannot be tolerated; with 50 per cent of the world's population unable to read and write, illiteracy in society have little chance to be solved. Ignorant men given to fear based upon suspicion and superstition easily become victims of dictators.

Social discontent cannot be lightly brushed aside. The things that pass in the minds of radicals and agitators are as real as those that pass in the minds of teachers and scholars. The man whose family is hungry, the white-collar employee who is being squeezed industrially, she who lives in a day where freedom of small wealth and little poverty. Her place cannot be brushed aside. The things that pass in the minds of men are as real as those that pass in the minds of teachers and scholars. The man whose family is hungry, the white-collar employee who is being squeezed industrially, she who lives in a day where freedom of small wealth and little poverty. Her place cannot be brushed aside. The things that pass in the minds of men are as real as those that pass in the minds of teachers and scholars. The man whose family is hungry, the white-collar employee who is being squeezed industrially, she who lives in a day where freedom of small wealth and little poverty. Her place cannot be brushed aside. The things that pass in the minds of men are as real as those that pass in the minds of teachers and scholars. The man whose family is hungry, the white-collar employee who is being squeezed industrially, she who lives in a day where freedom of small wealth and little poverty. Her place cannot be brushed aside. The things that pass in the minds of men are as real as those that pass in the minds of teachers and scholars. The man whose family is hungry, the white-collar employee who is being squeezed industrially, she who lives in a day where freedom of small wealth and little poverty. Her place cannot be brushed aside.
building schools in devastated areas, exchange of teachers and students, entertaining in your homes of visitors from abroad, dissemination of films, radio script, and books on cultures of many lands, the work of International Relations groups and UNESCO councils beginning on the local level with minority problems. These are specific ways in which each of us, by the power of the people, can build a form of society capable of peace — a society based upon free men. Since men can best live as free men in a democracy, we too have a responsibility to keep democ­racy vital and strong; that responsibility is best expressed at the ballot box, the greatest symbol of individual liberty. In so far as we as individuals and the United States representing us leads the way toward greater freedom for men, the UN will be able to function toward world community.

A young man who traveled in Europe last summer came home to tell of the difficulty he had had with the money of the different countries and getting change. He conceived the idea of filling his pockets with the smallest coins of the country he visited. Watching it — Christianity. But we have not yet earned our keep. Earnestly we pray that all men may know Christianity in government. There is little charter that there would never be any more war. To which the other answered, "I think", "I've heard them say that we are living in the shadow of the cross. To them the world and we have failed to express the meaning of leadership as each new opportunity to increase the efficiency of the Church is discovered.

We need officers who can conduct business meetings with dignity and dispatch and with tact. We need officers who can write minutes and reports attractively and accurately. These officers must understand and appreciate the work of the church for which they are responsible. These young people need to present their ideas to the leaders of the church. If a young man has ideas to present that will be of benefit to the church, he should not hesitate to present them. If a young man has ideas to present that will be of benefit to the church, he should not hesitate to present them. If a young man has ideas to present that will be of benefit to the church, he should not hesitate to present them. If a young man has ideas to present that will be of benefit to the church, he should not hesitate to present them.

The Second World War led to the development of the International Congress of Christian Education, and many people were interested in the work of this organization. The International Congress of Christian Education was founded in 1948, and its purpose was to foster the development of Christian education throughout the world. The Congress has held annual meetings since its founding, and these meetings have been attended by representatives from many countries. The Congress has also published a number of books and periodicals on Christian education.

We need teachers and officers who can lead the people in a growing program. Someone says the officers, that is, the moderator, the deacons, the trustees, do not do their job. Then we need people who understand enough about the job of these officers to point out the duties and require them to do it. A trained people can do it. But the greatest value to be to those by us, too, they meant so much to present God's truth to others.

Because all local Churches seem to need teachers, we will express this as the first need. But let us quality these teachers. We need teachers who grow, who develop and increase in their abilities and effectiveness as they present the Gospel of Christ. These will be, not only teachers, but true leaders showing the way of life.

Now our need has expanded to leaders. As our leaders grow, trained, growing persons. We need officers who grow in the graces of leadership as each new opportunity to increase the efficiency of the Church is discovered.

We need officers who can conduct business meetings with dignity and dispatch and with tact. We need officers who can write minutes and reports attractively and accurately. These officers must understand and appreciate the work of the church for which they are responsible. These young people need to present their ideas to the leaders of the church. If a young man has ideas to present that will be of benefit to the church, he should not hesitate to present them. If a young man has ideas to present that will be of benefit to the church, he should not hesitate to present them. If a young man has ideas to present that will be of benefit to the church, he should not hesitate to present them. If a young man has ideas to present that will be of benefit to the church, he should not hesitate to present them.
THE SABBATH RECORDER

let me say, also, that they do have a real value in this program. They provide a very neat and sure way of giving recognition for work done and advancement made. The Certificates of Progress, if earned, require a continuous reading program on the part of the person. This is a continuous refresher of the mind. It keeps one in touch. It keeps one growing. It keeps one alive to new things. Also, there is required a planned program of private devotions and spiritual development. Then there is required an "in-active-service" relationship to the Church program. These steps along the way to a Certificate of Progress lead one in the paths of real service to his Church while he is growing as a worker.

Leadership training courses have value in that they make people literature conscious. Where to find materials and help is a feature of the training, as well as how they are a part of a working team, and to show them how to study and to prepare for doing. Then there is required an active "service" of Lydia Menges Butts. They have a store. It is a service that Mrs. Greene: Our little sister, Cynthia, who is here with us. She will be two years old this fall. We have a dog, Roy.

A letter in a recent Recorder from our cousin, Judy Wellman, was just read to us by our aunt, with whom we are spending the day. She is writing this letter for us, and it is written just to you. We will watch to see if it is printed.

Because they have an idea of how to do it, now they have become work conscious. They take hold, not feeling strange in doing it, but feeling confident because they know the tools. They know the task. They 1 and expect to attain a certain result.

Leadership training courses have value in this program. They provide a common love. It is self-control. It is patience. It is perseverance, even in the face of temporary disappointment and defeat. It is an assurance that one is not alone—that there is a common purpose, a common task, a common hope, a common love.

And do I hear you say the end has now been reached? No. This is just the beginning. This person has just now become really growth conscious. The wide vistas of the graces of God are now open before him. He will grow in grace, in increasing his talents as a co-worker.

These are the values I have seen in the use of Standard Leadership Training Courses in the local Church. And he "grew in wisdom, and stature, and in favor with God and man."

Dear Mrs. Greene:
We are two little children who live at Alfred. Our parents are Stanley and Lydia Menges Butts. They have a store. We live with our grandparents at Ashville and are having a nice time here. One of us is Dale, who is five years old, and who is going to start to school this fall.

The other one is Sheryl, who is four years old. We have a dear little sister, Cynthia, who is here with us. She will be two years old this fall. We have a dog, Roy.

A letter in a recent Recorder from our cousin, Judy Wellman, was just read to us by our aunt, with whom we are spending the day. She is writing this letter for us, and it is written just to you. We will watch to see if it is printed.

Your new friends,
Dale and Sheryl Butts.
Ashville, N. Y.

Dear Dale and Sheryl:
Do you know, I felt just like clapping my hands when your letter came, and please say a great big "thank you," to your good aunt for writing it for you. I hope to have many letters from you as you grow older. I guess I owe another big "thank you" to Judy and your Aunt Mar-guerite, don't you think?

You can't guess what I found in the middle of Main Street, so I'll tell you. It was a cunning little gray kit-tens, with a little yellow spot on its head and another on its back. I picked it up and it cuddled up against my neck purring as hard as ever it could. I knew by the yellow spots that it belonged to a little neighbor of mine, Freida Kopp, who is just about your age. I had been looking for her lost kitten ever since the day before. I took it home to her and she was a very happy little girl. She is very fond of her kitty and worries because it never don't you think? I was sorry to leave Nebraska for I had had so much fun there. When we arrived in Chicago on the trip home I had a ride in a streetcar. Mother says there is no such streetcars here but I had never seen one before.

We went exploring on all the different trains we rode on during our trip. I was even up in the cab of one of the big Diesel engines. Of course, I was glad to get home again to see Daddy and Rusty.

The other one is Sheryl, who is four years old. We have a dear little sister, Cynthia, who is here with us. She will be two years old this fall. We have a dog, Roy.

A letter in a recent Recorder from our cousin, Judy Wellman, was just read to us by our aunt, with whom we are spending the day. She is writing this letter for us, and it is written just to you. We will watch to see if it is printed.

Your new friends,
Dale and Sheryl Butts.
Ashville, N. Y.

Dear Mrs. Greene:
This is my first letter to you. This year I made my first trip to Conference. We arrived at Aunt Mildred's, Uncle Clyde's, and Cousin Jimmy's home a week before Conference began. The day after we ar-rived they took us to see a rodeo at Bur- well. This was very new and exciting to me, and I would have liked very much to have ridden one of the calves myself.

During Conference Jimmy and I slept in Uncle Clyde's umbrella tent. None of the other boys I know have ever slept in a tent.

Toward the end of Conference, a crowd of people went to the Community Hall to roller-skate. That was real fun for me, and especially so when Uncle Clyde's niece, Barbara Scager, took me around with her in the ring of older skaters. I likewise did my skating in the middle of the floor to keep from being run over. Barbara also introduced me to Venita Vincent whose travel letters I have enjoyed listening to.

They had a wonderful play at Conference in which they ate dinner right on the stage. I liked to watch the singers and the organist, and liked hearing them, too.

After Conference Uncle Clyde took us the rest of the way across Nebraska to visit a great uncle of mine. He lives within eighteen miles of the Wyoming state line. I liked watching the windmills and the big herds of white-faced cattle. At Mit-chell I bought a boat and had lots of fun sailing it in the irrigation ditch.

School started Wednesday, September 8. I am in the second grade and am seven years old.

Your friend,
John H. Willmarth.

582 Terrace St., Meadville, Pa.

Dear John:
I was very happy to receive your very interesting letter, but haven't room to answer it. I'll do so later.

Yours in Christian love,
Mizpah S. Greene.
WILLARD DE LURE BURDICK
A Personal Appreciation

His father and my mother were brother and sister. We were born the same year and the same month, August 28, 1863. We grew up together on the prairies of Minnesota, sometimes in the same country school, always in the same Church, the Trenton Seventh Day Baptist. We were baptized the same day at the same place by the same minister, Rev. J. E. N. Backus. We attended, and were graduates of, the same college, Milton, and both became Seventh Day Baptist clergymen. But we never had a fight or quarreled, or became angry or vexed at each other, even though we sometimes looked at matters from different points of view. But best of all, we loved each other dearly and were just like twin brothers.

Together on foot or on horseback we herded cattle on the open grasslands of southern Minnesota; together we exca
vated an Indian mound near the banks of Rock River and unearthed an almost complete human skeleton; together we walked the trail down, and back up again, of the Grand Canyon of the Colorado River; together we sat, again and again, in council meetings considering the problems of, and making plans for, the Missionary Society, the Tract Society, the Sabbath School Board, the Commission of the General Conference, the Committee on Denominational Literature, etc. Together, just the day before he passed away, we sat and listened to Ed CNBC. “We would be true for there are those who trust us,” and ending, “We would have faith to tread the path that Jesus trod ....

Edwin Ben Shaw

Life Sketch

Willard D. Lure Burdick was born in Utica, Wis., August 28, 1863, the eldest son of Russell Dighton and Louvina Champly Burdick. At the age of 16 years, his father and mother with their young son drove to Minnesota to make their home.

Pioneer life in this section of the West helped build a sturdy character. The primitive conditions of the prairies, lack of conveniences, and hard work in the fields were stern teachers.

Opportunities for a college education for Willard, his brother and sister, were brought through the influence of the missionaries where he attended Milton College and received his degree of Bachelor of Arts in 1890. He decided to enter the ministry, and took his training in the Baptist Seminary at Morgan Park, Ill., and the theological department of the University of Chicago, where he was graduated with the degree of Bachelor of Divinity on July 24, 1893. He was ordained to the ministry in Milton, May 21, 1893. An honorary degree, Doctor of Divinity, was conferred upon Mr. Burdick in 1918 by Salem College, Salem, W. Va.

Willard Burdick was married April 18, 1892, in Milton Junction to Isaphena Genette West. To them were born three children, Willard, Alva and River, all of whom and his wife are living in Milton. His sister, Mrs. G. E. Crouse, also lives in Milton, but the brother, Dr. A. L. Burdick, died a few years ago.

Rev. Willard D. Burdick

Willard Burdick’s life was filled with service for his Master through the Churches to which he ministered and through our denominational boards. His pastorates included: Jackson Center, Ohio; N. Y. E. Farina, Ill.; New Market, N. J.; Rockville and Second Hopkinton in Rhode Island. He also ministered to Sunday congregations.

He served the denomination as full-time field worker for the Missionary and Tract Societies, 3 1/2 years; field worker for the Tract Society, 4 years, 5 months; corresponding secretary of the Tract Society, 2 years; and secretary of the Tract Society and general secretary of the Onward Movement, 4 years; and full-time general secretary of the Onward Movement, 1 year. He was president of the Missionary Society for 5 years, president of the General Conference, 1930-31, and served on the Commission.

In 1938, Mr. Burdick retired from the ministry, and he and his wife moved to Milton, where they have made their home for the past ten years. In these years he has been active, helping in Church work and caring for a large garden. He has derived much comfort from these interests and the nearness of his two sons with their families. The sons are Professors W. D. and Russell W. Burdick. Mr. and Mrs. Burdick made their home with the daughter, Miss Marjorie Burdick.

Farewell services, conducted by Rev. Elgin F. Randolph, assisted by Rev. Carroll L. Hill, were held July 1, 1948, 2:30 p.m. in the Milton Seventh Day Baptist Church. Interment was in Milton Cemetery.

Accessions

Nortonville, Kan.

Baptism

Bobby Stephan and Danny Niemann were baptized July 10, 1948, by Rev. Verney A. Wilson, and received into the Church July 14.

Marriages

Van Buren - Whitford. William Benjamin Van Buren Jr., son of Mr. and Mrs. William Benjamin Van Buren, Jr., 221 Russell Place, Providence, N. J., and Joan Carroll Whithood, daughter of Mr. and Mrs. Paul A. Whitford, 508 Woodland Ave., Plainfield, N. J., were married in ceremony at the Plainfield Seventh Day Baptist Church by Pastor E. Wendell Smith, Sept. 11, 1948, at 4 p.m. Their new home will be in New Haven, Conn., where Mr. Van Buren is a student in the Yale Law School.

Davis - Davis. - Miss Jane Estelle Davis, daughter of Dr. and Mrs. Stanton Hoffman Davis of 212 East Seventh St., Plainfield, N. J., was married to Carroll Stanley Davis, Jr., son of Mr. and Mrs. Carroll Stanley Davis of Baltimore, Md., September 10, 1948, at 4 p.m., in the Plainfield Seventh Day Baptist Church by Pastor E. Wendell Smith officiated. Mr. and Mrs. Davis will make their new home at 809 Welling­ton Road, Baltimore 12, Md.

Obituaries

Burdick. — Rev. Willard D. Burdick died June 28, 1948, at his home in Milton, Wis. A more extended obituary will be found on page 150.

NORTH CENTRAL ASSOCIATION

The North Central Association of Seventh Day Baptist Churches will meet on October 7, 8, and 9 with the Church at Farina, Ill. Earl Cruzan, Secretary.
DENOMINATIONAL BUDGET
Statement of the Treasurer, August 31, 1948

Receipts

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Syracuse | 12.00 |
Verona | 377.66 |
Washington, Evangelical | 50.00 |
Washington, People's | 13.00 |
Waterford | 168.77 |
White Cloud | 189.38 |

Total $4,193.21 $33,324.35

Disbursements

| Missionary Society | $1,361.88 |
| Tract Society | 742.95 |
| Board of Christian Education | 742.95 |
| Women's Society | 57.77 |
| Historical Society | 104.61 |
| Ministerial Retirement | 80.34 |
| Seventh Day Baptist Building | 416.91 |
| World Fellowship and Service | 51.48 |

Balance on hand August 31 | 28.65

Totals $3,928.65 $264.36

Comparative Figures

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<td>Receipts in 11 months:</td>
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<td>Per cent raised in 11 months</td>
<td>75.99%</td>
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SEVENTH DAY BAPTIST PINS

Seventh Day Baptist pins are available at 75 cents each to individuals, and at 60 cents each, regardless of quantity, to young people's groups for resale at 75 cents each. These pins are of good quality and are the screw-fastener type.

Please send orders to the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.