UNITED METHODIST CHURCH
MISSION BIOGRAPHICAL SERIES

BISHOPS – MISSIONARIES

ID#

154
MILLER, BISHOP GEORGE A.
There is a religious revolution taking place in Mexico today. The widespread vigorous 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 in its treatment of the Roman Catholic Church. The means which have been energetically employed by the 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 control of public life in Mexico dating from 1821 and a hundred years of dominant influence on the arts of that Church in the affairs of government, it has only now become necessary for the central government that Mexico has ever been to use drastic means in the control of the sociological situation. There must be a reason, and there is.

The reason is that the Roman Catholic priests in Mexico have openly rebelled to work with the laws of the land and are no longer muddled in politics. They have made no effort whatever to comply with the requirements of the Constitution; they are not organized. Economic boycott with the openly stated aim of destroying the country, and thus defeating the present administration. How long could the United States tolerate the presence and activities of such an agent 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 aspiration and approval
by Protestants in the United States, one no objection will arise to its realization. We have 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 Bishop organized a functional protest and made it impossible to hold a single session of this Congress in Panama, compelling the gathering to meet in various places in 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 opposition, intolerance, and persecution are tried upon the followers of other faiths. In nearly every case these proceed quietly with their meetings, suffering with such patience as they can their afflictions.

In every struggle for civil 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 secular education.

This is one of the reasons the cry is made for religious freedom and toleration in Mexico. It is certainly true that the people of the United States know something of the realities of the issue involved.

This is religious persecution in its worst form in America because of the fact that Protestantism in America is united with Protestants actually the name of Catholicism is being deliberately obscured on all sides. As far as I know, the only difference between Protestantism and Catholicism is that the Protestants are consistently and economically doing the law and going on with religious work undisturbed, whereas the Catholics are suffering the persecution, raising a tremendous cry of religious persecution in order to gain sympathy for their non-existent religious wrongs. There is no just reason whatever for the economic boycott for the closing of the
of the churches on the first of August for the suspension of ecclesiastical ceremonies and rites then conducted by Mexican priests, or for the "protection of religious freedom". This whole record is worse worse up by hierarchy which is content with nothing less than the political existence of the country and demands that its followers have first allegiance to the Pope and not to the Constitution.

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

As it all sounds, Mexico is in the best condition of its entire history, and the recent government is herculely facing a difficult situation and making every progress toward economic re-organization, appreciation of currency, successful coloring of the currency and the situation of popular education. It has no need from the United States in a really an intelligent capacity on a moral subject. It looks like right to the middle between the two on the question on the one hand to the other and off, the interesting part of 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 espeak 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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Which I interpreted.
"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.”

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.”

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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 jinny driver. Otherwise I would have missed this!”

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_For further particulars write_

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**Biographical**

**Obituary**
BISHOP GEORGE A. MILLER

Bishop Miller was born in Menden, 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 1886, and after serving two California churches went as a missionary to the Philippine Islands in 1893, returning in 1907. For four years he was pastor of the First Methodist Episcopal Church in San Jose, California, following which he was stationed in Los Angeles, California. He then became supervisor of the Panama Mission, and in 1924 he was elected a bishop of the Methodist Episcopal Church, and assigned to the mission of the Methodist Churches of South America. Bishop Miller is the author of 'The Life of Jesus,' 'China inside out,' 'Traveling about Paraguay,' 'Missionary Work,' 'Adventures with Jesus in Latin America,' and 'Pioneers and Pious.' Bishop Miller may be addressed at La Vallee, 801, Buenos Aires, Argentina, South America.
MILLER, BISHOP GEORGE A.


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 Los (34). b. Pendleton, Ill. July 8, 1888;

m. Harvarett Ross, 1910; student, Univ. of So. Cal., 1897-98;

B.A., Stanford, 1908; M.A., Coll. of the Pacific, 1910; entered

Field, Conn., 1898; pastor Menford, Cal., 1898-1900; Fresno, 1900-04;

Central Ch., Nimitz, L.A., 1904-07; lecture and field work, 1907-09;

pastor San Francisco, 1907 and 1910-11; First Ch., San Jose, 1909-14;
Grace Ch., San Francisco, Jan., 1915, to Sept., 1916; Capt., Army

elected bishop, May 26, 1922, at Winnfield, L.A., Central;

Miss. Conf. will retire 1930. Episcopcal Residence: Mexico City, 1922-23;
Buenos Aires, 1923-25; Nancino, 1925-29. c/o address: Casilla 07,
Antrec, 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 Grandes 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 father, 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 A. Miller

October 29, 1955
Lafayette, California
Trek
BY ANNE GRAHAM

Ahead lies Time's white highway, that man has never trod,
Whose stranger curves are known to none, unless he seeks to God,
And up its slope comes struggling the little group called man,
Leaving behind the trapped dust 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.
What if he lose 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 trapped dust to turn and tend his fellowman?
When dare to put his fear away and carry in his 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 brightness in the untrod way that lies?
Before his blood-stained feet? And shall he find beside that road
Beauty he could not see when stomped 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 Christians and citizens. To Mrs. Miller belongs the credit of initiating successfully the co-operation of mission-minded 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 Rose, she was born of Scotch parentage in San Francisco, Cali., and educated in the College of the Pacific and Leland Stanford University. After her marriage to the young evangelist, George A. Miller, she early attracted the attention of the church by her ability as a pianist and organist, and through her work in the St. Paul's Sunday School.

Mrs. George A. Miller

Upon the appointment of Dr. Miller in 1916 as superintendent of the mission, Mrs. Miller contributed from all parts of the mission, an interest in the organization and work of the women's church and friendly society. She is a member of the deaconess board of the United Church of Christ and the national board of the Woman's Missionary Alliance.

Answer to Last Week's Crossword

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**Daily Devotions**

**SUNDAY**—Reading: The Acts 20. 16-24

_Spirit of grace! Oh deign to dwell Within thy church below; Make her in holiness exult._

With pure devotion glow. (56)*

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

_Please—_Thou hast founded a church for Thine own, and hast promised to dwell in it forever; enshrine 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 our 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!_ (188)

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

_Please—_Grant, O Lord, that we have some with our hope we may believe in our hearts; and what we believe in our hearts we may practice in our lives; so that being driven 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 soul is weary and disturbed. Seeking for comfort from your Heavenly Father._

_Come unto me, and I will give you rest._ (482)

_The Lord upholdeth all that fall, and setteth up all those that be bowed down._—Psalm 115. 11

_Please—_God of all comfort, we commend Thy mercy all those upon whom any cruel 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 affection of mind. May it please Thee to show them Thy Fatherly Kindness; delivering them for their good, that their hearts may turn unto Thee, and receive perfect consolation and deliverance from all their tribulations; for Christ’s sake. Amen.

**WEDNESDAY**—Reading: John 20. 19-23

_Drops the still dews of quietness, Till all our storms are o’er;_ and let our cares be revouch.

_The livery of Thy peace._ (513)

*Names refer to hymns in the Methodist Hymnal.
†The leavers on this page are taken from the "Book of Common Worship," by permission of the publishers, E. P. Putnam & Co.

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**Lines from Beloved Hymns**

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

_by Bruce S. Wright_

_Some of the most popular hymns of the church are as old as worship itself. Who does not instantly recall the Psalms' attitude: "I had rather be a dooker kept 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 we pray, we do not at church, we know that I am a citizen of the United States. Thus spoke Schuyler Colfax of his attitude toward worship and his lifelong habit of church attendance. People who have attended church services regularly have a definite obligation of loyalty to the church—a sense of personal responsibility and an example to the community._

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**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. (28)

But if we hope that for that we see not, then do we with patience wait for it.—Hosea 6. 3.

_Please—_Those who make the stars, and turnest the shadow of death into the everlasting, 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 born below;_ _Celestial fruit on earthly ground._

From faith and hope may grow. (22)

_Then will keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee._—Jeremiah 26. 3.

_Please—_O God, speak to our hearts when men faint for fear, and the love of many grows cold, and there is distrust of the nations upon earth. Keep us resolved and steadfast in the things that cannot be shaken, solemnizing in hope and knowing that our Lord is not in vain in Thee. Restore our faith in the omnipotence of God, 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.

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*The leavers on this page are taken from the "Book of Common Worship."
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.

Christina and others. To Mrs. Miller belongs the credit of calling together, in full cooperation of missionary and national leaders of the Latin American republics where our church mission organized women's work in the special movements that have taken place since 1915.

As Margaret Rose, she was born in San Francisco, Calif., and educated in the College of the Pacific and Lehigh University. After her marriage to the young clergymen, George A. Miller, passage of life and circumstances claimed her attention for eight years, until he assumed charge of the Central Church in Managua, P. R. Mrs. Miller found the first Bible class and club for the women who had no church attendance.

Upon the appointment of Mr. Miller in 1918 as superintendent of Panama mission, she went with him, assuming responsibility for the opening of the mission at Costa Rica, and when as leader, in the centenary movement on the South American continent, the spiritual and civic needs of the women became apparent, Mrs. Miller entered immediately upon her greatest work as leader, organizer, and director of the church activities. Pioneering a new field, traveling extensively throughout the country, forming in local church groups of women into societies, which combined Sunday School, Missionary Study, and Women's Club, 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 superintendence was established in Managua City in 1921, and the following year Mrs. Miller organized a federation of the women's societies in eighteen churches. This won the strong support of ministers and missionaries, and Sunday school work was adopted for Costa Rica. A more permanent establishment of these women's societies was made there for a term of service.

Buenos Aires, Argentina, was their next residence, from 1925 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 field, at the same time keeping in touch with the women's groups in Costa Rica, and Peru, by correspondence. She has recently completed the twelfth year of her work of the Central Committee on the United Study of Foreign Missions, to be held in 1935, and served Woman Under the South American Coast.

Truly, Margaret Rose Miller has learned "to hit where 'er she aims!"

Answer to Last Week’s Crossword

S.A.E. CLUB OF BAY
WASHED AT 6.00 I.M.
R.C.S.C. PONTIACINO
F.E.T. L. I. ROSE
O. S. C. S. A. F. I. A.
M. A. B. T. A. H. I.
C. R. B. V. I. A. T. I.
H. A. B. I. T. I.
S. J. R. B. U. K. I.
B. A. N. A. N. I. T. I. N.
S. R. S. I. N. P. I. D. S.
S. A. L. P. E. D. I. C. E.
I. S. P. I. R. F. N. I. E.
R. I. S. P. I. N. I. E.
S. B. I. R. E. T. I. N. I. S.
Daily Devotion

SUNDAY—Reading: The Acts 20, 16-24
Spirit of grace! Oh deign to dwell
Within the church below;
Make her in holiness exult,
With pure devotion grow. (651) *
I had rather be a dropper keeper in the house
of my God, than to dwell in the tents of wickedness.—Psalm 83. 10.

Prayer—O Lord, who hast founded a church
For Thyself, and hast promised to dwell in it
For ever; bless 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.
Strength them in their labors; and cause
Thy church to increase more and more, that
Every knee may bow before Thee, and every
Tenere confess that Jesus Christ is Lord.
Amen.†

MONDAY—Reading: James 1, 19-27
To serve the present age,
My calling to fulfill;
O, may it all my powers engage
To do my Master's will! (388)

Trust in the Lord, and do good, so shall
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 soul is weary and distressed,
Seeking for comfort from your Heavenly
Father,
Come unto me, and I will give you
Rest. (602)

The Lord upholdeth all that fall, and
Raiseth up all those that are bowed down.—Psalm 114. 11.

Prayer—O God of all comfort, we commend
To Thy mercy all those upon whom any style
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
Afflicted with poverty, sickness, or any
Infirmity of body or sorrow of mind. May it
Please Thee to show them Thy Fatherly kindness,
Consoling them for their good, that their hearts may turn unto Thee, and receive
Perpetual 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 become
The beauty of Thy peace. (542)

*Numbers refer to hymns in the Methodist Hymnal.
†The verses on this page are taken from the "Book
of Common Prayer" with the permission of the publish-
ers, E. P. Dutton and Co.

GRAACE 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 tillers; 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. (532)

The mouth of a righteous man is a well
of life: but violence overcometh the mouth
of the wicked. Hated sternness upriseth; but
Love covereth all sins.—Proverbs 16. 11, 12.

Prayer—O Lord of love, Giver of comfort,
Who, through Thine only begotten Son, hast
given us a new commandment that we should
Love one another, even as Thou lovedst us,
The ungodly and the wandering, and saved
Thy beloved Son for our life and salvation;
We pray, Lord, give us Thy servants
In all the time of our life on earth, a mind
Hospitable to past ill-will, a pure conscience,
Sincere thoughts, and a heart to love our

Lines from By BRUCE

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

Some of appreciation of the church are as
old as worship itself. Who does not instantly
recall the Psalmist's exclamation: "I had
rather be a dropper keeper 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 into the house of the Lord?"
"When my pastor says I am not at church,
I know that I am either ill or not at home."
Thus spoke Schuyler Colfax of his attitude
toward worship and his lifelong habit of
color 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 home let it be said that
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 anoint-  
est 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
Methodist Demonstrators Protest Angola Policy

Chimuing a week of picketing peace, the Portuguese consulate in San Francisco, a group of San Francisco Methodist ministers, students, and leaders staged a 24-hour protest vigil and a multi-fold protest week Oct. 31-4 at Turk and Parker Parks, San Francisco, in protest of Portuguese policies in Angola, with an explanation from the Portuguese government.

Antonio S. Roque, San Francisco Air Force, twice gave the demonstrators speeches, outlining in detail the Portuguese policies, but said he could tell them nothing else, that there was no plan to be addressed to the Portuguese government.

The week of picketing continued on page 12.

United Methodist Crusade in Progress

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

Gerald C. H. Nicholls, chairman of the General Board of Evangelism for the United Methodist Church, said that he felt that the crusade would proceed. He said that the board has been working with various committees, and that the crusade will be a success.

The crusade is set for the month of November, and is expected to be attended by ministers, bishops, and other leaders from various denominations. The crusade will be held in various cities throughout the United States and Canada.

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. Sgt. Wright of San Jose, chairman of the California-Nevada Conference Board of Evangelism.


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 2.

Collier Lectures

Registration for the fifth annual George H. Collier Lectures at the University of the Pacific, November 17-21, may still be arranged through Dr. Frank A. Landis, chairman of the department of English. The subject of this year's Collier Lectures is "The English Language," and will be delivered by Dr. Joseph Fletcher, the Bishop of the School of English, Cambridge, Mass., who will give three addresses under the general title, "The English Language, part 1, part 2, and part 3."
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 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 MSN 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.

Death of Annie B. Cheek

Annie Brantford 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 Dunbar at age 82. She was born in Fulton, Kentucky. Her sons are the Rev. Maurice B. Cheek, pastor of the Do-Idai Church, and Dr. John T. Cheek, president at Allen College.

Milton Mayer

(to be continued)
'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 91. 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 Morton, 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 1899 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 1941 to 1949, and as chairman of the Latin American section of the Commonwealth Club of California.

Bishop Miller is the author of scores of books and articles, many turning on the life of the church and missionary adventure. Most notable among his 24 books are "Panama," "Amos Panama" and his autobiography, "Growing Up."

Concerns Commission

Asks More Than Shelters

A statement deploring the "current emphasis on fallout shelters" and urging more action on securing peace, was sent October 13 to President John F. Kennedy, and Robert S. 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. Therefore, 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. Baur 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, and the 30 member group represents the several social and language congregations of the California-Nevada Conference as well as the churches at the Pacific Japanese Provisional Conference.

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

San Francisco visitors on Thursday, November 16, may find an unusual event at Temple Church, 5750 Serra Blvd. at 99th Ave. It's the annual Fall Plural Demonstration staged by Mr. and Mrs. Lou Huff.

The September Church Chat of the Lima Church (Shasta District) cited Mrs. Bosie 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 Holy Mill Church, Palo Alto, bought a $70 bicycle for the "Bucks," a Sunday school of the Methodist Church in Puebla, Mexico. Before, he only meant of transportation in his city—as big as Palo Alto was walking.

The Willis-round Valley Charge, Redwood Empyrean 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 Willis 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-faith, 90-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 five-week New Testament course, under the I. B. Phirps' translation.

The church use of fine arts is thriving at First Church, Los Gatos, according to the Spike which pointed recently to a fall semester course in religious drama taught by Mrs. Marguerite Lawon, and the einbun 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 Condon 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 Empyrean District). She is Florence Joanna, born September 19, to the Rev. David and Betty Strut.

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 membership in the National Honor Society.

The Junior Sunday School Class at St. Paul's Church, Point Arena, raised $54 for MCCOR when they served a Dinner for Others. The menu, including lamb, hot bread, casserole, and date butter, was planned by the classes after they studied about Holy Land foods.

The Calvary Beacon, weekly publication of Calvary Church, San Francisco, is now in a 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. Lohseburrum. He is author of the recently published book, *Cost in the Suffer*, a history of 50 years of California and California Methodism.

Soo Yum's Fruitosa Gardens at Gualala, Mendocino County, opened October 8, a colorful new industry for the coast town. Green thumb Soo Yum is the wife of Glenn. Field school was married in Korea in 1965, 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. Mills, pastor of the Mendocino Coast Parish, whose teaching is aided by the Lausanne Literacy Center in Berkeley. Soo Yum and Charlie Field are members of St. Paul's Church, Point Arena, He is her leader.

Through the Golden Portal is the title of a second feature picture produced by the WSCS of St. Mark's Church, Oakland, 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 "Newshar" 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 lot of 920 North Street where 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 a Christian influence by remembering the church."

Mrs. Ward Miles of First Church, Fresno, teaches a by-passing class for the seniors' citizens program there.

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

The Rev. Lloyd Wake, pastor of Duc 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.

Jinu Munzen of Del Ray, Tex., will become the back of the Rev. Oscar Escamilla pastor of the Denver Church in ceremonies at the First Church of Del Ray, November 5. Ordained and enrolled in full membership in the California-Nevada Conference the church in 1960, Mr. Escamilla was assistant pastor at churches in El Cerrito and Oakland amateur coming to his present appointment. Mrs. Munzen 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.

The annual William Lectures at Vandenburg University on the role of the church in educating Christian thought, was delivered October 17th 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," "Man to Be Someone in Diogenes."

Mrs. John R. (Sally) Kennedy is the new editor of the regional magazine, *The Methodist Woman.* A well-known Californian, she is a widow of Dr. John R. Kennedy, 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 II, died in October in Yorba Linda, Calif., his last pastorate before his retirement in 1955.

Together / December 1961
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. Ewlyn 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 Haddon, Illinois, and a Stanford University graduate of 1899, Miller was awarded a Doctor of Divinity degree by the University of the Pacific in 1910.

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