young people are filling their places in the work of the church.

The slate of officers proposed by the nominating committee was accepted, there being no change except in an enlarged list of ushers to serve during the year.

Guest speaker in our pulpit on March 28 was one of our former boys, Kenneth Smith, who at present is pastor at Albion and Milton Junction. The sermon, "Be-hold the Man," was excellent and well received. That day also marked the reception of new members in the church, four of whom were baptized the evening before. Our choir was augmented by the choir of the North Stonington Federated Church in presenting Gallia-Motet by Gounod. We in turn gave them our support in presenting the same program at North Stonington. On Friday night of Holy Week our choir sang "The Crucifixion" by Stainer.

On Easter Sabbath the altar was lovely with Easter lilies and hyacinths. The pastor's sermon, "When Death Is Gain," directed our thoughts to the real meaning of Easter. Little children happily received the hyacinths, and the lilies carried their message of hope and cheer to shut-ins.—Mrs. E. F. Looboro, Correspondent.

The Bible won't be a dry Book if you know its Author. — Cream Book.

Accessions

Alfred, N. Y.

Richard West.

Nortonville, Kan.

Letter:

Mrs. Mary Crandall,

Elizabeth Crandall,

Billy Crandall.

Obituaries

Crumb. — Frank Arlington, son of Dwight and Jane Crandall Crumb, was born in Brookfield, N. Y., September 4, 1863, and died at the Bethesda hospital, Hornell, N. Y., April 1, 1933.

He was married to Etta West of Shiloh, N. J., October 21, 1885. To this union were born: Grace, 1886; Helen, 1888; Jennie, 1890; and Ella (Mrs. Donald Wilson), Pittsford. Besides his wife and children, there survive five grandchildren and two great-grandchildren.

He was baptized and united with the First Seventh Day Baptist Church of Alfred, May 12, 1893. He was ordained deacon on September 26, 1942, in which office he served faithfully until failing health prevented. He was president of the church for ten years, resigning "to give younger men a chance."

Mr. Crumb was a printer, an editor, and a publisher. At 14 years of age, he began his apprenticeship under Frank Spooner, editor of the Brookfield Courier; at 17, he went to work for the West Winfield News; at 18, he established a commercial printing shop in Syracuse. Two years later, in 1883, he came to "Alfred Centre" to work in the office of the Sabbath Recorder. In 1883, he and three associates formed the Sun Publishing Association, Ltd., and proceeded to publish the Alfred Sun. He retired on April 1, 1951.

Mr. Crumb served as town clerk for twenty-five years and as a supervisor for eight years.

Memorial services were conducted on Friday afternoon, April 3, from the First Alfred Church by his pastor, Rev. Hurley S. Warren, and Rev. Albert N. Rogers, pastor, Second Seventh Day Baptist Church of Alfred at Alfred Station. Burial was in Alfred Rural Cemetery. — H. S. W.

Langworthy. — Martha Brown, daughter of Daniel Franklin and Anna Lapham Langworthy, was born at Alfred, N. Y., May 30, 1866, and died at her home in Newport, R. I., on Sabbath, March 7, 1953.

Early in her chosen work, Miss Langworthy was a graduate nurse at the Buffalo General Hospital and Buffalo Children's Hospital. She also did private nursing for many Buffalo families. Throughout her career, she gave unstintingly of her skill to members of the Langworthy family. She moved to Newport in 1915, where she served for many years as a city welfare nurse. She was a member of the First Seventh Day Baptist Church of Andover, N. Y.

Miss Langworthy is survived by four nephews: Franklin A., Plainfield, N. J.; Egbert R., Newport, R. I.; Edson C., Andover, N. Y.; and Lynn L. Langworthy, Alfred, N. Y., and several nieces and grandchildren.

Memorial services were conducted by Rev. David Carter in Newport, R. I., March 5, 1953, with a committal service being held that afternoon at Alfred Rural Cemetery, Alfred, N. Y., with Rev. Hurley S. Warren in charge. — H. S. W.

Wilson, — Edward Livingston, son of Deacon and Mrs. John C. Wilson, was born in Attalla, Ala., October 31, 1842, and departed this life on February 20, 1953, at his home in Attalla.

Early in life he accepted Christ and united with the Attalla Seventh Day Baptist Church. In 1913 he was united in marriage with Verna McComb who preceded him in death January 6, 1928.

He is survived by four sisters: Mrs. Lela Wofford and Mrs. Maude Mills of Attalla; Mrs. Cornelia Vernon, of Altoona, Ala.; Mrs. Dells Burgess of Port Payne, Ala.; three brothers: Clifford D. of Attalla; Verney A. of New Lebanon, Ohio; and Lonnie L. of Birmingham, Ala.

Funeral services were conducted at the Collier-Butler Funeral Chapel in Gadsden, Ala., by Rev. Lee Gilbs and Rev. Thomas J. Monke and interment was in the Attalla Cemetery. — V. A. W.
NEW MISSIONARIES HONORED IN CONSECRATION SERVICE

A service of consecration was held Sabbath afternoon, April 23, in the Westerly, R. I., Church with Rev. O. B. Bond as announced in the Recorder of April 20. These new candidates for the Jamaica field expect to sail in June to work in the missions. Mrs. Neal D. Mills will be leaving in July.

There were about eighty people including seven ordained ministers who shared in the impressive meeting. The candidates had made the weekend trip from Salem, W. Va. After a suitable worship program Secretary E. T. Harris presented the Bonds, outlining the events leading up to their selection and acceptance. Their willingness to serve the Lord and their thirty-six years of school experience would seem to make them well suited for missionary school work.

Mrs. Bond's prepared statement centered around the experiences of her life that had brought her to the place where she was ready to go to a foreign field. She cited her home influences. Her parents and talked about missions.

Dr. Grace Crandall was met at Ashaway. D. H. Davis and Dr. Ella Swinney had encouraged her. The pages of the interesting catalogue of our missionaries had touched her life. Dr. and Mrs. D. H. Davis and Dr. Ella Swinney had brought her to the place where she was ready to go to a foreign field. She cited her home influences. Her parents and talked about missions.

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THE SABBATH RECORDER

IMPRESSIONS OF A MISSIONARY BOARD MEETING

It is not our purpose to report the actions taken at the quarterly meeting of the Missionary Board held at Western April 26. We would, however, like to make some editorial observations which will create a desire for reading the full statement when it appear in the Missionary Reporter.

There are unique joys in first impressions. Have you not frequently noticed that you can describe a person’s face better after your first meeting than later? As we get to know people better their faces and clothes blend into the deeper qualities of their personality so that we see the person, not a face. A board meeting may appear a bit formal at first, but we are glad to remember that it throbs with life beneath the skin and is bound together with sinews of loyalty.

This was certainly a well-rounded meeting (27 members and guests attending). It couldn’t happen every time, but the editor was happy to attend at a time like this. The foreign field was represented in the most human way that is ever possible — by a missionary on furlough. It was further represented by two missionaries newly commissioned to go to another field. The home field was covered by the missionaries, secretary just returned from a six-thousand-mile speaking tour of the South and Southwest. Here was a glorious opportunity to come to grips in a personal way with all of our major areas of mission work.

At the proper time our young, bearded missionary coming to us from Nyasaland, made clarifying factual statements about the present state of that work and the plans for the coming of the two nurses. Questions were freely asked and clearly answered. It would appear to this observer that the board members were very well pleased.

The problems of providing for the return of two of our Jamaica missionaries and replacing them with two new workers seemed to be well taken care of. Mr. and Mrs. Bond were called upon for further statements, to the satisfaction of all. A letter of appreciation from the church at

FAST WORLD

The way things are going we will not be here very long. In fact we are not here very long. Figuring the whirling speed of the earth, and the speed of its solar rotations someone has figured it to be 181/2 miles per second. In other words, as quickly as you can say “eighteen and a half” you have ridden the earth that many miles. As Elsverton lacobock of Rosemead, Calif., expresses it, “Our ‘hereness’ is breath-takingly instantaneous.” But the sun is also traveling and we have to tag along at an additional speed of twelve miles per second. We have three speeds forward besides anything we might do with our man-made machines. Mr. Babcock’s article points out that we have a pretty big spirit world in the background besides anything we might do with our man-made machines. It exists only in our minds. It is a thought, an idea. A flag is a material substance. It is something that appeals to our senses. And a flag, helps us better to understand and appreciate the reality of our government. Our flag, which we can see, reminds us of our government which we can see. Our flag is a symbol of our government. Our flag represents our government.

God, too, has a flag. Not a piece of cloth, to be sure, but something which, like a flag, reminds man of God’s government, His power, His authority. What is God’s flag? Let me read it to you from the very heart of the Ten Commandment moral law:

2. This story divides the work of creation into six days and then closes with these words:

I want to give you four reasons why I keep the seventh day of the week as the Sabbath.

I. A Symbol of the Creator

The first reason is that from the beginning of our religious history, this day, the seventh day of the week, has been set apart as the day to proclaim the spiritual and physical relationship of God — a symbol of the one living person, God, who created the universe, the God in whom we profess to believe. That the seventh day is a symbol of this God is made plain not only here in the

WHY I KEEP THE SEVENTH DAY SABBATH

Rev. Clifford W. P. Hansen

On July 4, 1776, the United States of America declared independence. Congress formally adopted the Stars and Stripes as the national flag. To many of us it has always one of the first things done by any new nation.

Why is this so? Why do nations feel such a need for a national symbol? Because the human mind seems to require symbols. Government is something we can’t see; a flag is something we can see. Government is not a material substance. It exists only in our minds. It is a thought, an idea. A flag is a material substance. It is something that appeals to our senses.

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ASSOCIATION MEETINGS

During May and June

Northern—May 15-17
Nipton, Calif.

Central—June 5-7
Brookfield, N. Y.

Eastern—June 12-14
Westerly, R. I.

Western June 19-21
Nile, N. Y. (Friendship Church)

Southeastern—June 26-28
Lost Creek, W. Va.

Bath read in the meeting will appear in the Recorder.

The home field report of Secretary Harris led to discussion and action in regard to strengthening all of the churches. This map shows the field covered by the missionaries, secretary just returned from a six-thousand-mile speaking tour of the South and Southwest. Here was a glorious opportunity to come to grips in a personal way with all of our major areas of mission work.

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We need to remember this basic fact. We need a constant sense of our proper relationship to God — the relationship of children who were called into being by His will and His love. If only we could keep this fact in our minds, if we really looked to God as our Maker and therefore the sovereign of that religion. The ancient prophets did this. The most amazing thing in life today is that a man who is not a Christian is untouched by it. He may not be influenced by it...
Sermonet: “You Are Commissioned.”

In the four Gospels and the first chapter of Acts we have a five times repeated commission: “Go ye into all the world and preach the gospel.” This commission and command was not given just by an ordinary man to a group of ordinary people. It was given by the Son of God in whom “dwelleth all the fulness of the Godhead bodily.” Nowhere in Scripture can we find a commission of all those who follow Him. It is every Christian and church to go forth and invite someone to church. Christ said, “Go.” This is for you, not Mary, Mr. Jones, or your pastor, but you, the reader. He says it’s for each one who confesses Him as Lord and Saviour. The aim of your church and every church should be to get every member to be so missionary minded that he will want not only to give of his means but to go himself and win another. The result will be an impact on the community for Christ and the Sabbath.

Robert Lippincott.

Past History

The Shiloh Sabbath Day Baptist Church is one of the oldest churches in our denomination. It was constituted in 1737 when a group of Sabbathkeeping people came to this area to begin a life of farming. There is a stone monument erected in the present cemetery as a memorial to the old brick church which was used as a school. The church is known as an academy for education. The first church was known as the “Cohansey Seventh Day Baptist Church.” The name was changed to Shiloh about 1845.

The present session room is considered a landmark in this section of the country, and was also used as a classroom for the children beginning school in the early days. This continued till as late as twenty-five years ago.

From the Shiloh Church a part of the congregation separated and started their own house of worship, nearer their homes, known as the Marlboro Seventh Day Baptist Church. There is a deep tie between the two churches which is kept alive by joining together twice each year to share in joint communion.

Also from this church have gone missionaries, not only in the homeland but to foreign lands. Look up the “Mission” section of the annual report for a partial list.

General Conference was held in Shiloh in 1921 and in 1937. In 1936 the church was rebuilt after a fire had badly gutted the interior. At that time the basement was enlarged, and the organ installed.

Among the various organizations of the church is the Shiloh Female Mite Society organized in 1814 and probably the oldest organization of its kind in the denomination. The society meets once a year and all donations are deposited. The amount is a cent a week per member. These mites are given to missionary purposes. Men are welcome to the society’s yearly meetings. The society has never missed a year in holding its annual meeting.

Present Advancement

A new small portable organ has been purchased for use in the summer camp program, Christian Endeavor, and outdoor services.

The church, with the help of the classes of the Sabbath school, has completed the work on and in the session room. The chairman of the building committee was Mr. Percy Fogg. The session room was enlarged because of the needs of the work, and is now a part of the missionary department of the Sabbath school.

In the adult division eleven classes meet in the basement of the session room. The other room is used for a social now and then, to have a place to go each week. It is used by the junior high school, has come into use on Sundays and other afternoons. The senior Christian Endeavor group meets in the basement also.

The junior Christian Endeavor group has become too large both in number and in age range to be practicable so it was divided to form an intermediate group. There are now four groups of endeavorers meeting Sabbath afternoons. The senior group from age 14 and up meets in the church under the leadership of Everett Dickson. The intermediate group, ages 10 to 13, meet in the step and in the basement of the session room under the leadership of Mrs. Robert Lippincott and Mrs. Bert Cruzan; juniors, ages 7 to 10, meet in one room of the basement. And in the other room the juniorettes, ages 5 to 7, with Mrs. Everett Dickson. While this is going on, the pastor is conducting an Old Testament survey class in the church basement for purposes of the Sabbath school.

Every room is thus in use on Sabbath afternoons.

Plans are also being made for another
BUDGETS

To many the thought of budgets is uninteresting and unappealing, but to those on whom responsibility of an organization rests, it is an absolute necessity. A carpenter building a house must know what materials are needed and whether or not they are available. A tailor or a dressmaker must cut the garment according to the cloth. Money is the necessary commodity for carrying on the work of a religious organization. We must determine our need and consider what material is available, then make our plans accordingly. We have our Denominational Budget, and each of our organizations has its budget for the department for which it is responsible. This is as it should be. The budgets are adopted after careful and prayerful consideration.

Gifts designated for special projects in recent years and months have caused deep concern to the boards responsible for the ongoing work of our societies and organizations. This is not because of a very evident reason, and that is that most of the special contributions are not properly directed. The budgets are made to cover the work of a religious organization. We must have the money in the treasury to receive aid in the work of a religious organization. We must have the money in the treasury to receive aid in the work of a religious organization. We must have the money in the treasury to receive aid in the work of a religious organization.

Mrs. Percy Davis.

Meeting at White Cloud

The Semiannual Meeting of the Northern Association will convene at White Cloud, New York, in two weeks. The theme will be "The Continuing Task." Meetings will start at 7:30 Friday evening and continue through Sunday morning.

Glady Hemminger, Secretary.

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Makapwa Mission, which is found in the Southern Province of the country, is located among the Anguru tribe, which is split into two main divisions, namely, the Arup and the Koko. These people have migrated to Nyasaland from Portuguese East Africa during the last 50 to 60 years. For some reason, they have not been able to escape the influence of the earlier missions and are generally more backward than the tribes in Nyasaland. They are generally recognized as agricultural workers and only in recent years have they begun to take their place in trades and professions. The old tribal customs are still found, and witchcraft is practiced a great deal. Owing to the fact that these people have not recently come under the influence of missions there are the people of their own tribes to take up positions as teachers and leaders in the church. This means employing Africans of other tribes which sometimes leads to difficulties among the people. For this reason most of our pastors and church leaders are only trained in native dialect which is Chinyanja. Although they have their own language, about 90 per cent of the people including women and children speak it and Chinyanja Bibles and hymnbooks are always used.

Our mission covers not only the churches in the Southern Province but also a group in the Northern Province. These people do not speak Chinyanja language but speak Henga which is a dialect of the Timbuka language. The only other people in Nyasaland belonging to this group are the Mangonde and the Ngoni tribe. They are found in a small group near the Lake Shore at Bandwe, the site of the first Presbyterian Mission. The other tribes mentioned in the original article - Chuma, Nyanja, and Ngoni - all speak Chinyanja. This is the official language in the Nyasaland Government for the Central and Southern Provinces and it is in this language that all elementary education is carried out.

The oldest existing mission in Nyasaland is the Free Church of Scotland Mission now located at Livingstonia. The Universities Mission Leaders were the first to send a party into Nyasaland but they were unable to establish a permanent mis-
tion owing to malaria in the area which they chose and to trouble with the natives. They did not return to Nyasaland to start their permanent work until many years after the Free Church of Scotland was established. The Free Church of Scotland and the Church of Scotland which work together to a large degree constitute the largest body of any denomination in Nyasaland. The Universities Mission is now established on Likoma Island in Lake Nyasa.

Political Situation: Nyasaland is a Protectorate ruled by the British Government through the Colonial Office. In Nyasaland itself there is a Legislative Assembly which is comprised of members from the chief government departments and unofficial members nominated by the governor representing the various sections of the community. There are two Africans and one Indian as well as the European members. For administrative purposes the country is divided into three provinces which are in turn subdivided into districts.

Each of the provinces has a chief magistrate or a provincial commissioner and under these there is a magistrate for each district. These magistrates work with the native chiefs of their district who in turn work with the village headmen. All native matters are handled entirely by these authorities except in such cases as murder which must go before the European magistrate. This appointment meets with the approval of the Africans in general and there is very little political unrest among them at the present time. There is one unofficial political group which represents the Africans in the National African Congress. They are a liberal minded group and show no signs of leaning towards Communism or any other violent anti-government movement. They have on numerous occasions worked with the Native Authorities Council to bring certain matters before the government. These matters have all been dealt with successfully and it has encouraged these people to confine their activities to improving the educational facilities in the villages and the general cultural advancement of the Africans.

Nyasa.

which is comprised of members from the eastern region representing the various sections of the country.

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There is one unofficial political group which calls itself the Nyasaland African Group and shows no signs of leaning towards Communism or any other violent anti-government movement.
THE SABBATH RECORDER

PRAYER FOR THE ASSOCIATION

An extemporaneous prayer offered on Sunday evening, April 13, at the Pacific Coast Association in Riverside, Calif. by Allen Johnson.

Dear God in Heaven, we come to Thee this morning with hearts that are yearning for a refilling of love for Thee and trust in Thy promises. O our Father, we thank Thee for the evidences that we have seen of Thy love for us, for all Thy children.

Dear Lord, we pray that this morning as we bow before Thee and hear Thy Word again with the assurance of Thy love for us, with the knowledge of the things Thou wouldst have us to do. O our Father, we realize our own weaknesses and without the strength that Thou canst give, if we have faith in Thy power, we shall fail.

Dear Lord, we thank Thee for this coming together of those who do love Thee. We thank Thee for this house in which Thou dost dwell, and where we may come. Dear Lord, help us to come so close to Thee that as we go forth from these meetings we may be more closely and more truly to Thine. And of Thy blessing to us we shall give out to others who know Thee not. O Father wilt Thou help us to be a greater thing in Thine service because we know Thou art faithful who has promised.

Our Father, we ask Thy special blessing on those who shall take part today in Thy service. We pray that their thoughts may be guided and the words they shall say or sing shall bring peace to the hearts of the hearers.

Dear Lord, wilt Thou be with us in the business that we shall take up later in the day and may we give up to us the results of the plans that we make shall advance Thy cause and kingdom in the earth. And so we pray Thy blessing upon all of us here not forgetting any who shall gather together for Thy worship today. Dear Lord, many are coming to Christ, but we ask that Thou wilt come richly into their lives. Help us that we may overcome the difficulties; and that those who do not know the whole truth of Thy teaching may learn to know and understand better Thy Word.

We pray, dear Lord, for those who are sick, those who are unable to be with us but should if they could. Wilt Thou look with them and keep us all in the way Thou wouldst have us to go. We ask in the name of Thy dear Son, Jesus, our Saviour. Amen.

NEWS FROM THE CHURCHES

BATTLE CREEK, MICH. — Instead of the usual service on March 21 the choir sang a cantata entitled "The Story of the Cross" by Dudley Buck, with Dr. Ellis Johnson directing and Mrs. R. T. Fetherston at the organ. Soloists were Mrs. George Parrish, Mrs. LeRoy DeLand, Mrs. Arnold Davis, Miss Robert Putnam, Dr. B. F. Johnson, Dale and Wendell Thorn­gate, and Arthur Millar. At this service the young people realized a long-delayed dream in presenting and dedicating a lovely brass altar set, consisting of a cross and two candlesticks. The set was presented by Wayne Maxson, president of the Christian Endeavor, and accepted by George Parrish, chairman of the Board of Deacons.

During the next week members of our church united with others in noontime and evening from a Boston engagement and films, same

ASHAVAY, R. I. — Friday evening, April 13, we were privileged to hear the Philadelphia Bible Institute Chorale with Gordon Curtis, directing. Their beautiful blending of voices in rendering this sacred concert was very uplifting. During the intermission, several of the young people gave wonderful testimonies for the Lord. Over 125 attended and over $90 was contributed towards their traveling expenses.

The chorale arrived by bus early in the evening from a Boston engagement and were served supper in the parish house dining room by the Ladies Aid. Following the concert, the group was entertained in homes of members and friends and served breakfast before de­parting the next morning for New York.

A baptismal service was held on the last Sabbath in March for two young men in the 2nd Replacement Battalion, with full combat packs, sat on cold hillydes to listen to someone tell the old, old story of salvation.

They listen — and they respond. Pocket Testament League evangelist, Don Robert­son, reports: "2,000 men in the 2nd ROK Replacement Battalion, with full combat packs, sat on the cold ground as we preached from the Gospel. We told them of a Saviour worth dying for and a Lord worth living for. We explained fully what it means to be a Christian. Then we gave an invitation. Like one man they raised their hands. After the serv­ices, the men are urged to read the Gospels distributed to them and to write for addi­tion. — The Pocket Testament League, 156 Fifth Ave., New York 10, N. Y.

MAY 11, 1953

Kurkle, recently married. Mrs. Kurkle was formerly Mrs. Unice Parkes of Nor­tonville.
DEACON LESTER P. KELLEY

Lester P. Kelley was born February 4, 1881, and died April 9, 1953, in the Edgerton Memorial Hospital.

He was a faithful deacon of the Albion Seventh Day Baptist Church. A retired farmer, he worked at the Edgerton Highway Trailer Co. and was active in church work until his death. His passing is a serious loss to his church and community. He was a source of wise judgment and a friend to his pastor. His eagerness to do his share and his passion to do his very best, will perpetuate his memory in the lives of those who loved him.

Surviving are his wife, a daughter, Wilma, at home; two sisters: Mrs. Roy Cran dall, Belvidere, Ill.; and Mrs. Arden West, Wolf Summit, W. Va.

Funeral services were conducted from the Albion Seventh Day Baptist Church, Pastor Kenneth E. Smith officiating. Burial was at the Evergreen Cemetery, Albion.

K. E. S.

Salem Alumni

New Jersey residents who have attended Salem College are reminded that there will be a Salem alumni reunion at Medford Lakes Lodge near Mount Holly on May 23, beginning with a dinner at 6 o'clock. Officials of the college will be present to help launch an alumni chapter.

Please get in touch with Mrs. Norman Harris, Box 114, Shiloh, N. J.

Seventh Day Baptist General Conference

BATTLE CREEK, MICH.

AUGUST 18-23, 1953.

palms decorating the altar. The pastor brought an appropriate message concerning our Risen Lord.

Miss Mary Vicinus, a missionary home on furlough from South America, was with us for the weekend services of April 17 and 18. Sabbath eve, she gave an interesting and stirring report on the persecution of Christians in Colombia. Colored slides illustrated more fully the conditions there. Also she brought a missionary challenge at the Sabbath morning services. - Mrs. Raymond Kenyon, Correspondent.

Marriages

Probasso - Ayars. - Owen Harris Probasso, son of Mr. and Mrs. John Probasso, and Ruth Mary Ayars, daughter of Mr. and Mrs. William Ayars, were united in marriage March 29, 1953, in the Shiloh Seventh Day Baptist Church. Their pastor, Rev. Robert Lippincott, read the ceremony.

Births

Keller. - A son, David Carl, to Mr. and Mrs. Alfred Keller of Chicago, Ill., on March 31, 1953.

Darling. - A son, William Roy, to Mr. and Mrs. LeRoy Darling (Neva Jason), Alfred Station, N. Y., September 4, 1952.

Richards. - A son, Daniel Eugene, to Mr. and Mrs. Donald E. Richards (Edna Ruth Randolph), Alfred, N. Y., March 7, 1953.

Obituaries

Ayars. - Oscar S., son of Mr. and Mrs. Frank Ayars, was born March 2, 1883, and passed away at his home in Salem, N. J., March 31, 1953. Mr. Ayars was a practicing dentist in Salem for 40 years and a member of the Shiloh Church. Surviving are his wife, Margaret, a son, Everett, and a daughter, Mrs. William Smith, and four grandchildren.

Memorial services were conducted April 4 at the Garrison Funeral Home, Salem, N. J., with Rev. Robert Walke officiating, assisted by Rev. Robert Lippincott. Interment was in the Shiloh Cemetery.

Algrim. - Catherine Jane, 5, daughter of Mr. and Mrs. Robert Algrim, was born September 9, 1947, and died April 9, 1953. She had been ill since birth and was faithfully attended for five years by her parents.

Surviving are her parents, maternal grandparents, Mr. and Mrs. Raymond Saunders, Albion; and paternal grandparents, Mr. and Mrs. William Algrim Jr., Edgerton.

Private funeral services were conducted at the Jones Funeral Home, Edgerton, Pastor Kenneth E. Smith officiating. Burial was at the Evergreen Cemetery, Albion, Wis. - K. E. S.

Peabody. - Edna A., of Bradford, R. I., died in the Western Hospital April 16, 1953, after a long illness.

She was born in Salem, Conn., September 19, 1883, the daughter of the late Joseph A. and Effie D. (Whiting) Peabody. She is survived by a sister, Mrs. Ethel Turnbull of Bradford, and several nieces and nephews.

Miss Peabody was an active member of the Pawtucket Church and the SDB Society.

Funeral services were conducted by Rev. Charles H. Bond and Rev. Harold R. Cran dall in the Schilke Funeral Home on April 18. Burial was in the River Bend Cemetery.

C. H. B.