

	Cost or Inventory Value	Market Value 12/31/63
396 shares Transcontinental Gas Pipe Line Corp., Common, \$50 par value (purchased 4/18/56 and 10/31/56)	4,428.76	9,108.00
200 shares Travelers Insurance Co., Hartford, Conn., Capital, \$5.00 par value (purchased 4/3/56 and 9/16/60)	17,352.77	41,450.00
100 shares Union Carbide Corp., Capital, no par value (purchased 7/7/48)	4,217.69	12,050.00
280 shares Union Oil Company of Calif., Common, \$25.00 par value (purchased 5/23/52)	8,336.43	22,960.00
350 shares United States Fidelity and Guaranty Company, Capital, \$5.00 par value (purchased 2/25/53)	6,691.06	25,856.25
7 shares United States Life Insurance Co. of New York, Capital, \$2.00 par value (purchased 11/26/54)	212.70	586.25
100 shares Washington Water Power Company, Common, no par value (purchased 2/25/53)	2,786.31	4,850.00
260 shares Westinghouse Air Brake Company, Common, \$10.00 par value (purchased 7/7/48 and 11/15/49)	6,382.02	7,865.00
100 shares F. W. Woolworth Company, Common, \$10.00 par value (purchased 7/7/48)	4,843.31	7,375.00
	<u>\$308,136.80</u>	<u>\$773,153.48</u>

Summary

	Cost	Market Value 12/31/63
Railroad Bonds	\$ 26,075.70	\$ 16,587.50
Industrial Bonds	7,956.00	7,210.00
Public Utility Bonds	360,959.66	340,007.50
United States Bonds	203,740.49	202,092.30
Preferred Stocks	51,853.70	47,645.00
Common Stocks	308,136.80	773,153.48
Uninvested Cash	1,208.50	1,208.50
TOTALS	<u>\$959,930.85</u>	<u>\$1,387,904.28</u>

SPECIAL FUNDS

The Conference acquired the following funds either as Special Accounts or abandonment of churches or by reason of special gifts or as Trustee under Wills for the benefit of the name beneficiaries. Where the fund is held as a Testamentary Trust, the fund is charged annual Trustee's commissions which are added to the principal of the fund for Conference Claimants. In each case also, the funds are charged a proportionate share of operating expenses. All income is of course paid to the named beneficiary.

Funds Held As Follows:

Rock Royal Methodist Church Building Fund	\$ 11,804.92
Arena Methodist Church Fund	15,998.87
Chas. E. Bedell Fund for Widows	35,573.64
Alford, Massachusetts Methodist Church	964.80
The Denver Family Memorial Fund	467,581.52
The Watts De Peyster Memorial Fund	5,000.00
Andes, N. Y. Methodist Church	2,333.81
High Hill Methodist Church	3,000.00
Methodist Church of Craryville	2,497.91
Esopus Methodist Church	4,873.08
Five Points Mission	1,499.33
Board of Missions of the Methodist Church	9,699.77
Garrison, N. Y. Methodist Church	2,411.91
Home Missions and Sunday Schools of the Methodist Church	19,292.52
Methodist Hospital of Brooklyn	5,985.05
Indian Fields Church Memorial Fund	6,886.80
Jeffersonville Methodist Church	983.30
Medusa Methodist Church	1,656.96
Rice Foundation Fund	1,697.50
Aldersgate Methodist Church	13,690.41
Aldersgate Methodist Church	6,137.36
Aldersgate Methodist Church	101,257.69
Aldersgate Methodist Church	6,508.96
Sharon Methodist Church	489.27
Shaurman Fund	3,312.48
Sustentation Society	20,742.73
Tannersville Methodist Church	2,941.93
Grove Ville Cemetery Fund	802.82
	<u>\$755,625.34</u>

VII. MEMOIRS

(a) Ministers

ALBERTO B. BÁEZ

ALBERTO B. BÁEZ was born in San Luis de Potosí, Mexico, in 1888, a member of a strongly Roman Catholic family. His aunt had a better financial position than his parents and she undertook the task of giving him an education. He first went to school in Orizaba and then in Puebla, where he came in contact with Methodism through the Mexican Methodist Institute.



The attraction this institution exerted upon young Alberto was so strong that he determined to enter it at any cost. And the price he had to pay was really high, because his Roman Catholic aunt was not willing to accept this "heresy" and the boy soon found himself cut off from his source of income. But God did not forsake him, nor did the Methodist Church. A scholarship was provided together with part-time work. And then an anonymous person began to send money to the school for his support. It was later known that this anonymous helper was his aunt, who really loved him and began to change her attitude when she knew of the great improvement which was being worked in the character of her nephew through the influence of the school.

While still studying to be a teacher, under the influence of Dr. Pedro F. Valderrama, President of the Institute, he began his missionary efforts, riding on a donkey to the country villages, to evangelize the Mexican Indians. He then decided to become a minister. When he graduated from the Teachers School he entered the School of Theology in the same Methodist institution, which school was directed by the Rev. Francis Borton.

Brother Báez married Thalía Valderrama, one of the daughters of the President of the Institute, a very talented, energetic and consecrated woman, and they both accepted teaching positions in the Methodist Institute of Querétaro, Mexico. Next we find them in Alice, Texas, around the year 1915, serving a Spanish-speaking congregation.

From Texas they came to New York in September of 1917. There was no organized church for the Spanish-speaking people of New York at that time. But 15 days after his arrival, Rev. Báez was invited to preach to a small group of Latin-Americans at Sands Street Memorial Church. For almost two years Brother Báez served as a volunteer preacher, supporting himself with another job and preaching every Sunday. Attendance increased and in 1920 the Church was organized. That was also the year when he was received as a member of the N.Y.E. Conference and appointed as Pastor of First Spanish Methodist Church—the only Spanish-speaking Protestant Church in Brooklyn at that time.

Mrs. Báez was as hard a worker as her husband. Together they made a wonderful team. From 1922 to 1930 First Spanish had a glorious period. Almost all Latin-American countries were represented, and members of other denominations formed part of its constituency (since no other denomination had Spanish work at that time). Hundreds of children, young people and adults were baptized.

But this progress was interrupted when the First Methodist Church, where First Spanish was meeting, decided to sell the property. So the congregation had to move, first to a rented house on Clinton Street, and then to Warren Street Methodist Church. Prayer and sacrificial work from Brother Báez,

his wife and other consecrated members of the church brought about another flourishing period by 1935.

Difficulties for First Spanish arose again when new plans were conceived for the work at Warren Street, and the congregation had to move in 1939 to its present location on President Street. Members were lost by moving, but by 1950 the congregation was again strong and enthusiastic.

The death of Mrs. Báez in February of 1951 was a great blow for Alberto and for First Spanish. The Báez children, Alberto, Mimi and Peter, were by this time all living in distant places. The ten years from 1951 to 1961 are perhaps not the most fruitful years in the ministry of Rev. Báez, but they certainly are the most heroic. Limited by his solitude, his age and his declining health, he still carried on faithfully and was able to maintain the life of the congregation.

Even after retirement in 1961, no power on earth was able to persuade him to give up working with the Spanish-speaking children every summer at Villa Hermosa Camp. Brother and Mrs. Báez had bought this property in 1934 and used it every summer to serve the children of the Spanish-speaking churches of New York. It was a work he really loved. He opened the Camp for the last time in 1963, but he would have opened it again in 1964 if the Father had not called him home in December of last year.

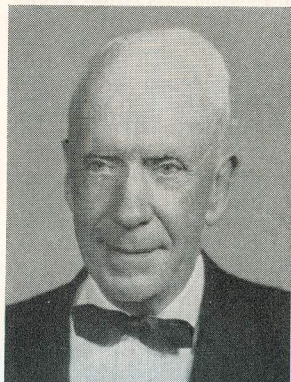
The life and ministry of Alberto Báez have had a great beneficial influence upon many people, far beyond what is now First Spanish Methodist Church. Many of the persons who were won to Christ during his ministry are faithfully serving the Lord in churches all over the United States or in Latin America. And only God knows how many persons were touched by his writing ministry. For many years he was the editor of *Manzanas de Oro* (Apples of Gold), a four-page paper with stories, poems and materials for Sunday School. Issued in New York, it went to all Latin-American countries. I recently heard a testimony about a lady in Costa Rica whose conversion was due, to a great extent, to the influence of this publication. She and her family are still in the Methodist Church of that country. Another lady in Panama, who later became a missionary, also relates her conversion to *Manzanas de Oro*.

We of the N.Y.E. Conference must be grateful to God for having had Alberto B. Báez in our midst for more than forty years.

ERNESTO VASSEUR.

HARRY SANFORD CROSSETT

HARRY SANFORD CROSSETT was born in Brooklyn, N. Y., on May 2, 1884. As a boy, growing up in South Norwalk, Conn., Harry gave his life to Christ one evening in the Methodist Church. Shortly after this experience, he went to Mt. Hermon Preparatory School in Northfield, Mass. After being in Mt. Hermon for nearly a year, and working to help pay



his expenses, Harry was introduced to a man from Boston, a Mr. Crossett of the Crossett Shoe Company. From that particular day, until the end of his studies at Mt. Hermon, Harry Crossett was a favorite of the elder Crossett. Mr. Crossett helped Harry financially and wanted him to go into the business, but Harry had turned his life toward God and to the preaching of His Word.

Upon completing undergraduate studies at Wesleyan, Morristown, New Jersey, Harry entered Union Theological Seminary, New York City. He began his ministry at Bantam, Conn., in 1911. Previous to World War I, he served The Methodist Church in Darien, Conn., and Asbury, Mt. Vernon, N. Y.

After having spent three years in the Armed Forces in Europe with the 7th Regiment of New York, he went to St. Paul's Methodist Episcopal Church in New York City, met and married

Dorothea Brainard. To this union was born a daughter, Doris Elaine, and nine years later, a son, Harry, Jr., both of whom are married.

Harry was Chaplain of the 7th Regimental Veterans from 1950 until his death. In 1924, he joined the Masons in Bay Shore, N. Y.

After serving St. Paul's in New York City, Harry served churches at Brooklyn, First Place; Bay Shore; Bronx, Willis Avenue; Port Chester, Summerfield. His last appointment was Patchogue.

Because of illness, he retired in 1951 and moved into an apartment in his daughter's home in Hempstead, N. Y. In 1960, his daughter moved to Hollywood, Florida, and in building this home included an apartment for her mother and father.

After an operation for cancer in 1961, Harry Crossett began to fail. He died in Hollywood, Florida on December 17, 1963, from pneumonia.

When the Reverend Harry Sanford Crossett retired from the pastorate in Patchogue, these words of tribute were printed in the *Patchogue Advance*: "It was highly appropriate that all three major faiths were represented in the capacity congregations which gathered in the Patchogue Methodist Church for the farewell sermon of the Rev. Harry Sanford Crossett, for he has served his fellowman well. . . . During World War I, he turned down a chaplain's job so he could fight with the troops up front in France and Belgium. He gave so much to his religion, his country and his fellowman."

Harry Crossett's body was laid to rest in Memorial Gardens, Hollywood, Florida. He is survived by his wife, Dorothea, a daughter, Doris Franklin, both of Hollywood, Florida; a son, Harry, of Patchogue; a sister, Alberta, of Greenwood, North Palm Beach, Florida, and four grandchildren.

CHARLES GUILFORD GORSE

CHARLES GUILFORD GORSE was related intimately all of his life to the New York Annual Conference. He was born in the Methodist parsonage at Walton, N. Y., on September 20, 1866, the son of John Wesley Gorse and Phoebe E. Styles.

After the usual period in the district school, Charles entered the Hudson River Institute at Claverack, N. Y., at the age of 16. Upon his graduation from Syracuse in 1890 he taught school. While living in Catskill, he felt the call to preach and received a local preacher's license at the hand of the Rev. Alfred Coons, then District Superintendent of the Kingston District. After a short apprenticeship in exercising his privilege to preach, he entered Drew Theological Seminary and was graduated three years later.



Upon graduation in 1897, he became a member of the Vermont Conference. On February 15, 1898, Charles married Miss Maude Anna Buck of Walden, Vermont, whom he had met at a Camp Meeting in Lyndonville where he was the song leader. Two children were born to them—G. Wendell Gorse, now deceased, and Margaret R. Gorse, now Mrs. Earl H. Soellner.

Brother Gorse's religious experience began at an early age. It is said that he took part in prayer meetings from the age of eight years. When he was ten years old he had a conversion experience in a revival meeting his father was conducting and in which his Aunt Margaret, a Methodist Evangelist, took part. He said: "The stars never shone as brightly as they did that night."

Revival meetings and cottage prayer meetings played a large part in Brother Gorse's ministry. He was instrumental in reaching many outside of the Church through his cottage prayer meetings and persistent pastoral visitation, and sympathetic and appreciative interest in people.

Brother Gorse was willing to serve, and gladly went, wherever he was