

OFFICIAL JOURNAL
Second Annual Session
Northern New York
Annual Conference
Methodist Church

Sixty-Ninth as Legal Successor
of the
Northern New York Conference
and
One Hundred Sixth as Legal Successor
of the
Black River Conference
of the
Methodist Episcopal Church

Held in Malone, N. Y.
May 14 to May 18, 1941

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CHARTER ASSESSMENTS FOR THE PERMANENT FUND

From the Conference Charter:

Each minister in the effective relation . . . shall pay into the Preachers' Permanent Fund at each annual session of the Conference . . . an assessment on the net cash salary he received during the previous Conference year equal to one-half of one per centum if such salary is five hundred dollars or less, and such assessment shall increase at the rate of one-tenth of one per centum on every one hundred dollars or less that the salary shall be more than five hundred dollars. All unpaid assessments with interest thereon at six per centum per annum from the time the same became due and payable shall be deducted from the benefits to be paid as herein provided.

ASSESSMENTS

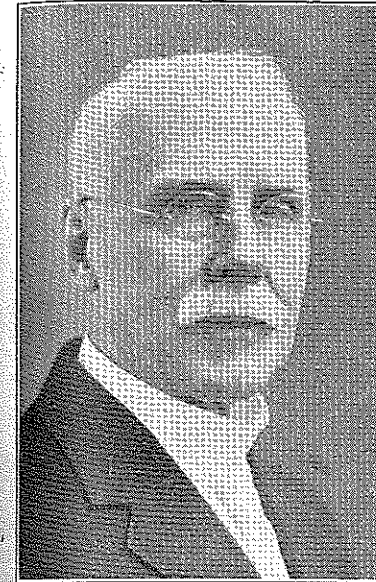
Net Cash Salary	Per Cent Rate	Assessment	Net Cash Salary	Per Cent Rate	Assessment	Net Cash Salary	Per Cent Rate	Assessment
\$500	0.50	\$2.50	\$1700	1.70	\$28.90	\$2900	2.90	\$84.10
600	0.60	3.60	1800	1.80	32.40	3000	3.00	90.00
700	0.70	4.90	1900	1.90	36.10	3100	3.10	96.10
800	0.80	6.40	2000	2.00	40.00	3200	3.20	102.40
900	0.90	8.10	2100	2.10	44.10	3300	3.30	108.90
1000	1.00	10.00	2200	2.20	48.40	3400	3.40	115.60
1100	1.10	12.10	2300	2.30	52.90	3500	3.50	122.50
1200	1.20	14.40	2400	2.40	57.60	3600	3.60	129.60
1300	1.30	16.90	2500	2.50	62.50	3700	3.70	136.90
1400	1.40	19.60	2600	2.60	67.60	3800	3.80	144.40
1500	1.50	22.50	2700	2.70	72.90	3900	3.90	152.10
1600	1.60	25.60	2800	2.80	78.40	4000	4.00	160.00

ROLL OF HONOR

Showing Contributions to the Preachers' Permanent Fund by Beneficiaries of the Fund

Ballard, R. C. -----	\$ 5.00	Pennock, Edna -----	\$10.00
Brice, I. A. -----	3.00	Poppe, J. D. -----	10.00
Caldwell, E. B. -----	10.00	Roop, C. G. -----	5.00
Carey, Anna F. -----	2.00	Scott, Bessie -----	10.00
Hart, W. J. -----	10.00	Sill, M. D. -----	10.00
Jennings, Amy W. -----	20.00	Stallwood, Emma -----	20.00
Johnson, Dora -----	5.00	Warren, A. -----	5.00
Marsh, Lillian -----	10.00	Matthews, Susan E. -----	10.00
Miller, B. G. -----	5.00	Williams, Grace M. -----	10.00

WILLIAM DIXON MARSH



William Dixon Marsh, D. D., closed his career in a Syracuse hospital Sunday night, Feb. 2, 1941. For years he had been a strong leader and molder of thought in the Northern New York Conference. Son of an unusual man, it was not surprising that he proved himself superior. His father, Col. Samuel Marsh, made such a fine record in the Civil War and was so highly regarded by his home town—Potsdam—that a community monument was erected in the Bayside Cemetery to his honor and memory.

William Marsh was born in Potsdam Aug. 2, 1854, was graduated from the Potsdam Normal School in 1874, and taught school in Gouverneur one year. In 1875 he entered Syracuse University, and graduated with his class in 1879. The next two years he taught mathematics in the Potsdam Normal School. Though successful and especially influential as a teacher, the call to preach was clear and strong. It took him to The Boston Theological Seminary in the fall of 1881, and, though supplying a church part of the time, he was able to complete the course in two years, and graduated in 1883. In April of that year he became a probationer in the Northern New York Conference. The same year he married Miss Lilian Church of Morristown, N. Y. Like William, she had been a teacher, successful in her work. She is still living in the Syracuse home, 1013 Lancaster Ave., though weak and suffering from a serious accident. During the many years of married life, she has proven herself a faithful, inspiring worker at his side.

Parishville was fortunate in having their services for two years; then they were at Norwood three years. The next appointment was Malone, 1888-92; the next was old State St. Church, now Asbury, Watertown, for five years; then they were at Court St. Church, Utica, N. Y., now Central Church, for five years. From 1904 to the spring of 1911 they served at Little Falls, N. Y.

At the solicitation of Dr. Samuel Plants, President of Lawrence College, they transferred to the West Wisconsin Conference in the spring of 1911, and were appointed to the college church at Appleton.

After eight years in Wisconsin, they responded to a call back to the old home conference, and were appointed to Malone, where they had served in 1888. From 1922 to 1928 he served as superintendent of St. Lawrence District, after which he retired and made his home in Syracuse.

Clara, their only child, has always lived at home, proving herself a help and comfort, especially in the afternoon and evening period of her parent's lives.

During the years various honors had been received by Dr. Marsh. He became a member of Phi Beta Kappa in Syracuse University. His Alma Mater bestowed upon him a D. D., and for years he was a trustee of Syracuse University. In three General Conferences he represented the Northern New York Conference.

In 1927, at the request of the St. Lawrence District Conference and under its direction, he published his *CAVEMEN*, a production that occasioned no little thought and discussion among laymen and ministers, and proved to be a strong, suggestive argument for toleration in regard to religion, philosophy, society and life. If this little work could be reprinted every ten years, and generally distributed it would act as a burning protest against dogmatism, blind bigotry, snobbery, individualism and national conceit.

During the middle period of life Dr. Marsh was a close student of Robert Browning. After long and happy years of association with this master poet, he ventured to interpret him in lectures which were highly prized by other students of Browning, and those who enjoyed deep truth expressed in poetic form. Illustrations from this source, when skillfully employed, could serve as sermon decorations, or weighty arguments. When he felt the weight of years these lines must have helped to master doubt and fear:

"Do your joys with age diminish?
When mine fail me, I'll complain.
Must in death your daylight finish?
My sun sets to rise again."

About 1914, while pastor at Appleton, Dr. Marsh founded what he termed *THE LEAGUE OF THE KINDLY TONGUE*, a movement that has proven widely and completely beneficent. Though entirely voluntary, having no officers or dues, its Christian nature and spirit caused it to work like leaven in the churches of America and in other lands. Its purpose and large influence are accounted for by its ideals:

"To abstain from unkind speech so far as possible;
to speak in the spirit of Christ, to stranger, friend
or kin, words of cheer, courage and counsel."

Upon his retirement from active work in the Conference in 1928, he devoted time and strength to the promulgation of this *KINDLY LEAGUE*. After his death, a Potsdam editor said that the League "had no more possible ideal member than its founder, for no one so far as we knew, ever heard an unkind word from Dr. Marsh's lips."

A calm statement of the outline of this life, though suggestive of large achievements, personal honors, and unusual influence in Conference and society, does not quite satisfy. Those who knew him best will expect more regarding his life and Christian character.

Something about him seemed to witness to what the fathers said and preached regarding clear conversion, soul regeneration, and a sanctification that is constant and genuine. He believed with the Psalmist that God can create in man a clean heart, and renew a right spirit in a seeking soul. And, like Jesus, he was constrained to sanctify himself for others, and make vicarious sanctification a blessed experience. He found that Christ could keep in safety all that is sincerely and constantly committed unto Him. Life need not be a fickle intermittant spring, now bubbling forth with joy, and then awaiting for a renewal and infilling of the soul. It should not be a period of thrilling finding, of conscious losing of the gift, and then a rediscovery of the treasure sought.

In our brother's case there was a steady seeking, a daily finding, and a cumulative store of faith, love, and radiant hope. His spirit was not darkened by racial pride or prejudice, or fierce passions engendered by the bitterness of war.

He never outgrew the conviction that Methodism was raised up to spread Scriptural holiness throughout the earth. In his school-days the subject of holiness had a fascination for him, and its contemplation a growing charm; and in later years, when he read Otto on *The Idea of the Holy*, he fairly reveled in the thought of reasonable practical, Christian holiness.

Because of these enriching, growing qualities, other traits followed, as the day follows the rising of the sun. His attitude was right toward God and man, so far as he understood each new situation that appealed to him. Wisdom may have been partial, but the purpose was to make his attitude Christian in every way. His spiritual adjustments to all who were stepping heavenward with him, and those who had not yet joined the Christian ranks, were timely, health-giving and beautiful. His relations with God and his fellows were likewise Christian so far as he could solve the different problems that required judgment and action upon his part. Though not in any sense a dreamer or visionary, he did have lovely dreams of what this blasted, troubled world might be, if men could be persuaded to make Jesus King and Master, and co-operate with Him in the building of His kingdom every-

where. And because of this aspiration upon his part, he did attain to a measure of INSIGHT as to what God planned for this confused, self-destructive, sinning human community.

Because of his spiritual attainments and Conference services his brethren were ever cheered and helped by him. The young especially felt that he had found secrets that they, too, ought to learn and faithfully apply. As a pastor or shepherd, he was alert, compassionate, and sincerely interested in every age and rank. It is not an extravagance to assert that our beloved brother Marsh was a thoroughly good man, an inspiring preacher, a faithful, helpful friend, and A GOOD MINISTER OF JESUS CHRIST.

If attractive tablets in churches help to remember unusual, commanding ministers, it would be fitting to have one in every church he served. But bronze memorials are not required to keep fresh and sweet such precious, heart-born memories. Thousands of grateful parishioners will long remember what he was, and what he did; and ready tongues will repeatedly pay tributes to his work and sterling worth.

ALBERT C. LOUCKS.

ORSON M. KELLEY



The Rev. Orson M. Kelley, 89, who served Methodist Churches in Central and Northern New York for more than 40 years, died Sept. 25, 1940, in his home in Syracuse, N. Y., after a long illness.

Mr. Kelley was born in the town of Salisbury, son of Lassier and Martha E. Kelley.

He was graduated from Fairfield Seminary.

His first wife, Miss Jennie Daley of Frankfort, whom he married 66 years ago, died in 1923.

On Nov. 5, 1924, he married Lillian Young, formerly of Malone, and since 1925 the couple have made their home in Syracuse.

Besides his wife and brother he leaves a daughter, Martha E. Baker, and two grandchildren.

His funeral was conducted in Herkimer by the Rev. Fred G. Cotnam. Interment in Salisbury.

Rev. Orson Kelley was a profound student of the Holy Scriptures. He was utterly loyal to his Divine Master, and is worthy of great appreciation for his frequent expositions of Bible texts which he submitted to the Valley Press here in Syracuse as well as other publications elsewhere.

He was an advocate of Holiness in this present life. His frequent expression was "Come up higher."

He seldom lost an opportunity of witnessing to the truth in season and out of season. His conversation was in Heaven.

When he met his friends it was always "How is your soul?"

He was a deep thinker and often stated facts to corroborate the truth.

His public prayers always brought a hearty Amen from others in one accord.

He was loyal to the old fashioned faith of his fathers, "Holiness with the Lord."

He lived what he preached and the truth left a lasting impression upon those who heard him, as they often testified, not only the sermons he preached but the help they received from personal conversations with him.

He often testified in his last days that "he was a happy old man" and that his last days were his best as he learned more of God and His plan of salvation through the Lord Jesus Christ to whom he gave glory for the indwelling Holy Spirit who was his teacher, Savior and sanctifier.

He often quoted texts of Scripture on the trolley between stops, and gained the attention of those aboard. He sowed beside all waters with holy boldness imparted by the indwelling Spirit.

As his wife and the attending nurse watched over him during his last hours, they saw no signs of suffering or restlessness. It did not seem like death, only a spirit released from the house of clay to go and be with the Lord. I was conscious of the presence of God and the Holy Angels, "sorrowful yet rejoicing" as the gates swung back to let another blood-washed pilgrim into His presence.

MRS. LILLIAN KELLEY.