UNITED METHODIST CHURCH

MISSION BIOGRAPHICAL SERIES

BISHOPS – MISSIONARIES

ID#

154

MILLER, BISHOP GEORGE A.

Statement By

Bishop George A. Miller,
President Bishop of the Methodist Episcopal Church
In Mexico

There is no religious persecution taking place in Mexico today. The widespread vicious propaganda which is under way in the United States is to make it appear that the Mexican Government has reverted back to the dark ages and is turning upon the Roman Catholic Church the scourge which have been so energetically developed by that church in its treatment of followers of other faiths in all countries where the Roman Catholic Church has control of the situation.

It may be worthwhile to ask how it has come about that after three hundred years of ecclesiastical control of Mexico ending in 1821, and a hundred years of dominant influence on the part of that church in the affairs of government it has now become necessary for the next government that Mexico has ever had to be drastic as she is in the control of the ecclesiastical situation. There must be a reason, and there is.

The reason is, that the Roman Catholic priests in Mexico have openly refused to comply with the law of the land and have persistently meddled in politics; have made no effort whatever to comply with the requirements of the constitution; have not organized a seditious movement with the openly proclaimed purpose of overturning the country, and thus defeating the present administration. How long would the United States tolerate the presence and activities of such propaganda in this country?

To add a comic touch to the situation, the Catholics have now organized a "league" for the protection of religious liberty. This is very interesting in view of the fact that while the recent Eucharistic Congress in Chicago was viewed with admiration and approval

by Protestants in the United States, and no objection was made to its realization. Here the contrast of the effort made in 1916 to hold an Interdenominational Protestant Congress for all Latin America in the city of Panama. The Catholic Church organized a fanatical protest and made it impossible to hold a single session of this Congress in Panama, compelling the gathering to meet in crowded quarters in a hotel on the Canal Zone.

In all Latin American countries where the Roman Catholic Church is in control of the religious and political situation, every kind of persecution, intolerance and persecution are visited upon the followers of other faiths and in nearly every case crowned quietly with their meetings, suffering with such patience as they can their afflictions.

In every struggle for political liberty in Latin America since the beginning of the nineteenth century, the priesthood have constantly and continually opposed with every obstacle the development of democracy, and progress of popular education.

Are these not the people who are crying aloud for religious freedom and tolerantion in Mexico. It is certainly time that the people of the United States knew something of the real facts of the terrible trouble.

There no religious persecution in progress in Mexico in spite of the fact that the Roman Hierarchy and the Roman Catholics so protestants are actually the ones who are being horribly persecuted on all sides. So far as I know, the only difference between Protestants and Catholics in this part is that the Protestants are consistently and economically obeying the laws and going on with a religious work undisturbed, whereas the Catholics are defying the constitution, raising a tremendous cry of religious persecution in order to gain sympathy for their non-existent Christian cause. There is no just reason whatever for the economic boycott, nor the closing of the

of the Catholic churches on the first of August; for the suspension of ecclesiastical ceremonies and rites when conducted by Mexican priests, or for the "protection of religious freedom". This whole mirror is works up by hierarchy which is content with nothing less than the political ascendance of the country and demands that its followers give first allegiance to the Pope and not to the Constitution.

There is absolutely no excuse whatever for the withdrawal of the United States embargo on the exportation of firearms to Mexico - practically every Mexican carries a gun now which is one thing the matter with the country. If the Catholics want to start a civil war, let them fight it out with their fists. I believe this propaganda in the United States comes from sources hostile to the Government of Mexico and should be vigorously repudiated by the American people.

Take it all around, Mexico is in the best condition of its entire history, and the present Government is heroically trying a difficult situation and making good progress toward economic re-organization, constitutional re-construction, successful policing of the country and the solution of religious education. What Mexico needs from the United States is a kindly and intelligent sympathy and moral support. It looks like a fight is the finish between the Mexican idea of government and the idea of a few people who want to run our race off, and incidentally play.

A MAN'S JOB

A Man's Job

By BISHOP GEORGE A. MILLER

IT was steamer day in port and he was a South-America-bound traveler on shore for a day in Panama.

I found him in the Cathedral Plaza, overworking his nine words of Spanish in an argument with a jitney driver equipped with ten words of English and flexible elbows.

I broke in. Could I be of service?

"You certainly can," the American asserted. "This spigoty is charging me double for a trip out to Old Panama and he jabbers a lot of stuff that is all bluff."

"Just for fun," I suggested, "suppose we hear what he has to say."

"You espeek the Espanish?" the driver suggested hopefully.

I admitted that it was even so, and relief broke over his sepia complexion. It appeared that he had agreed, for the legal price, to drive the American gentleman out to Old Panama. But no sooner were they started than they met four others from the ship and the "fare" took them on board the jitney. The driver was now merely asking the legal price for the trip.

Which I interpreted.

"Then why didn't he tell me all that before we started?"

"Of course," agreed the complacent American, "we have a lot of things that you need. But the trouble is, you don't speak English and your methods are old-fashioned."

The school principal broke in. "That depends on how you look at it. Your go-getter methods have landed us in the ditch and South America has weathered the storm pretty well, considering all things. There is a long list of South American products that you can't very well get on without."

"But I'm interested in machinery," said the American. "Farm machinery of all kinds."

"So am I," agreed the Costa Rican. "I have a coffee plantation, and need a lot of it. But the point is this. These two continents and two civilizations are mutually supplementary. Each of us has in resources, language and culture what the other needs. That's good for both. But we do not understand each other, language, ideals, methods. You exporters at times almost insult us with your idea that we are all ignorant illiterates. All over South America people trade with European houses and keep their self-respect.

"How direct you all are," mused the Costa Rican. "I think that the answer, as you call it, is in getting together; in finding an interpreter, a common denominator, and making a new, bi-lingual, all-American civilization in which we of the Latin south will know your language and culture and you of the Saxon north will perhaps even find something worth while in us."

"You are right," agreed the school man. "And this chain of bi-lingual mission schools from Mexico to Southern Chile is doing more

CORRECTION

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"Then why didn't he tell me all that before we started?"

"Well, he could hardly know that you were going to meet and take on four more passengers. There is no overcharge, only a misunderstanding."

Peace established and the bill paid, the business man lingered.

"These Ginks are the limit," he declared. "All that row because he couldn't speak English. Are they that way in South America too?"

I admitted that very few people south of Panama speak English, and suggested that when a Hollander comes to the United States, we do not learn Dutch just to please him.

"But he acted so snippity about it!"

"Well, as to that, I think I heard the word 'Spigoty,' which is about as complimentary as Dago or Nigger, you know. It's really an insult."

He began to cool down.

"How long have you been here?" he asked. "I suppose a fellow ought to learn the language. I notice that fellow cooled off as soon as you began to talk to him. Is there some trick about getting on with them?"

"Yes, there is a trick about it," I admitted, "a double trick. Learn their language and treat them as equals, and there are no better people on earth to get on with. To treat them as equals is easy enough if you know them and can talk with them. Superiority attitudes are perfect non-conductors, you know."

"But why are they so hard to understand, and why aren't they like other folks? I suppose I've got to get on with them or the firm will call it off and I'll be on the street again."

"The only way to speak and read and write well their language is to study it," I admitted.

"Pardon my curiosity," he said suddenly, "but just what is your business?"

"I'm a missionary," I admitted.

"The—heck, you say!" he exploded. "I thought you were some kind of diplomat. You've missed your calling. Why don't you get a man's job?"

"Well, you see that building down at the end of the Avenue, where the young people are coming out?"

"That school, you mean?"

"Yes, it's a school and a good one; an evangelical missionary school with two hundred and fifty young folks getting a good business and general education. That was the first coeducational school in Panama and the first one to set up temperance instruction. It is still the only school with United States teachers. If your jitney friend had been to that school you would have had no trouble for he would have spoken English."

"Let's walk down that way," he suggested, with rising interest.

The building was now empty, but we found the principal talking with an estate owner from the Costa Rica highlands. He spoke English fairly well and the talk drifted to international problems.

"I should think," he ventured, "that American exporters would support these schools. You have much to sell to us, machinery especially, in which you lead the world. Besides, you have a literature, and a culture, but you do not understand us and I fear that we at times fail to understand you."

"Of course," agreed the complacent American, "we have a lot of things that you need. But the trouble is, you don't speak English and your methods are old-fashioned."

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"You are right," agreed the school man. "And this chain of bi-lingual mission schools from Mexico to Southern Chile is doing more to interpret one civilization to the other than any other one factor in the case."

"It is even so," agreed the Costa Rican. "I have a friend, the director of a great government school in San Jose. One day he said to me, 'I wish I knew how these evangelicals do it. They have a small school over there by the park, it isn't much compared with this big normal institute, but they do something that changes their students. They are different and I think I can recognize them on the street by that something. I asked their principal one day how they did it and he said he didn't know. I suppose it is a secret that they keep to themselves.' "

The principal laughed. "Yes," he said, "it is a secret, but an open one. We are not merely teaching facts and making examination papers, we are building character and teaching values."

The Costa Rican arose. "You have given me something to think about," he said. "We need more inter-continental interpreters."

The American had to be going. "I guess this international interpreting is pretty much of a man's job after all. I'm glad I had a row with the Sp—, I mean the jitney driver. Otherwise I would have missed this!"

For further particulars write
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Miller, George Amos
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Margaret Ross,

From
Fresno, Cal.
1895

Birth	Appointed	Withdrawn	Death	No.
8 July '68	Arrived 1 Oct '04	06 [illegible] 1916.		
Birth-place Ill.		CUTS W W.M	G A.L	House

Degrees Univ. of Southern California '98.
A.B. Leland Stanford Univ. '98.

Furloughs

Conference Relations
So. Cal. '96:

FIELDS OF LABOR

Manila Pk. To.: 1904 – 1907
Panama: Supt. of Panama Mission ~~[illegible]~~ 1916

BIOGRAPHICAL

Sailed 30 Aug. '04.
Returned to America in 1907
[illegible] the Pacific [illegible]
Bible Study [illegible]
~~[illegible]~~ for San Francisco
From 1914 to 1916 [illegible]
~~[illegible]~~
Sec. [illegible]

AUTHOR OF

~~China Inside Outside~~

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Marion Miller b. 1896. died 1911

Evelyn Miller b. 1894 –

BISHOP GEORGE A. MILLER

Bishop Miller was born in Mendon, Illinois, July 8, 1868, in a Methodist parsonage, and was educated at Leland Stanford University (A.B.). The College of the Pacific conferred on him the degree of D.D. He entered the pastorate of the Methodist Episcopal Church in 1896, and after serving two California churches went as a missionary to the Philippine Islands in 1904, returning in 1907. For four years he was pastor of the First Methodist Episcopal Church in San Jose, California, following which he was stationed at Grace Church, San Francisco. He then became superintendent of the Panama Mission, and in 1924 he was elected a bishop of the Methodist Episcopal Church, and assigned to the Mexico Area. At the General Conference of 1928 he was assigned to Buenos Aires Area with supervision of the Methodist Churches of South America. Bishop Miller is the author of "The Life Efficient," "China Inside Out," "Prowling About Panama," "Missionary Morale," "Adventures with Christ in Latin America," and "Restlessness and Reality." ~~Bishop Miller may be addressed at Lavalle, 841, Buenos Aires, Argentina, South America.~~

(Over)

MILLER, BISHOP GEORGE A.

Restlessness and Reality. Size, 16mo (4¼ x 6⅞ inches). Pages, 183. Binding, cloth. Price, net, $1.00.

Bishop Miller, in this message for the spirit, shows how the restless soul of man, disturbed by many non-understandable forces in a changing world, may emerge into an area of spiritual content and peace through conscious contact with Reality--the divine Presence!

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Miller, George Amos (94). b. Hendon, Ill. July 8, 1868; m. Margaret Ross, 1896; student, Univ. of So. Cal., 1887-90; B.L., Stanford, 1899; D.D., Coll. of the Pacific, 1910; entered So. Cal. Conf., 1896; pastor Hanford, Cal., 1896-1900; Fresno, 1900-04; Central Ch., Manila, P.I., 1904-07; lecture and field work, 1907-09; pastor San Francisco, 1907 and 1910-14; First Ch., San Jose, 1909-14; Grace Ch., San Francisco, Jan., 1914, to Sept., 1916; Supt. Panama Mission, 1916-19; exec. sec. Methodist Mission of So. Am., 1919-24; elected bishop, May 20, 1924, at Springfield; Asia, Central Jurisdiction. Miss. Conf. will retire 1940. Episcopal Residence: Mexico City, 1924-28; Buenos Aires, 1928-32; Santiago, 1932-36. P.O. Address: Casilla 67, Santiago, Chile.

MARGARET ROSS MILLER

MAY 31, 1870 • OCTOBER 26, 1955

MARGARET ROSS was born in San Francisco, May 31, 1870. Her parents, Henry Ross and Margaret Ryce Ross, came from Scotland by different routes, met in San Francisco, were married there. Other relatives followed to California. Henry Ross took his family to Fresno where Margaret attended her first Sunday School at the former South Methodist Church, now St. Paul's Church. After a short time at Wildflower, Henry Ross homesteaded 640 acres of good government land one mile south of the present town of Parlier. Three brothers and one sister joined Margaret in the Ross family. The children attended public schools and the Presbyterian Church at Selma six miles away. Henry Ross was an energetic, thrifty Scot, and he built the best house in the neighborhood. He acquired a large herd of sheep and cultivated his broad acres with good results. The Ross farm was noted for a four-board fence surrounding the mile-square land.

About 1889 Henry Ross died, leaving matters in the capable hands of Mrs. Ross and Margaret, the oldest child. Difficult years followed. Public schools were still limited in quality, and Mrs. Ross with Scotch love of good education moved the family to San Jose where all attended good schools. Margaret became a student at the College of Pacific, later at Stanford University.

In 1892 George Amos Miller, then a student at Stanford University, visited the Ross family in San Jose. For various reasons, the Miller and Ross families, while living not far apart in Fresno County, had not been closely associated, and George and Margaret had never met. When they did meet, it was a case of mutual attraction at first sight and within two weeks, the two knew that they wanted to spend their lives together. Marriage followed two years later. After a two year interval of Y.M.C.A. service in San Diego, membership in the Southern California Conference of the former Methodist Episcopal Church located them at Hanford in the pastorate of a small church. A daughter, Marian, had been born in San Diego, and her sister, Evelyn, arrived at Hanford. Difficult years followed, and Margaret toiled in home, church, and community.

In September, 1900, the appointment was to First Church, Fresno. Fire destroyed the old building. Rev. Martin Miller, father of George Miller, had founded the Fresno Church in 1891. His pioneer ministry had founded churches at Fresno, Selma, Del Rey and Parlier. After the Fresno fire he dedicated the new church there. Margaret was very active. During the four years in Fresno the missionary idea was increasing its hold upon the minds of both Margaret and George. Two years in the Philippines resulted with a pastorate in Central Church, Manila, and Superintendency of the Pampanga District. In Manila Margaret organized a large class of American soldiers, carried on active work among the American women and took part in an anti-gambling crusade that closed the cockpits throughout a large section of Luzon.

This may be a good time to say that Margaret made a missionary of me. I had given the matter no thought till she suggested that we might find needy fields where leaders were few in comparison with home conditions. Health problems drove us back to California where, during eight years of pastoral service, Margaret carried her triple responsibilities in home, church and community.

Our older daughter, Marian, left us at the age of fifteen while we were living in San Jose, California. The memories of her beautiful and talented life have abided with us through the years. Central Church in San Jose, Costa Rica, stands as a Memorial to her.

In 1916 Bishop Oldham sent us to Panama, financed by the California Conference Epworth Leagues. The missionary germ at last took control of our lives. Margaret had a major part in the decision to go to Panama, and there she did a leading work as housemother to the mission family, and as a trainer of native teachers and workers.

The Costa Rica Mission was founded in 1917 at a time when no church of any denomination had started missionary work in that beautiful country. The new Mission got off to a good start, but fell into difficulties due to poor native leadership. In 1919 I was called to the States to take part in the great Centenary Campaign. Difficulties arose in Costa Rica. Margaret went there and stayed several months, during which she literally saved the Mission from disintegration.

In 1919 we were transferred to South America. The appointment was as area executive secretary to lead the follow-up of the Centenary in South America. A vast field of need and possible service opened before us. Soon Margaret visited many churches and found small, struggling equivalents of the old-time Ladies' Aid

Societies in the States. The pastor usually led the meetings and did most of the talking. The women earned a little money by hard work and turned it over to the men of the church to spend. The women of the churches were reorganized much after the pattern of the present Women's Society of Christian Service, and that was years before Unification of the three Methodisms. Margaret traveled far and wide by every possible mode of conveyance, held meetings, taught classes, and set up the new organization with three departments. She wrote books for the study section of the new societies, led annual conventions of women, carried new life and enthusiasm everywhere and brought a new era to the Chilean churches. Pastors everywhere were warmly appreciative of the new movement and supported the work. In remote churches illiteracy prevailed among many underprivileged women, and everywhere these women were learning to read in order to keep up with the classes. Many pastors for the first time discovered that Christian women could do something more than work and listen. All this was in Spanish, which added to the hard work necessary to success.

Later we moved to Argentina, and Margaret organized the Methodist women of that country and Uruguay on the same general plan that had been set up in Chile. She followed this with similar work in Peru, Panama and Costa Rica. In these countries she is regarded in all the churches as the founder and organizer of the now vigorous and successful work among Methodist women, who still write letters of appreciation and affection.

In 1924 we moved to Mexico City. Episcopal supervision of the work in Mexico, Costa Rica, Panama, Peru and Bolivia, meant long absences from home, leaving major responsibilities heavy upon Margaret who remained in Mexico and organized the work among the women of our growing churches. She traveled long distances by all manner of conveyances, often horseback or ox-cart, visited far and wide and selected highly capable Mexican women as leaders in the work. Her travels and labors make a story like the Acts of the Apostles. New life and progress came to the Mexican churches, resulting in the doubling of membership and activity in the years since then. Her cordial, friendly personality made her greatly beloved from the Rio Grande to the Straits of Magellan in all our Spanish speaking Methodist churches. On the basis of her leadership and experience she wrote "Women Under the Southern Cross," the 1936 mission study book for eighteen cooperating denominations.

Margaret rendered outstanding service in many ways throughout her long life. She made a missionary of

me, also a tither, and her unusual social talents made up for my own lack of social grace and skill. In any situation, she always knew what to do and say. Official assignments drove us over wide fields and brought contacts with widely different kinds of people, but she never made a slip in personal relations, and she accepted every location and task as a wider opportunity to render more service to more human beings.

It is now nearly sixty-three years since we began to plan our lives on a basis of fellow service which led us on long journeys to far fields and great opportunities. As I look back across the years, the memory of her able help and achievements in her own name stands out as an abiding benediction. As a teacher, she inspired others to better living and service. As a public speaker she was deliberate, accurate and informing. As a leader, she always kept in the background while she gave others the vision and training for active direction of the work. As a friend and companion, she was greatly beloved by multitudes in many lands. I thank God for the sixty years together and for all she did with, for, and to me. Never once did she embarrass me, or the situation, by any work or act.

About a dozen years ago Margaret's health began to fail. What at first seemed to be minor complaints, gradually increased in severity, till hospitalization became necessary. She grew weaker and weaker, till the end brought release, and she went to join our older daughter who left us forty-four years ago. About the last intelligible words that she spoke were, "I am praying for you, for all of you." Her life of loving service in itself constituted a prayer through the years. Her memory remains in many lands as an incense of loving devotion and consecrated service.

"Evening sun, descending,
Teach me when life is ending.
Night shall pass, and I, like you,
Shall rise again where life is new.
Teach me, sun descending."

—George Amos Miller

October 29, 1955
Lafayette, California

climb up and look, never touch the eggs. He showed me how to put a worm on a fish hook and he knew where the wild plums and grapes and bittersweet grew. He taught me to swim and skate. He sat up at night to make me a sled and it was better than any of the boys at school had, too, though some of them were bought in town."

"But if he worked so hard, how was there time to do all those nice things?"

"There were mornings and noons and evenings. Sometimes he would let me ride the horses out to the field and then walk back. On Sunday afternoons he would take me walking. You see, we did not have near neighbors, or much company, and my dad was not always going somewhere, like yours! Why, I remember lots of winter evenings when mother was sewing and it was cozy inside, even if the wind did howl about the house, and dad would take off his sheep-lined coat, and boots, after he was through milking, and tell me stories till bedtime."

"What kind of stories?"

"Stories about great men: Sampson, David and Goliath, Joseph, King Alfred, Robert Bruce of Scotland, and sometimes about Daniel Boone. He could recite poetry, too, about wonderful things that brave men had done. It was hard to go to bed when he was so interesting."

"That man said tonight that fathers used to be stern and cross and whip their boys, but dads that are pals don't do that. They sym-symperthize—or what was it the man said?"

"That man," and Thomas, Sr., spoke with some heat in his voice, "said several nonsensical things tonight."

"Well, but did your father ever whip you?"

"He had to punish me sometimes when I didn't play square, or disobeyed him, Tom. But a good many more times he just talked to me until I was ashamed. I can remember the things he said yet, and they've helped me to be straight more than once since I grew up, too."

Thomas, Sr., leaned forward to lay a fresh stick upon the fire, settled back in the chair, drawing his little son more closely.

Suddenly Tom sat upright and turned his eyes upon the face above him. "Could a dad be a father and a pal both, do you s'pose?"

"He might, at that. But if you had to choose, which would you rather have, Tom?"

"I think that if a dad couldn't be but one and he could be a father like yours was, that I'd rather have a father than just a pal. But whichever you want to be is all right with me, just whichever is the easiest for you."

"With your permission, Tommie, I think I'll try to be a father as near like mine was as possible; if you think it's going to be easy, well, I can't agree with you."

Just then the new stick of wood blazed up in glorious flame, illuminating the faces of father and son.

"That'll be fun, dad—and I know you can do it."

And Thomas Martin, Sr., speaking to himself alone, said solemnly; "So help me God."

Trek

By ANNE GRAHAM

Ahead lies Time's white highroad, that man has never trod,
Whose strange curves are known to none, unless perchance to God,
And up its slope comes struggling the little group called man,
Leaving behind the trampled way that marks his little span.
His arms are filled with trophies, some beautiful, some queer;
His face is stamped with many things, but foremost still is fear,
For on his back he carries a gory growing weight
He has named war, that feeds upon distrust and greed and hate.
When shall he loose his burden, and where shall it be laid?
When shall he walk the high road unbound and unafraid?
When cease to cast his treasures of joy and hope and plan
Into the trampled dust to turn and rend his fellowman?
When dare to put his fear away and carry in its place
A light that he has longed to see upon his neighbor's face?
Shall he look up one day and brush his hand across his eyes
To see a strange new broadness in the untrod way that lies
Before his blood-stained feet? And shall he find beside that road
Beauty he could not see when stooped beneath his fear-dark load?

The Methodist Woman

AS AN organizer of work among the women of the Latin American churches, Mrs. George A. Miller has been instrumental in awakening this group to their opportunities and responsibilities as

Mrs. George A. Miller

Christians and citizens. To Mrs. Miller belongs the credit of enlisting successfully the co-operation of missionaries and national leaders of the eight South American republics where our church maintains organized work, in the special movements that have taken place since 1919.

As Margaret Ross, she was born of Scotch parents in San Francisco, Calif., and educated in the College of the Pacific and Leland Stanford University. After her marriage to the young clergyman, George A. Miller, parsonage life and activities claimed her attention for eight years—and when he assumed charge of the Central Church in Manila, P. I., Mrs. Miller organized the first Bible class and club for the service men who had no church affiliations.

Upon the appointment of Dr. Miller in 1916 as superintendent of Panama Mission, she gave, with him, unstinted service toward the founding of the mission at Costa Rica; and when, as leaders in the centenary movement on the South American continent, the spiritual and civic needs of the women became apparent, Mrs. Miller entered seriously upon her great life-work as leader, organizer, and director of women's church activities. Preparing a series of textbooks, traveling extensively throughout the country, forming in local churches groups of women into societies which combined Ladies' Aid, Missionary Study, and Women's Clubs—she accomplished a work which resulted in a Conference-wide federation with annual conventions and institutes of high educational value.

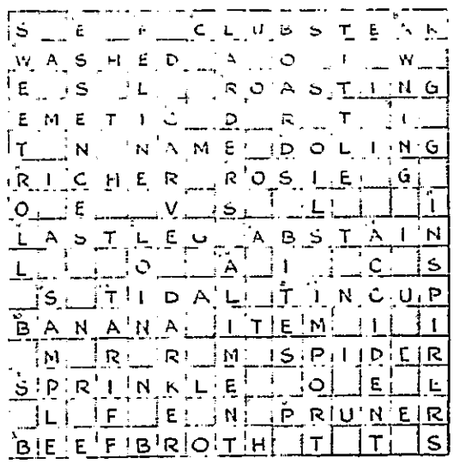
Upon the election of Dr. Miller as bishop, the episcopal residence was established in Mexico City in 1924, and the following year Mrs. Miller organized a federation of the women's societies in Mexican churches. This won the strong support of ministers and missionaries, and missionary work was adopted for Costa Rica. A nurse deaconess was sent there for a term of service.

Buenos Aires, Argentina, was their next residence, from 1928 to 1932, and again Mrs. Miller opened the way for a more active and intelligent participation of women in church interests.

When, in 1932, Santiago, Chile, became their official residence, Mrs. Miller continued her work among the women of this new field, at the same time keeping in touch with the organized groups in Costa Rica, and Peru, by correspondence. She has recently completed the mission textbook of the Central Committee on the United Study of Foreign Missions, to be used in 1935-36, and entitled *Women Under the Southern Cross*.

Truly, Margaret Ross Miller has learned "to lift wherever she stands!"

Answer to Last Week's Crossword



Daily Devotions

SUNDAY—Reading: The Acts 20. 16-24

Spirit of grace! Oh deign to dwell
  Within thy church below;
Make her in holiness excel,
  With pure devotion glow. (65) *

I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.—Psalm 84. 10.

Prayer—Thou who hast founded a church for Thyself, and hast promised to dwell in it forever; endue all pastors and ministers with Thy grace, that they may with joy and assurance guard and feed Thy sheep, looking to the great Shepherd of souls. Bless all who serve Thee in the rule of Thy church; in the care of Thy poor; in the ministry of Thy praise; and in the teaching of the young. Strengthen them in their labors; and cause Thy church to increase more and more, that every knee may bow before Thee, and every tongue confess that Jesus Christ is Lord. Amen.†

MONDAY—Reading: James 1. 19-27

To serve the present age,
  My calling to fulfill;
Oh, may it all my powers engage
  To do my Master's will! (388)

Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed.—Psalm 37. 3.

Prayer—Grant, O Lord, that what we have sung with our lips we may believe in our hearts; and what we believe in our hearts we may practice in our lives; so that being doers of the word and not hearers only, we may obtain everlasting life; through Jesus Christ our Lord. Amen.

TUESDAY—Reading: John 11. 32-44

Come unto me, when shadows darkly gather.
  When the sad heart is weary and distressed,
Seeking for comfort from your Heavenly
  Father,
Come unto me, and I will give you
  rest. (462)

The Lord upholdeth all that fall, and raiseth up all those that be bowed down.—Psalm 145. 14

Prayer—God of all comfort, we commend to Thy mercy all those upon whom any cross of tribulation is laid; the nations which are afflicted with famine, pestilence, or war; those of our brethren who suffer persecution for the sake of the gospel; all such as are in danger by sea or land or in the air, and all persons oppressed with poverty, sickness, or any infirmity of body or sorrow of mind. May it please Thee to show them Thy Fatherly kindness, chastening them for their good, that their hearts may turn unto Thee, and receive perfect consolation, and deliverance from all their troubles; for Christ's sake. Amen.

WEDNESDAY—Reading: John 20. 19-23

Drop Thy still dews of quietness,
  Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
  The beauty of Thy peace. (543)

*Numbers refer to hymns in the Methodist Hymnal.
†The prayers on this page are taken from the "Book of Common Worship" by permission of the publishers, E. P. Dutton and Co.

GRACE BEFORE MEAT

We thank Thee, our Father, that Thou hast caused these gifts of Thine to come to us by the hands of many unknown toilers; give us a new sense of our fellowship with them and a new gratitude for Thy goodness. Amen.

When he giveth quietness, who then can make trouble?—Job 34. 29.

Prayer—Almighty God, the Father of our spirits; meet with us this day and grant unto us, Thy children, the peace which the world cannot give. May no unhallowed thoughts or cares disturb the quiet of this time with Thee. Deliver us from the vain things which have such power over us. May we learn wisdom, receive strength, gain hope, feel the influence of things unseen, and find rest in Thee; through Jesus Christ our Lord. Amen.

THURSDAY—Reading: 1 John 3. 11-23

Teach us to love each other, Lord,
  As we are loved by Thee;
None who are truly born of God
  Can live in enmity. (552)

The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked. Hatred stirreth up strifes: but love covereth all sins.—Proverbs 10, 11, 12.

Prayer—O God of love, Giver of concord, who, through Thine only begotten Son, hast given us a new commandment that we should love one another, even as Thou didst love us, the unworthy and the wandering, and gavest Thy beloved Son for our life and salvation; we pray, Thee, Lord, give to us Thy servants in all the time of our life on earth, a mind forgetful of past ill-will, a pure conscience, sincere thoughts, and a heart to love our brethren; through the same Jesus Christ our Lord. Amen.

FRIDAY—Reading: Song of Solomon 2. 11-13

My God, I thank Thee, who hast made
  The earth so bright;
So full of splendor and of joy,
  Beauty and light,
So many glorious things are here,
  Noble and right. (29)

But if we hope for that we see not, then do we with patience wait for it.—Romans 8. 25.

Prayer—Thou who makest the stars, and turnest the shadow of death into the morning; we meet to render Thee, our Lord and King, the tribute of our praise; for the resurrection of the springtime, for the everlasting hopes that rise within the human heart, and for the gospel which hath brought life and immortality to light. Receive our thanksgiving, reveal Thy presence, and send into our hearts the Spirit of the Risen Christ. Amen.

SATURDAY—Reading: James 1. 2-12

The men of grace have found
  Glory begun below;
Celestial fruit on earthly ground
  From faith and hope may grow. (22)

Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.—Isaiah 26. 3.

Prayer—O God, speak to our hearts when men faint for fear, and the love of many grows cold, and there is distress of the nations upon earth. Keep us resolute and steadfast in the things that cannot be shaken, abounding in hope and knowing that our labor is not in vain in Thee. Restore our faith in the omnipotence of good; renew the love which never faileth; and make us to lift up our eyes and behold, beyond the things which are seen and temporal, the things which are unseen and eternal. Amen.

Lines from Beloved Hymns

By **BRUCE S. WRIGHT**

"How Pleasant, How Divinely Fair, O Lord of Hosts, Thy Dwellings Are"

Methodist Hymnal, No. 215

Songs of appreciation of the church are as old as worship itself. Who does not instantly recall the Psalmist's attitude: "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness?" Or —"I was glad when they said unto me, Let us go unto the house of the Lord."

"When my pastor sees I am not at church, he knows that I am either ill or not at home." Thus spoke Schuyler Colfax of his attitude toward worship and his lifetime habit of church attendance. People in positions of public leadership have a double obligation of loyalty to the church—a sense of personal responsibility and an example to the community. To their honor it must be said that most of them live up to the measure of that responsibility.

"I do not know how I could get through the week without the refreshing Sunday morning worship." This was the testimony to his pastor of the recently elected District Attorney of New York County, having under him a staff of sixty lawyer assistants. William C. Dodge, who daily deals with crime in America's greatest city, feels the need of having his soul washed clean at least once a week. The experience gives him new faith and courage.

Our Saviour found church attendance a necessity as well as a delight. What lover of the Father's house does not thrill to Luke's statement concerning Jesus: "As his custom was, he entered into the synagogue on the Sabbath day." His life in the flesh was of brief duration, but it was long enough to establish a soul-sustaining custom.

Trek

By ANNE GRAHAM

Ahead lies Time's white highroad, that man has never trod,
Whose strange curves are known to none, unless perchance to God,
And up its slope comes struggling the little group called man,
Leaving behind the trampled way that marks his little span.
His arms are filled with trophies, some beautiful, some queer;
His face is stamped with many things, but foremost still is fear,
For on his back he carries a gory growing weight
He has named war, that feeds upon distrust and greed and hate.
When shall he loose his burden, and where shall it be laid?
When shall he walk the high road unbound and unafraid?
When cease to cast his treasures of joy and hope and plan
Into the trampled dust to turn and rend his fellowman?
When dare to put his fear away and carry in its place
A light that he has longed to see upon his neighbor's face?
Shall he look up one day and brush his hand across his eyes
To see a strange new broadness in the untrod way that lies
Before his blood-stained feet? And shall he find beside that road
Beauty he could not see when stooped beneath his fear-dark load?

The Methodist Woman

AS AN organizer of work among the women of the Latin American churches, Mrs. George A. Miller has been instrumental in awakening this group to their opportunities and responsibilities as

Mrs. George A. Miller

Christians and citizens. To Mrs. Miller belongs the credit of enlisting successfully the co-operation of missionaries and national leaders of the eight South American republics where our church maintains organized work, in the special movements that have taken place since 1919.

As Margaret Ross, she was born of Scotch parents in San Francisco, Calif., and educated in the College of the Pacific and Leland Stanford University. After her marriage to the young clergyman, George A. Miller, parsonage life and activities claimed her attention for eight years—and when he assumed charge of the Central Church in Manila, P. I., Mrs. Miller formed the first Bible class and club for the service men who had no church affiliations.

Upon the appointment of Dr. Miller in 1916 as superintendent of Panama Mission, he gave, with him, unstinted service toward the founding of the mission at Costa Rica; and when, as leaders in the centenary movement on the South American continent, the spiritual and civic needs of the women became apparent, Mrs. Miller entered courageously upon her great life-work as leader, organizer, and director of women's church activities. Preparing a series of textbooks, traveling extensively throughout the country, forming in local churches groups of women into societies which combined Ladies' Aid, Missionary Study, and Women's Clubs—she accomplished a work which resulted in a Conference-wide federation with annual conventions and institutes of high educational value.

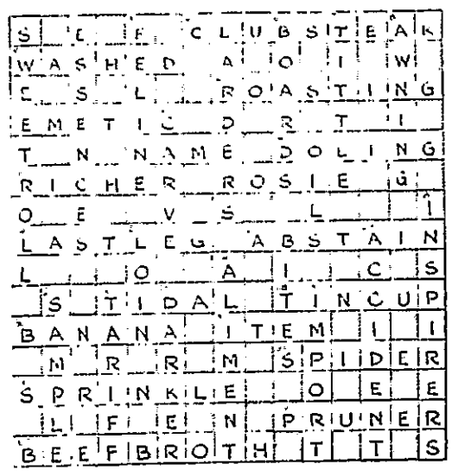
Upon the election of Dr. Miller as bishop, the episcopal residence was established in Mexico City in 1924, and the following year Mrs. Miller organized a federation of the women's societies in Mexican churches. This won the strong support of ministers and missionaries, and missionary work was adopted for Costa Rica. A nurse deaconess was sent there for a term of service.

Buenos Aires, Argentina, was their next residence, from 1928 to 1932, and again Mrs. Miller opened the way for a more active and intelligent participation of women in church interests.

When, in 1932, Santiago, Chile, became their official residence, Mrs. Miller continued her work among the women of this new field, at the same time keeping in touch with the organized groups in Costa Rica, and Peru, by correspondence. She has recently completed the women textbook of the Central Committee on the United Study of Foreign Missions, to be used in 1935-36, and entitled *Women Under the Southern Cross.*

Truly, Margaret Ross Miller has learned "to hit where'er she stands!"

Answer to Last Week's Crossword



Daily Devoti

SUNDAY—Reading: The Acts 20. 16-24

Spirit of grace! Oh deign to dwell
Within thy church below;
Make her in holiness excel,
With pure devotion glow. (65) *

I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.—Psalm 84. 10.

Prayer—Thou who hast founded a church for Thyself, and hast promised to dwell in it forever; endue all pastors and ministers with Thy grace, that they may with joy and assurance guard and feed Thy sheep, looking to the great Shepherd of souls. Bless all who serve Thee in the rule of Thy church; in the care of Thy poor; in the ministry of Thy praise; and in the teaching of the young. Strengthen them in their labors; and cause Thy church to increase more and more, that every knee may bow before Thee, and every tongue confess that Jesus Christ is Lord. Amen. †

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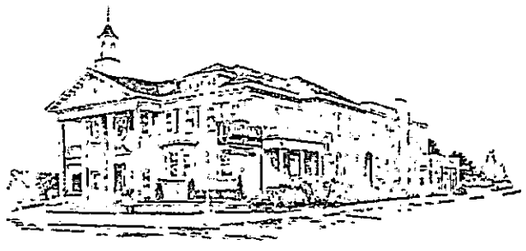
In Remembrance



THE LORD is my shepherd, I shall not want. He maketh me to lie down in green pastures, He leadeth me beside the still waters. He restoreth my soul, He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely, goodness and mercy shall follow me all the days of my life, and will dwell in the house of the Lord forever. Psalm XXIII

In Memory of
MARGARET ROSS MILLER

A Native of
CALIFORNIA

Born
MAY 31, 1870

Entered into Rest
OCTOBER 26, 1955

Services from
Lafayette Community Methodist Church

Officiants
Rev. Leon L. Loofbourow
Bishop Donald H. Tippett
Mrs. Donald H. Tippett
Rev. Chester R. Lewis

Music by
Lafayette Church Choir
George Shoptaugh - Director

Resting Place
MOUNTAIN VIEW MAUSOLEUM

TRUMAN'S
Funeral Directors
2935 Telegraph Avenue · Oakland 9, California
Telephone HIgate 4-5700

TOGETHER/NEWS EDITION

San Francisco Area

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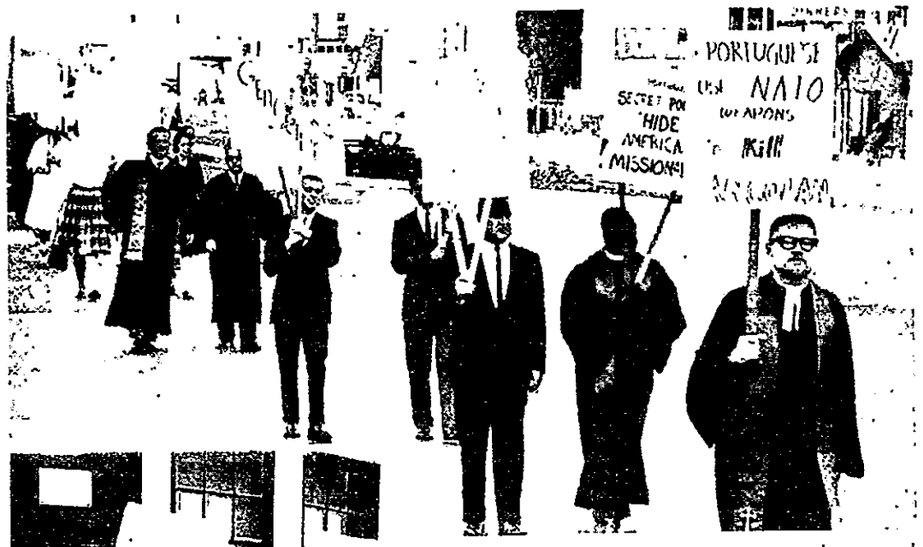
VOLUME 5, NUMBER 12 DECEMBER, 1961



Methodist demonstrators on the march (above) down Geary Blvd. and before the Portuguese consulate which they picketed for a week in October in protest of that government's policies in Angola

Methodist Demonstrators Protest Angola Policy

Climaxing a week of picketing before the Portuguese consulate in San Francisco, a group of forty area Methodist ministers, students, and laymen staged an early morning prayer vigil and a mile and a half protest march October 16 from Park Presidio Church to the consulate at Washington and Presidio Streets.

Events more than 5,000 miles away in Angola on the west coast of Africa sparked the protest concerning government policy and alleged atrocities in the civil war there. The protest was conducted without prior consent of the Mission Board in New York and were demanding information about the fate of hundreds of native Christian ministers, teachers and laymen killed, imprisoned or missing in Angola. Specifically the protest advocated the withdrawal of four American Methodist missionaries arrested without charges, taken 5 miles to Luanda, and still held at that time with no explanation from the Portuguese government.

Antonio S. Bettencourt, San Francisco vice consul, twice gave the demonstrators audience, but said in effect he could tell them nothing and their pleas should be addressed to the Washington embassy. According to the Mission Board in New York, this source had been equally silent.

The week of picketing aroused neither

(continued on page A-2)

Western Jurisdiction Evangelism Workshop

The 13 state Western Jurisdiction Workshop on Evangelism for ministers and laymen will be November 27-30 at First Church, Sacramento, according to the Rev. Sargent Wright of San Jose, chairman of the California Nevada Conference Board of Evangelism.

Headline speaker is Dr. K. Morgan Edwards of the Southern California School of Theology whose subjects are *Theology of Christian Evangelism, Communicating the Gospel Today*, and *Rediscovering the Doctrine of the Church*. Bishop Everett Palmer of Seattle will be the evening preacher. Forum leaders are Lawrence Lacom of Nashville, director of the department of evangelists of the General Board of Evangelism, Harry L. Williams and Paul Hutcherson.

Registration begins at 4 p.m. of the opening day. All inquiries about enrollment and accommodations should be addressed to the Rev. Wright, 1919 Gunston Way, San Jose 24.

Colliver Lectures

Registration for the fifth annual George H. Colliver Lectures at the University of the Pacific, November 27-28, may still be arranged through Dr. Frank V. Lindhorst, chairman of the lectureship.

Author-lecturer Dr. Joseph Fletcher of the Episcopal Theological School, Cambridge, Mass., will give four addresses under the general title, *Crisis, Commitment, and Christian Education*.

United Methodist Crusade in Progress

At this writing more than a month before the hoped-for great day, there is no basis of reporting the results that will have been achieved by the United Methodist Crusade now in midpassage.

Generally, the conference-wide call for $1,547,000 in three-year pledges is being brought to Methodist families between November 5 (*Crusade Sunday*) and November 19 (*Laymen Sunday*). Commitments of well over $116,000 had been reported before the start of the official two-week campaign period by the advance gifts committee, headed by Ted T. Baum of Fresno.

Crusade General Chairman Clif Pettygrove of Berkeley, and director Reginald West reported good acceptance of the crusade by those responsible for organizational steps at the local church level. The work of district and subdistrict chairmen in cooperation with district superintendents in developing attendance for the series of 26 preparatory workshops between October 1-15 was said was invaluable. Almost 100 per cent of the Conference churches have had delegations at these meetings. In popular demand throughout the Conference is the Crusade filmstrip they reported, produced by the Commission on Promotion and Cultivation to illustrate the work of the four agencies to be advanced by the Crusade, University of the Pacific, Methodist Student Centers, Methodist Camp and Conference Grounds and the Fred Finch Home.

METHODIST DEMONSTRATORS

(Continued from page A-1)

the public press nor churches of the bay area to more than nominal response, but the Monday morning march finally began to register some important attention from the area newspapers, broadcasters, and national news magazines.

Principal torch bearer and spokesman for the protesters was the Rev. R. Ted McIlvenna, pastor of Wesley Church, Hayward. Based on Mission Board and other sources he charged the Portuguese government not only with the arresting of American missionaries, but with the illegal use of NATO arms in a "genocidal war." He claimed evidence that 25 per cent of all able bodied Methodist men in Angola have been "murdered." He said it is believed that there have been far more casualties in Angola than in the Congo.

The Mission Board statement was harshly critical of Portuguese action in Angola and of "killings, arrests and executions of Africans without proper and impartial trial" "Racial, economic, and political inequalities have so intensified the situation that it now threatens to explode into war of extermination," the statement said.

The list may not be complete, but ministers who participated during the week of demonstrating included Alfred S. Dale, Jr., Wesley Foundation minister in San Francisco; Ronald Murdoff, associate at Park-Presidio; Booker T. Anderson of Easter Hill Church, Richmond; William Porter, Wesley Foundation, Berkeley; Charles Woodworth, minister of education at First Church, Oakland; R. Vaughn Smith of the San Lorenzo Church; Don Mueller of Grace Church, Oakland; Robert Schwartz, assistant at Court Street Church, Alameda.

Mrs. C. O. Twiford, with spade, and members of the Community Methodist Church of Earlimart turn the first earth for a $45,000 education unit and youth sanctuary on October 9. During its golden anniversary year the church has received 31 new members toward a goal of 50. John Saylor is chairman of the building committee.

Regional Youth Convocation at UOP

The World We See—The World We Seek is the intriguing theme which will motivate the addresses, seminars, workshops, and discussion groups for 600 young people at the big Regional Convocation of Methodist Youth at the University of the Pacific in Stockton, December 27-31.

Milton Mayer, author, newspaperman and lecturer of international reputation, is the big feature among leadership for the convocation.

In order to get fair representation of as many as possible of the hundreds of churches involved, each church will be allowed one youth delegate for each 15 young people active in MYF, WF or MSM groups, up to a total of four. If the 600 maximum enrollment is not filled by December 4, those on waiting lists above the advance quotas will be accepted first. Delegates must have at least junior standing in high school.

Milton Mayer

Ceremonies of ordination are traditional at Annual Conference sessions, but they may also occur in local churches. In a special service at Trinity Church, Berkeley, deacons orders were conferred on the four young men kneeling. Left to right they are Ronald Murdoff, associate at Park-Presidio Church, San Francisco, Victor Matson, assistant at Trinity; and William Porter, Wesley Foundation minister in Berkeley. The officiating group, left to right, Dr. Robert Leslie, Pacific School of Religion; Bishop Donald H. Tippett, Trinity Pastor C. Douglas Hayward, and K. Fillmore Gray, minister of Church of the Wayfarer, Carmel.

Death of Annie B. Cheek

Annie Bransford Cheek, widow of the Rev. Solomon M. Cheek, who served churches in the Fresno District and in Southern California and Arizona, died September 20 in Dinuba at age 82. She was born in Fulton, Kentucky. Her sons are the Rev. Maurice B. Cheek, pastor of the Dos Palos Church, and Dr. John I. Cheek, professor at Albion College.

DECEMBER, 1961 Vol. 5, No. 12

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Second-class postage has been paid in Nashville, Tenn.

'Panama' Miller Dies

Bishop George A. Miller of Oakland, noted California minister and a bishop of The Methodist Church since 1924, died October 12 at age 93. A towering figure in California Methodism he became best known for his pioneering missionary work in Panama and his administration of several episcopal areas in South and Central America. Bishop Miller is survived by a daughter, Dr. Evelyn Miller Berger, a psychologist of Oakland.

A native of Mendon, Illinois, and a Stanford University graduate of 1899, Miller was awarded a Doctor of Divinity degree by the University of the Pacific in 1910. Starting in 1896 at the Hanford Methodist Church he served local pastorates for 20 years. They included First Church, Fresno, First Church, San Jose, Central Church of Manila, P.I., and Grace and Hamilton churches of San Francisco. During this period he also did field work for the American Bible Society and the Methodist Board of Foreign Missions.

California Methodist Youth at an Epworth League Institute in 1916 raised first-year salary and travel expenses to send Miller to Panama where he organized the first Methodist mission station Two years later he went to Costa Rica, the first representative of any Protestant denomination to enter that country and start mission work.

In 1919 he was named executive secretary for South American Missions of The Methodist Church, and in 1924 was elected bishop. Until his retirement in 1936 he administered the work of the church in three Latin American areas with episcopal residence first in Mexico City, then in Buenos Aires, and finally in Santiago, Chile.

In his retirement years he served as acting pastor of the Lafayette, California, Methodist church from 1943 to 1949, and as chairman of the Latin American section of the Commonwealth Club of California.

Bishop Miller is the author of scores of stories and articles, many turning on the life of the church and missionary adventure. Most notable among his 24 book titles are *Prowling About Panama* and his autobiography, *Growing Up*.

Bishop George Amos Miller

Concerns Commission Asks More Than Shelters

A statement deploring the "current emphasis on fallout shelters" and urging more accent on securing peace, was sent October 13 to President John F. Kennedy and Robert J. McNamara, U. S. secretary of defense, by the Board of Christian Social Concerns of the California-Nevada Conference.

The Rev. Robert W. Moon, minister of First Church, Fresno, said the statement was developed at a San Francisco meeting of the board on October 7, attended by 30 members. Twenty-eight voted to adopt the statement, one voted against and one abstained. The text of the statement:

"While we are concerned with the suicidal danger of nuclear war, we deplore the current emphasis upon fallout shelters and the accompanying talk about killing neighbors seeking refuge. These indicate a deterioration of our society and foster emotional isolation and mistrust. As Christians we must be concerned for the security of all our neighbors—citizens of the United States and the Soviet Union and all nations.

"Peace is the urgent need of all nations and is the only real defense from nuclear war. Therein, and not in underground shelters, lies our real hope for human survival."

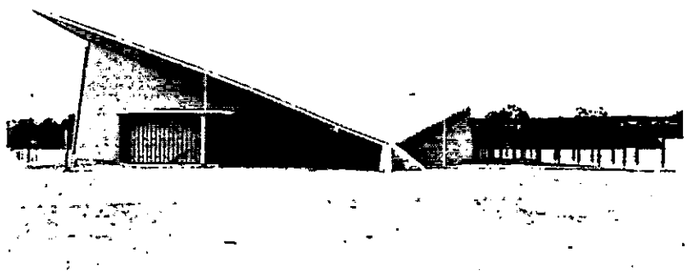
Vocations Conference

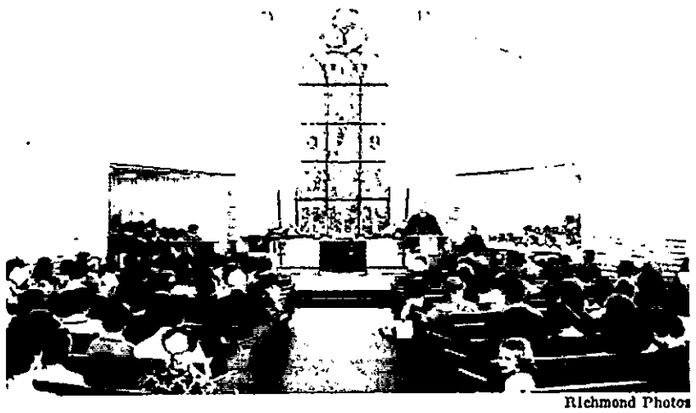
Vocational and career opportunities in the church and its associated agencies will be put before California-Nevada Conference high school and college young people in the Church-Related Vocations Conference at White Sulphur Springs, Napa County, December 8-10. Methodist Youth Fellowship and Wesley Fellowship counselors in all churches have received advance announcements and registration forms. Applications should be received by the Youth and Student Division Office, P. O. Box 467, San Francisco 1, by December 4.

The Methodist Church has openings for at least 9,230 full-time workers annually, according to Richard H. Bauer of Nashville, executive secretary of the Interboard Committee on Christian Vocations. These include ministers, missionaries, teachers at various levels including college, directors of Christian education, Wesley Foundation and student center directors, doctors, nurses, medical technicians, editors, publicists, writers, music directors, business managers, and other categories.

The December conference is planned for students who have decided on church-related employment but need information on the areas available and the training required, and students with vocational and professional fields in mind who do not know the possibilities of these professions within the church. The program will also examine the fundamental motives for entering church-related services.

To explore what The Methodist Church can do in its own life and in the community to secure better race relations, the first meeting of a San Francisco Area Regional Consultative Committee will be held December 1 at Central Church, Stockton The Rev. Quincy K. Hamilton of Sacramento, chairman, said the 30-member group represents the several racial and language congregations of the California Nevada Conference as well as the churches of the Pacific Japanese Provisional Conference.





Richmond Photos

On October 15 the Red Bluff congregation moved into its striking new sanctuary with its hyperbolic paraboloid roof, and walls of a gold pumice block and glass. The nearly 30-foot window was recovered from the old church after a fire last September.

For Bishop Donald H. Tippett, center, a rare life membership in Methodist Men. The honor was announced last July before 5,000 men at their national convocation in Indiana. The pin was presented at the White Sulphur Springs planning conference in September by Conference lay leader Judge Clare Pettit of Parlier, right, and Earl Stover of San Anselmo, Redwood Empire District lay leader.

RIDING THE CIRCUIT

San Francisco visitors on Thursday, November 16, may find an unusual event at Temple Church, Junipero Serra Blvd. at 19th Ave. It's the annual Fall Floral Demonstration staged by Mr. and Mrs. Lou Huff.

The September *Church Chat* of the Etna Church (Shasta District) cited Mrs. Bessie Palmer for completing 30 years of teaching in the church school—and she is going right on. "In teaching, as in any work," she says, 'God provides the resources, but we must provide the effort. . . ."

Japanese youth of Page Mill Church, Palo Alto, bought a $50 bicycle for the "Revendo" Samuel Onofre of the Methodist Church in Poza Rica, Mexico. Before, his only means of transportation in his city—as big as Palo Alto—was walking

The Willits-Round Valley Charge, Redwood Empire District, welcome new minister John M. Foster and Mrs. (Helen) Foster on October 1. He was associate minister of First Church, San Jose, his first appointment. They will serve the Willits Church and the Round Valley Indian Mission.

Experimenting in ways to articulate the modern family and the church program, First Church of Nevada City in October began an all family, 30 minute Sunday worship service starting at 9:15 a.m. It is followed by church school classes for children and discussion-group classes for the parents. These began with a 13-week New Testament course using the J. B. Phillip's translation.

The church use of fine arts is thriving at First Church, Los Gatos, according to *The Spire* which pointed recently to a fall-semester course in religious drama taught by Mrs. Marguerite Lawson, and the Our Own Member Show in November which will display paintings by more than a dozen First Church artists

The Federated News of St. Paul's, Manteca, reported in September that the migrant ministry program there was bringing 60 Mexican nationals to the church every Tuesday night. Fellowship, games, devotions, and English lessons by Mrs. Herb Canady are provided. "The nationals are eager to know us and very thankful for the friendship shown to them," says the report.

There's a new parsonage baby at Anderson Valley (Redwood Empire District). She is Florence Joanna, born September 19, to the Rev. David and Betty Strait.

Wayne Armstrong, First Church of Fresno, has won first place in the Art Division of Fresno County Fair for the fourth straight year.

The outstanding scholarship of Rosemary Young, Wesley Church, Bakersfield, has earned her life membership in Alpha Gamma Sigma, college honorary society.

The Junior Sunday School Class at St. Paul's Church, Point Arena, raised $35 for MCOR when they served a Dinner for Others The menu, including lamb, oat bread, cheese honey, and date butter, was planned by the class members after they studied about Holy Land foods.

The Calvary Beacon, weekly publication of Calvary Church, San Francisco, is now published in a bright new format featuring a full-color cover picture of the church plant at 19th Ave. and Judah St. Unique in the *Beacon* are the colorful Methodist history articles each week by Dr. L. L. Loofbourow. He is author of the recently published book, *Cross in the Sunset,* a history of 50 years of California and California Methodism.

Soo Yun's Fuchsia Gardens at Gualala, Mendocino County, opened October 8, a colorful new industry for the coast town. Green thumbed Soo Yun is the wife of Charlie Field whom she married in Korea in 1955, when she spoke only four words in English. When they came to California she was courageous enough to begin her language study by enrolling in the second grade at the Point Arena elementary school. Ill health interrupted her new education, but now she is being taught again by the Rev. George H. McLane, pastor of the Mendocino Coast Parish, whose teaching is guided by the Laubach Literacy Center in Berkeley. Soo Yun and Charlie Field are members of St. Paul's Church, Point Arena He is lay leader.

Through the Golden Portal is the title of a sound motion picture produced by the WSCS of St. Mark's Church, Orinda, to show Methodism at work in the Bay Area.

Plans for a new plant for First Church of Santa Cruz, recently received a $100,000 boost from Henry Garrett, chairman of the board of trustees, according to *The Visitor* of October 10. Earlier, the will of Mrs. Garrett disclosed a $20,000 gift for the building fund.

After the death, at age 93, of Mrs. Luella K. Forman, the "Newsheet" of Trinity Church, Bakersfield, reported, "On February 21, 1951, she executed a Deed of Gift. By this action Trinity Church was to receive the house and lots of 920 Niles Street when she died, while she retained income from the property during her lifetime. By such a life estate tenancy, upon her death the title immediately passed to Trinity. This action should speak volumes to every person who calls himself Christian. In making a will, we can continue our Christian influence by remembering the church."

Mrs. Ward Miles of First Church, Fresno, teaches a lip-reading class for the senior-citizens program there

Now it's the "nut camp"—for youth of the Mill Valley Church. In October they harvested several acres of walnuts in Santa Clara with the privilege of marketing the crop to the benefit of youth activities.

The Rev. Lloyd Wake, pastor of Pine Church, San Francisco, Pacific Japanese Provisional Conference, was elected chairman in September, of the San Francisco Area Television, Radio, and Film Commission, which serves the Pacific Japanese Provisional Conference and the California-Nevada Conference.

Inita Munoz of Del Rio, Tex., will become the bride of the Rev Oscar Escamilla pastor of the Byron Church in ceremonies at the First Church of Del Rio, November 25. Ordained and received in full membership in the California-Nevada Conference of the church in 1960, Mr. Escamilla was assistant pastor at churches in El Cerrito and Oakland before coming to his present appointment Miss Munoz is a senior at the University of Texas. She is an honor student, a member of the Wesley Singers, and an active leader in the Methodist Student Movement group on the campus at Austin

Inita Munoz

The annual Willson Lectures at Vanderbilt University on the role of the church in educating Christian citizen. were delivered October 23 26 by Bishop Donald Harvey Tippett. His subjects: "Man's Insatiable Longing for Freedom," 'Need of Community, Fraternity, and Security," "Quest for Beauty Permanence and Equality," 'Desire to Be Somebody in Dignity."

Mrs. John R. (Sally) Kenney is the new editor of the national magazine, 'The Methodist Woman." A well-known Californian, she is the widow of Dr. John R. Kenney, former pastor of Glide Church, San Francisco, and a district superintendent.

The Rev. William Spencer Linn who first served in the California-Nevada Conference in 1940, and who was a chaplain during World War I, died in October in Yerington, Nev., his last pastorate before his retirement in 1958

Bio.

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October 13, 1961

Miller, Bp. George A.

Bishop George A. Miller of Oakland, noted California minister and a bishop of the Methodist Church since 1924, died early Thursday at age 93.

A towering figure in California Methodism he became best known for his pioneering missionary work in Panama and his administration of several episcopal areas of his church in South and Central America.

Bishop Miller is survived by a daughter, Dr. Evelyn Miller Berger, a psychologist of Oakland. Funeral services will be held at First Methodist Church, Oakland, at 2 p.m. Monday (October 16). Bishop Donald H. Tippett of Berkeley, bishop of the San Francisco Area of the Methodist Church, will officiate.

A native of Mendon, Illinois, and a Stanford University graduate of 1899, Miller was awarded a Doctor of Divinity degree by the University of the Pacific in 1910.
Starting in 1896 at the Hanford Methodist Church he served local pastorates for 20 years. They included First Church Fresno, First Church San Jose, Central Church of Manila, P.I., and Grace and Hamilton churches of San Francisco. During this period he also did field work for the American Bible Society and the Methodist Board of Foreign Missions.

California Methodist Youth at an Epworth League Institute in 1916 raised first year salary and travel expenses to send Miller to Panama where he organized the first Methodist mission station. Two years later he went to Costa Rica, the first representative of any protestant denomination to enter that country and start mission work.

In 1919 he was named executive secretary for South American Missions of the Methodist Church, and in 1924 was elected bishop. Until his retirement in 1936 he administered the work of the church in three Latin American areas with episcopal residence first in Mexico City; then in Buenos Aires, and finally in Santiago, Chile.

In his retirement years he served as acting pastor of the Lafayette, California Methodist Church from 1943 to 1949, and as chairman of the Latin American section of the Commonwealth Club of California.

Bishop Miller is the author of scores of stories and articles, many turning on the life of the church and missionary adventure. Most notable among his 24 book titles are Prowling About Panama and his autobiography, Growing Up, published in 1959.

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