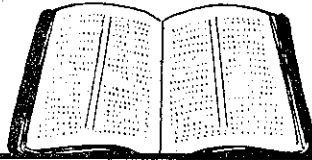


"CHRIST DIED FOR SINNERS"



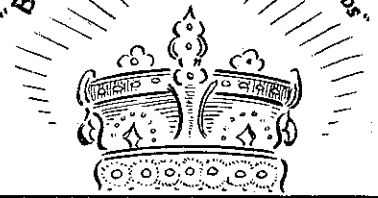
THE BOOK

"PEACE THROUGH HIS BLOOD"



THE BLOOD

"BEHOLD HE COMETH WITH CLOUDS"



THE BLESSED HOPE

Baptist Bulletin

for
BIBLE-BELIEVING BAPTISTS

A BRIEF HISTORY OF DOUBT

From Dr. Harris H. Gregg's tract "The History and Relief of Doubt"

WHEN MAN BECAME A SINNER:

HIS MIND BECAME A MAZE:
 HIS LIFE A MUTINY:
 HIS WORLD A MUDDLE:
 GOD BECAME A MYSTERY:
 CREATION BECAME A MIRAGE:
 CHRIST BECAME A MYTH:
 COVETOUSNESS BECAME MAN'S MOTIVE:

MURDER HIS METHOD:
 DEATH IS HIS MONARCH:
 EARTH IS HIS MAUSOLEUM:
 HIS PHILOSOPHY IS A MESS:
 HIS SOCIETY IS A MASQUERADE:
 AND HIS HISTORY IS A MUSEUM.

CHRIST SAYS,
 "I AM THE RESURRECTION AND THE LIFE"—John 11:25
 —Christian Reader's Digest.

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Gathering of GARB Set for May 10, 11, 12 and 13	p 3
Secretarial Black-Listing	p 5

DR. MACHEN SUDDENLY TAKEN HOME

Fundamentalist Leader Pneumonia Victim, Beloved by Many true Christians

In an oxygen tent at a hospital in the capital of South Dakota, on New Year's night, **Dr. J. Gresham Machen**, scholar, author, profound student, and stalwart Defender of the Faith, died of lobar pneumonia at the age of 55. Stricken suddenly ill while advising with ministers of the newly formed Presbyterian church, some of them his former students at Princeton and Westminster seminaries, he failed to rally from a sudden and severe illness.

We believe that **Dr. Machen** was the best loved and best hated man in the Christian church of this century. As has been said of others we say of him, "We loved him for the enemies he made." Fighting without flinching day and night, never knowing the meaning of the word "compromise", he led a small but courageous group of ministers

and laymen, who, by God's Grace, could clearly see the tremendous issues at stake, and who refused to be blinded by modernistic "fog" and liberal "smokescreen" of the church ecclesiasts.

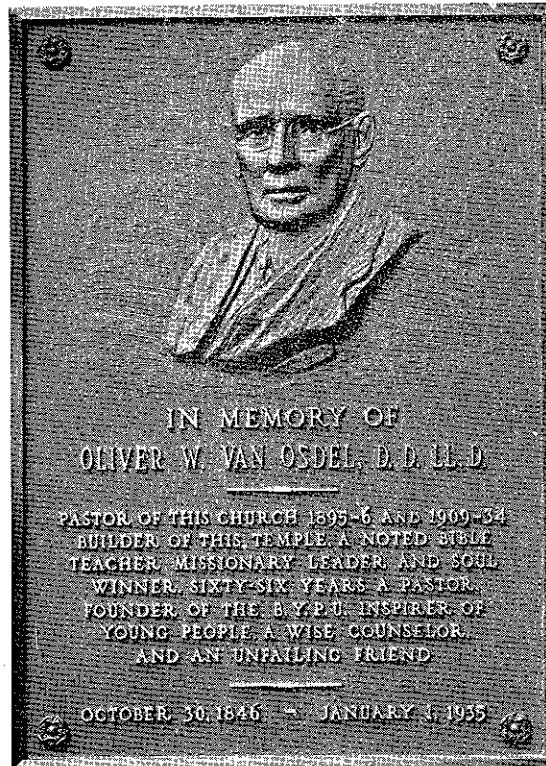
The world—and the worldly, Christless sinners within the church—were always ready to condemn and ostracize this giant of the Faith who towered above them all, midgets and pygmies of an apostate Christendom. They hurled epithets, ugly and malicious, and both slanderous and scandalous. The tribute that **Edwin Markham** paid to **Abraham Lincoln** in his poem by that name could well fit this beloved Christian leader, "... He held his course. And when he fell in conflict, he went down as when a lordly cedar, green with boughs, Goes down with a great shout up-

on the hills, And leaves a lonesome place against the sky."

But one illustration will suffice in **Dr. Machen's** career, to prove two things: the world's contempt for him and the Lord he served, and his faithfulness and devotion to the cause of Christ. One Sunday in 1924 he was preaching in the First Presbyterian Church of Princeton, New Jersey. **Dr. Henry Van Dyke** was in the audience. **Dr. Machen** preached the Gospel so faithfully with such conviction and power that the famed "bard of Princeton" rose angrily from his seat and stalked out while the service was still going on, and denounced the speaker for uttering "a dismal, bilious, travesty, untrue and malicious."

We believe such words and such
(Continued to Col. 3, Page 7)

This plaque was unveiled at the New Year's Eve service held at the Wealthy Street Baptist Temple, Grand Rapids, Mich., in memory of that great Warrior of the Faith, **Dr. Oliver W. Van Osdel**. It was a service long to be remembered by those present. The prayer of many is that others will be given the same courage and the same determination to follow their Lord and Saviour even as this man of God was given



A favorite verse of
Dr. Van Osdel's
"Thus far the Lord
hath led me on,
Thus far His power
prolongs my days;
And every evening
doth make known
Some fresh memorial
of His grace."

GATHERING OF BIBLE BELIEVING BAPTISTS (G.A.R.B.) SET FOR MAY 10, 11, 12, 13

Program at Johnson City Being Planned. Three Great Facts Again to Be Emphasized, "The Book—the Blood—and the Blessed Hope"

Here it is midwinter, and May is just around the corner. We mention it early so you will fix those dates in mind, and let nothing interfere with those four days in May, Monday Tuesday, Wednesday, Thursday—May 10th, 11th, 12th and 13th.

Dr. Ketcham, our president, has had a monumental task in carrying



DR. R. T. KETCHAM
Pres. G. A. R. B.

out the work of the General Association. What, together with his regular church duties and special meetings held over the country, we wonder how he gets so much accomplished. At the Interstate conference held in Johnson City last September the high point of spiritual fellowship and feasting was reached. All were unanimous and enthusiastic over the whole series of meetings.

We believe, under the guidance of God, another "high point" will be reached in May. If Bible-believing Baptists want to see it reached, and are willing to pray and work harder than ever that it may be reached, it

WILL be reached. Baptists all over the country are watching this movement and wondering. Perhaps they have a right to wonder. They have seen fly-by-night attempts in Baptist circles formed, and then dissolved quicker than a genuine Bayer aspirin in hot water.

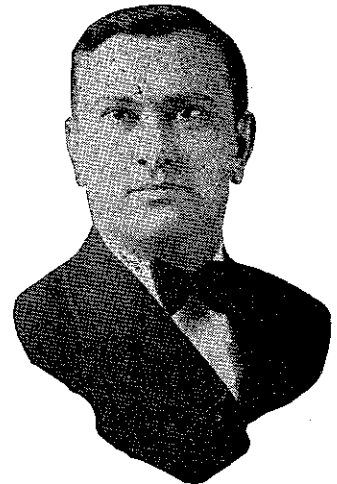
The reason for these failures we repeat again. Movements in the past have been built around a few outstanding fundamentalist leaders. When that happens Christian organizations will sooner or later fail. If you don't build around Jesus Christ and His Book and His Blood and the Blessed Hope of His Soon Return, your foundation is worse than quicksand.

We might as well face the situation frankly. Why has so much Christian work "gone on the rocks"? Jealousy, and a desire for vain display and prominence on programs and committees. If ministers of the Gospel cannot come to a conference and rejoice to sit in the audience and listen to others proclaim the Word and be content to remain off the program entirely, then a check-up is in order. Brethren, the sooner we forget ourselves and petty ambitions to be "big shots" on programs and in churches and organizations and as soon as we determine with Paul "TO KNOW NOTHING AMONG YOU SAVE JESUS CHRIST AND HIM CRUCIFIED", just that soon will Bible-believing Baptists go forward for the Glory of God and the salvation of souls.

Let's prepare for the May conference RIGHT NOW. Remember it daily in prayer. What a powerhouse it would be, what a soul-saving center and magnet for lost souls it would be, if every minister who is planning to attend—and every layman too—would begin praying thus, "Oh God, make that Johnson City conference the greatest blessing we've ever re-

ceived. And make it a time when the lost will be reached and saved, a time when we will forget everyone and everything else but the Lord Jesus Christ "WHOSE WE ARE AND WHOM WE SERVE." Can we afford to do otherwise, with the world tottering on the edge of a fearful abyss? Can we afford to bicker and wrangle and refuse to speak to other brethren just because they don't see as we see, or do as we do, on certain things which are non-essential? Can we afford NOT to learn to discern when principle is at stake and when it is not at stake?

Some of the finest speakers are being asked to come. The great First Baptist church of Johnson City is planning for our entertainment. Dr. Earle Griffith, gifted and energetic pastor of this church is doing everything he can do to make it the best



REV. A. G. ANNETTE
Vice-Pres. G. A. R. B.

conference ever. But all of this will be of no avail unless you and I come with the determination to exalt Christ alone, and rejoice when He is exalted.

THE BAPTIST BULLETIN

—for—

BIBLE-BELIEVING BAPTISTS

Published monthly by the

GENERAL ASSOCIATION OF REGULAR BAPTIST CHURCHES
IN THE UNITED STATES

(Independent and Fundamental)

Editor—DAVID OTIS FULLER, D. D.
Chairman, Publication Committee
Address all correspondence to:
1318 Sigsbee Street, S. E.
Grand Rapids, Michigan

Subscription Rates:
Anywhere in U. S. 50c per yr.
Canada and Foreign 75c per yr.

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WHICH CHRIST?

A good question when the assortment of false christs (note the small "e" Why capitalize the name of the devil's henchmen) reaches an almost unheard of proportion these days.

This new cult "Buchmanism" is fascinating thousands with its clever devices and charming ways. Not so long ago a young girl brought up by Godly parents, taught from childhood salvation by the Blood of the crucified and risen God-Man of heaven's glory, became enthusiastic over "Buchmanism." She claimed she was saved through this cult and gave every evidence of it. Her parents came to their pastor who had spoken against this "ism," and demanded, "What's wrong with this movement? You tried to reach our daughter for Christ. You failed. Others tried the same thing. They failed. But through Buchmanism she was saved. What's wrong with it?"

The pastor let them "talk it out" and then asked, "Tell me, which Christ did your daughter accept? The Christ she has been taught about from her youth by her faithful parents, the Christ Whose precious Blood cleanses from sin, the Christ Who 'BORE OUR SINS IN HIS OWN BODY ON THE TREE?' Or did she accept the false christ presented by Buchmanism with its indifference toward, if not repudiation of, the sacred doctrines of the Person and work of the Lord of Glory?"

They saw the point. Do you? It's about time we used the heads God gave us for thinking purposes instead of a place to hang our hats. It is time we prayed for more spiritual discernment in these dark days when even the very elect would be deceived if it were possible.

WHY SO SLIM!

Rather slim this issue. That's true, and the reason is we have to cut our pattern to fit the cloth. Many have responded liberally, and we feel greatly encouraged with this response, but we must have more funds from individuals and churches if we are to enlarge and make the Bulletin a better all around paper.

We know it is difficult to really get down to the place of sitting down and writing us and also sending a contribution when you have it. But if the Baptists throughout the country who believe the old Book, and are convinced that there is an urgent need for the Bulletin, will bestir themselves in greater efforts for subscriptions and donations, we can increase the size and interesting reading material accordingly.

THE MOST AMAZING PERIOD IN HUMAN HISTORY

The most startling period in human history is upon us. The end of the ages seems to culminate in our generation. Many believe we are upon the threshold of REVIVAL or RUIN. We do well to be concerned. Everywhere men and women are feeling the pressure of moral, economic, and spiritual crisis. What will be the outcome? What will be the future of the Church and of the world?

Everywhere men are bewildered by an array of amazing situations. There is an alarming political, economic, and religious unrest; amazing lawlessness; unbelief, preparations for war, and moral collapse; amazing uncertainty among youth, alarming conceits of man, and an amazing fruitlessness in political, economic, and religious endeavors. Everywhere, throughout the world, there are also amazing physical disturbances.

There are indications that our divine Lord is preparing something new for His people. In some way He is about to display His power, and to manifest Himself to the Church. How will it be? It is a momentous time and a solemn call to united prayer.

Great Commission Prayer League

SECRETARIAL BLACK-LISTING

By REV. RALPH T. NORDLUND

[At last proof has come of secretarial "cooperation" in black-listing fundamental Baptist ministers from coast to coast. Dr. Frank A. Anderson, Executive Secretary of the Iowa Baptist Convention, has given their system away.

Last May, Ralph T. Nordlund, pastor of the Baptist Church of Pella, Iowa, gave his pamphlet, "Re-thinking the Northern Baptist Convention," to the public, and also presented his resignation to the church. Dr. Anderson's unScriptural efforts to block him in getting another church ought to be told for the enlightenment of fundamental churches that are still in the convention system. We will let brother Nordlund tell his own story.]

The Resignation

I resigned last May of my own free will for two reasons, both of which were frankly given to the church. The first was that after six and a half years in a church of 200 resident members and in a community of 3,500, I felt that my best work was done. I had already exceeded by a year and a half the longest full time pastorate in the history of the church. The other reason was that I wanted to give my church an opportunity to say whether they wanted me as a pastor after they had read my pamphlet, "Re-Thinking the Northern Baptist Convention."

I may have been over-scrupulous in considering that issue in relationship to my pastorate, but I wanted to be absolutely fair. As all pastors who contact a pulpit through a state secretary, I had filled in a questionnaire and promised to cooperate. I had, however, said that I was a fundamentalist and that I could only cooperate in so far as the convention work was true to Scripture. After six years I felt I was free from obligation to the convention, for they had proven themselves unScriptural; but the question was whether I was under a similar obligation to the church.

If I had known what I since found out, that Dr. Anderson did not recommend me to this church, but only gave the pulpit committee my letter, and that the committee had paid no at-

tention to my promise of cooperation, I might not have resigned; but laboring under the opposite impression, I felt I must now allow the church to decide whether they wished to have me continue as their pastor or not. What their decision would have been if convention inspired events had not transpired, or if Dr. Anderson had not also tried to block me everywhere, I do not know. Since so few of the members could understand what it was all about, they would very likely have accepted my resignation. How-



REV. RALPH T. NORDLUND
First Baptist Church
Pella, Iowa

ever, after four months of uncertainty, the church was aroused and voted 61 to 5 to ask me to remain until March 1, 1937. This was their method of answering the mis-representations of Dr. Anderson.

Hunting a Church

Naturally I did my best to contact pastorless churches as soon as I had resigned, but not through any state secretary. With Dr. Anderson as the chairman of all the state secretaries, it is not likely that they disapprove of his policies; but even if a few do, they would insist that I bind myself to cooperate. That I cannot do, knowing the conditions in our convention system, and should not be asked to do, unless the churches are also asked to bind themselves to an indissoluble union. If they do, Baptist

democracy is dead, and voluntary cooperation is gone.

Laymen need to inform themselves on some pastoral problems.

Also laymen need to know how to call a pastor if their shepherd leaves. They need to know that our secretaries are not bishops, and that a church has a perfect right to call a pastor without reference to them. They need to know that they need not invite him to come and counsel with them, or let him lecture the pulpit committee if he drops in uninvited. They can ask some of the fundamental pastors in their association to recommend men, and then they can do their own investigating.

Not that the secretaries recommend only Modernists, or that their advice is never good. Yet their advice is always "interested." Ministerial ability, godliness, and orthodoxy are secondary to "cooperation." Churches can get more reliable information themselves, if they will go to the trouble. Through banks or chambers of commerce they can get business references to find out about the minister's honesty and community standing. They can also get information from his ministerial neighbors. Or they can send a trusted deacon to make personal inquiries. Then they will be sure to get a pastor who is true in life and doctrine, free to follow Christ and supremely interested in advancing the cause of Christ in the local church.

The Damaging Letter

I was not left alone because I did not bother the secretaries, however. On several occasions I had reasons to believe that Dr. Anderson was blocking me. Then I accidentally ran into positive proof through a friend in Nebraska. He had given my name to some churches, and one of them asked the Nebraska secretary, Dr. Morton, about me. He wrote to Dr. Anderson and then sent both his own and Dr. Anderson's letter to the church. A fundamental friend copied them and gave them to me.

First, let us look at a part of Dr. Morton's letter.

July 23, 1936

"Dear Brother Anderson:

"The Rev. R. P. Nordlund, of Pella, your state, is getting his name before several churches here in Nebraska. It seems to me that I have heard from some source or sources

that Bro Nordlund is not cooperating with the denomination, and that he had trouble with his church in Pella. I know that the Pella church has a new pastor, and I am wondering just what the truth of the matter is."

The question might be fairly asked, How did Dr. Morton hear such rumors? Conventionites certainly can engage in whispering campaigns and twist the truth. But let us read a copy of Dr. Anderson's reply in full.

July 24, 1936.

"Dear Dr. Morton:

"I was about to send word to all our state secretaries to be on their guard about Rev. R. P. Nordlund, of Pella, Iowa. (They seem to have mistaken my initial but not my identity) Nordlund has been on the fence for some time, but is now definitely non-cooperative. In reality he closed his work at Pella at the request of the board of deacons.

"Here is the case of a pastor who is a splendid Christian man, with a character above reproach, and who has done a good work, and is capable of doing so, but he has allowed himself to become overly critical to the point of active opposition to the State and National Conventions. Personally I feel very sorry for him, as we have many things in common, and I hope he will see his mistake.

"I do not wish to block him, but I do feel he should not be encouraged to secure another pastorate anywhere unless he pledges himself to be loyal to our Baptist interests.

"Trusting your work moves along with encouragement,

Yours very cordially,
(Signed) FRANK ANDERSON,
Executive Secretary."

The Issue

The issue is not myself or the misrepresentations made in his letter. If hundreds of faithful ministers had not suffered under this system of black-listing before and if hundreds more would not do so in the future, we could well afford to forget this one case; but here is factual proof of an evil practice that our Baptist people should see.

Personally, I am interested but unmoved in the present situation. Dr. Anderson may ruin my future ministry as state secretaries have ruined other men before me; but I do not

intend to surrender. "If I yet pleased men, I should not be the servant of Christ." I would much rather forget the advantages my college and seminary training should give me and preach in the humblest place, working with my hands to make a living, than to submit to the present day departure from our Baptist faith and our historic Baptist Church polity.

INTERSTATE SECTION

Edited by
REV. J. IRVING REESE,
Tabernacle Baptist Church,
Ithaca, New York

CENSUS OF CHURCHES BEING MADE



Rev. J. Irving Reese

In New York a census of the Baptist churches is being taken to ascertain if possible just how many there are not in sympathy with the State machine. A letter containing a questionnaire has been sent to all of the churches of the State that were not reported in the 1935 Annual as having given to the Unified Budget, and to a few others known to be either all ready separated or on the verge. Over 200 churches are included. The questions asked are: Name of Church and pastor with address of each; present resident membership; amount given to current expense last year; amount of gifts to missions; is failure to contribute to Unified Budget sign of the church's opposition to convention; has any formal action of protest been taken by the church; would the church be interested in a state-wide fellowship of churches no longer able to conscientiously affiliate with the old conventions; and a request for suggestions.

A number of churches have already responded and most of the replies have been favorable to a state-wide fellowship of independent Baptist churches. A number of very helpful suggestions have been included with the answers. Here's hoping that the old Empire State may soon have a fellowship of Regular Baptist Churches.

REV. CLYDE E. WOOD RESIGNS

We have just learned with deep regret of the resignation of Rev. Clyde E. Wood from the Berean Baptist church of Grand Rapids, Michigan. His resignation is to take effect March 1st, this year. For the past two years we have had the privilege of knowing and working with brother



REV. C. E. WOOD

Wood. We have come to love him as a brother in the Lord.

God has blessed and honored his faithful ministry at the Berean church the past six years. It is on a sound financial basis, and the interest in missions and spiritual things in general is splendid. Brother Wood is resigning primarily on account of his health. The doctors have ordered him to rest as much as possible, and we are quite certain that with proper medical care and outdoor exercise he will be back to normal health again.

Brother Wood has been closely associated with the Grand Rapids Association of Regular Baptists ever since he came on the field. He has served for three years as moderator of the Association and has enjoyed the confidence of his fellow workers.

With a sound and solid foundation in the Word of God, Brother Wood is fitted as a capable Bible teacher and evangelist along with the qualities needed for a pastor as well. We shall pray definitely for him and ask the prayers of the Bulletin readers also.

D. L. Moody said: "When a man lives up to what he preaches, then his testimony has weight."

ON FURLOUGH FROM INDIA

Mr. and Mrs. Arthur V. Ramiah, missionaries with the Telugu Village Mission of South India have been in Grand Rapids, Michigan, on furlough since last June, and are scheduled to return to their field of labor by the end of next May. Mrs. Ramiah is the former Elizabeth De Young, a member of the Wealthy St Baptist Temple, and a graduate of the Moody Bible Institute. She has been serving the Lord as a faith missionary in India since 1921.

Mr. Ramiah is the son of a South Indian judge who was an earnest



MR. AND MRS. RAMIAH

Christian and an ardent supporter of missionary effort among all classes of people. His two grandfathers were among the first Brahmin converts in South India. Both were converted in early manhood and spent the rest of their lives teaching and preaching the gospel of Christ. Though they belonged to the highest caste, they gladly served their Master among the lowest and outcastes, which noble example is now being followed by Mr. Ramiah and his youngest brother.

When the Great War broke out in 1914, Mr. Ramiah was completing his university course in Glasgow, Scotland. He joined the British forces and served as an officer until the close of the war. Afterwards he travelled in Europe and North Africa and then settled down in London in the civil service. A sudden bereavement in 1930 brought him into a new experience with the Lord which led him out into service for Him; but that had hardly been commenced when a strange illness lay hold upon him and the very mysterious way his hitherto perfect eye-

sight was taken away. He then returned to India, after an absence in the west of nearly 20 years. Regaining his health, and believing that God had called him into definite service for Him, he took a short course in a theological seminary and then joined the Telugu Village Mission to tell high caste and low about the unsearchable riches of Jesus Christ.

The Telugu Village Mission is a faith Mission, located in central South India. The whole field covers an area of some 5,000 square miles with a population of about a million and a quarter. During the past 15 years, over 3,000 converts have been baptized, and about 100 Christian communities started in as many villages. The Mission is facing great opportunities—there is much new territory yet to cover, and petitions are coming in from scores of villages begging for teachers. Then there is the open challenge of the great out-caste movement—about 65 million people renouncing Hinduism and looking for liberty and social equality. Other communities in India are making wonderful bids and offering tempting prizes to these “untouchables” if they will join this or that faith. The Mohammedans are preparing to send hundreds of trained young men to work among these out-castes as missionaries to turn them to the faith of Islam. The Sikhs have collected about \$300,000 to carry on missionary propaganda among them. But these people have only stones to offer for bread. The Church of Christ has the Light of Life and the Bread of Life to give. The Telugu Village Mission pleads for prayer help and gifts to enable them to send out laborers into this great harvest field. \$6 to \$8 per month will keep a full time teacher evangelist working the villages. Trained Indian assistant missionaries can be supported for \$16 per month.

Prayer would also be appreciated for passage needs for Mr. and Mrs. Ramiah and funds to enable them to purchase a car without which work over their 1,500 square miles of territory cannot be carried on.

Mr. and Mrs. Ramiah have been speaking in many churches in and around Grand Rapids, and also in Minneapolis, and will be glad to have further opportunities to tell of the Lord's work in South India. They

can be reached at 920 Fountain St. N. E. Grand Rapids, Mich. or through the Wealthy St Baptist Temple.

DR. MACHEN SUDDENLY TAKEN HOME

(Continued from page 2)

actions constitute a compliment to the man who dared preach “Christ and Him crucified” to the elite and sophisticated worldlings of a Loadiean church. We have personally attended that church several times when the Princeton fight was at its height from '26 to '29. We noted how solicitous the guest speakers were not to offend or lay themselves open to ecclesiastical censure by uttering too much “straight Gospel” or pronounced convictions.

We knew “Das” Machen (as he was affectionately called by the students) fairly well. Ours room was opposite his on the top floor of Alexander hall. We remember the Saturday night “checker clubs” he invited us to, the class room discussions, his brilliant Greek exegesis, and profound knowledge of technical questions pertaining to God's Word. His equal, in our opinion, is not to be found in this country or abroad. To prove such a statement all one has to do is to read his books, “The Origin of Paul's Religion”, “The Virgin Birth of Christ”, “What is Faith”, “Christianity and Liberalism”, and others.

Dr. Machen is gone. It's hard to realize it. We recall the last time we gripped his hand to say goodbye, at the close of a magnificent address delivered last 4th of July in the chapel of Calvin college in Grand Rapids. Yes, he's gone, but thank God we have the promise that we will meet again “in the dawning of the morning, of that bright and happy day, We shall know each other better, When the mists have rolled away.” God raised him up for a specific purpose. He “hewed to the line” while the “chips” fell in conflict by the way. His work was finished. “Dr. Machen, you FOUGHT A GOOD FIGHT, YOU FINISHED YOUR COURSE, YOU KEPT THE FAITH”. Some day we'll meet on the golden streets of the new Jerusalem and sing the song of Moses and the Lamb with the millions of earths redeemed by the Blood of the Crucified One.”

WHEN BETTY SCOTT SURRENDERED

Editor's Note.—The following priceless letter was written October 7, 1926, by Elisabeth Scott to her sister Beatrice, when Elisabeth was a student at Wilson College, Chambersburg, Pa., and also Treasurer of the East Pennsylvania and New Jersey Union of Student Volunteers for Foreign Missions. The original letter was discovered only recently, and Dr. and Mrs. Charles Ernest Scott of China sent it at once to the Editor. Elisabeth, their daughter, became Mrs. John C. Stam, and just two years ago she and her husband gave up their lives for Christ in China.

Dearest little sister Bunny:

Let's make the Pacific Ocean narrower, and the continent of America, too, this year, by being in closer touch with each other. Let's tell each other things that we are especially interested in, and not let time and distance apart stop our being real sisters. I love you, dear, more than I ever did when we were all at home together. You see, since I've been away from home I've learned to trust the Lord better, with the result that I begin to understand what trust really means; that one gets the power and the inspiration to love more faithfully and more unselfishly. The result, instead of making a good time and lots of attention and many compliments the height of my ambition, I have now let the Lord take charge of my life and put his will and his glory first. And, Bunny, it does away with that awful, dissatisfied feeling that used to be so close that it was always sticking around and preparing to nab me. Of course, there are times now when I forget for a moment that I am the Lord's, and then my horrible old self rages around and makes herself very conspicuous.

Now you can see by this paper heading that I am one of the officers in the Student Volunteer Union. That means that I am one of a large number of college boys and girls who have decided that the missionary life is the life for them, and that, if nothing else comes up which seems to be God's particular will for them, they will certainly end by going out as missionaries under a foreign board.

It has taken me some time to decide that I wanted to be a missionary, and the main reason against my finally deciding was this: the fact

that I am a missionary's daughter and that every one just naturally expects me to do the same thing, missionary work, myself. You understand what I mean, don't you, honey? One naturally hates to do what people expect one to; and the feeling that you ought to do a thing doesn't help you much, either. In fact, I found it true that there was a different way to go at the thing. Instead of saying, "Gee whiz, why do I have to do it, just because other people want me to? I won't!" Then, "Oh, I know that no one will be happy until I do as I'm supposed to. I feel that something is just forcing me to do it, and I don't want to. I don't! I won't—Why do I have to?" (You see what I mean?)

Well, I began by trying to trust in the Lord, and in saying something like this: "Lord, I'm not a bit happy, going on the way I am. I want people to like me, and sometimes they do and sometimes they don't. Please tell me how to be happy!"

Then he seemed to say: "How can I help you, child? You are fighting against me with all your might. It isn't my way to force people to do things; they must tell me that I am welcome before I can do very much with their lives."

Then I said, "I suppose that you want me to give up all the things that are fun, and be a stupid old maid missionary with thick and stubby black shoes and a tight-waisted white dress!"

But He only said, "I only want your love and obedience," and that made me mad, and very uncomfortable. So it went on.

Then in desperation I said, "What will you give me, if I simply give over every thing to you? Maybe I'll be sorry."

Then he said: "What you get depends on how much you give. And don't you think that the experiment is worth trying?"

Well, I can't remember all the details of the fight; but, believe me, it was a battle royal, all right. And all the time I was getting more and more desperate. Finally I said—oh, I know it must have been the last stand of Satan; for it was perfectly terrible

—"Well, I'll never be happy this way, so you might just as well have your own way, Jesus. Here, take me," and I practically threw myself at him. Immediately, I had the most terrible feeling. I nearly died of sorrow. I thought, "Is this how I have been talking to God?" and I cried so hard that I could hardly breathe. I felt like crawling under the lowest and dirtiest floor I could find, and waiting to be struck by lightning.

But, you see, I was really humble by that time. And I guess that that was what Christ was trying to accomplish; He couldn't do a thing with me while I was all puffed up. Then, he wouldn't let me stay groveling in the dirt any more; but he was wonderfully kind and sympathetic and encouraging, and as I kept on sobbing, "Oh forgive me! forgive me!" he said very clearly, "I have forgiven you. Now I have taken the rubbish out of your heart, too. Do you want me to come and stay, instead?"

"Oh, yes, dear Lord," I said, and I knew that was what I'd been wanting all my life, and never knew it! And almost the first thing I said then, was: "What can I do for thee, Jesus? I give thee all I have, and I hope that thou canst use me, although there is nothing good in me!"

And he said, "Do you remember the five loaves and two fishes? What is given to me I can bless, so that the good it does cannot be measured. All I want is a perfectly whole heart, no matter how unattractive and sin-stained the person who owns it."

"Mine is yours, O Lord," I said, and I felt as though, if I opened my eyes, I should see the Holy Spirit descending in flames on the heads of people around and on me. Suddenly I started in thrilled surprise "Oh, I know what you want me to do! Be a missionary! I will, if you will help me and go with me all the way."

And now you see why I am a Student Volunteer, and why I think that anyone who tries to force himself to be a missionary (or anything else) is putting the cart before the horse, and has probably not spoken with God on the subject at all.

Best of love, dear Bunny, and I shall certainly write you again soon.

Your loving sister,

Betty.

—The Sunday School Times.