

Bertha Smith: A Soul-Winning Missionary and Woman of Prayer,
Revival and the Victorious Christian Life

Galatians 2:20

Introduction: 1) Olive Bertha Smith could be called the unknown or forgotten successor of Lottie Moon. Lottie left China by death on December 24, 1912. On July 3, 1917, The Foreign Mission Board (now the IMB) appointed Bertha. Lottie served in China as a single woman for almost 40 years (1873-1912). Bertha would serve in China and Taiwan as a single woman for 42 years (1917-1958) leaving the mission field at 70 only because she had to due to mandatory retirement.

2) Bertha Smith was a simple and straightforward woman born and raised near Cowpens, S.C. She was born in the same year that Lottie Moon made her initial request for funds that eventually would lead to what we call “The Lottie Moon Christmas Offering.”

3) Biographer Lewis Drummond refers to her as a “Woman of Revival” and that she was. A spiritual awakening fell on the Shantung Province of China in the late 1920’s and “right at the center of this exciting movement stood Miss Bertha Smith.”

4) As I studied her life I could not help but agree with Drummond’s perspective. I also could not help being shamed by this woman’s sacrifice, prayer life and personal witness. She was a “soul-winning machine” and would to God that her tribe would increase 10,000 fold here and around the world.

5) I also came to see that if Bertha Smith had a life verse, it would have to be Galatians 2:20: “I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.”, or Colossians 1:27 which speaks of, “Christ in you, the hope of glory,” or maybe Philippians 1:21, “For to me to live is Christ and to die is gain. Actually packaging all 3 of these verses together in her book entitled, *How the Spirit Filled My Life*, she wrote, “God’s provision for holy living is Christ enthroned. Positively! The holy life is not our living, it is Christ so freely dwelling in us that He actually can live His life through our personality. We rejoice over Colossians 1:27: “Christ in you, the hope of glory.” Christ is in every believer, but that does not mean that all believers are living holy lives. Many are completely defeated. Why? Because the Christ in us does not force Himself over our wills to do anything for us. He waits for us to will that He shall control us. Holy living presupposes death to self – our constantly choosing that position...Living in that position is necessary for holy living. We are never holy if we rebel against Holy God. When we permit the old self to rise up and express itself, or even want to, we grieve the One who wants to live His holiness out in us and through us.

Colossians 3:4: “When Christ, who is our life, shall appear....” Philippians 1:21: “For to me to live is Christ.” It is Christ enthroned in the heart and life.

Since He lived thus in Paul, He also can live enthroned in you and me, and enable us to say, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me” (Gal. 2:20).

What kind of life does Christ live in us? A life that is always victorious! That is always at peace and rest! That is equal to any situation which man or the devil and his demons may create!

This is what He wants to do for us.

When experiencing the wars of North China, I learned to pray in every situation, “Now, Lord, you are equal to this!” And He always was!... You may say this is not natural. Whoever thought that the Christian life is natural? The Christian life is supernatural. It is God’s life in us” (215-16).

For our purposes today, I want to zero in on Galatians 2:20. Four marvelous truths are there for our blessing and edification. Each one was beautifully lived out in the life of Bertha Smith. May we be challenged to imitate her as she imitated the Savior she loved and was loved by so dearly (1 Cor. 11:1).

I. We must live the crucified life

- 1) Bertha Smith believed “the love of Calvary could not be appreciated until the people had heard the thunder of Sinai” (p. 42). This captures well the theme of Galatians and the context of our verse.

2) Paul wants the Galatians to know that law righteousness, works-righteous justifies no one. As verse 16 makes crystal clear, “we know that a person is not justified by works of the law but thru faith in Christ Jesus...because by the works of the law no one will be justified.” Therefore as verse 19 declares, “I died to the law, so that I might live to God.” Here then is the context of verse 20, a verse the New Testament scholar Leon Morris said was “personally the most moving text in the whole of Scripture.” “I have been crucified with Christ.” United with God by faith, I share in His death. He died to sin and I died to sin with Him. He died to self on my behalf and I now die to self for His behalf. There is both an objective and subjective aspect to this death. The objective looks to my justification. The subjective looks to my sanctification. Objectively as Tim Keller says, “God treats me just as if I died on the cross and paid for every last sin. I am not liable. So the law has no claim on me. I owe the law nothing. I have paid in full” (Study Guide, “Living the Gospel”, 50). Subjectively, there is a dying at conversion and there is a dying daily as I grasp the magnitude of my union and identification with my Savior. John Piper puts it so well: “What does it mean to be crucified with Christ? I think it means this: First, that the gruesome death of the all-glorious, innocent, loving Son of God for my sin is the most radical indictment of my hopeless condition imaginable. The

crucifixion of Jesus is the open display of my hellish nature. And, second, when I see this and believe that he really died for me, then my old proud self which loves to display its power by climbing ladders of morality and intellect and beauty and daring dies. Self-reliance and self-confidence cannot live at the foot of the cross. Therefore, when Christ died, I died.” (“I Do Not Nullify the Grace of God”, 3-6-83).

- 3) Bertha Smith died with Jesus at the age of 16, through her struggle began at 10. It was on Sept. 5, 1905 that, in her own words, “For the first time, I saw that we come to the cross of Christ to be saved...I learned that what the preachers meant by trusting God to save meant to trust God the Son, who settled my sin and my sinful self when He took my sins and me in His own body on the tree” (*Go Home and Tell*, 196). Responding to a public invitation to come forward, she recounts “I was on the front seat, having gone forward at the first verse. I knew that I would go; there was no use to wait. It was but a step to where the pastor stood. I took it, gave him my hand to signify that I trusted in Christ’s death to save me. By the time I took the second step, which was back to my seat, my years of burden of sin had rolled away, and the joy of the Lord filled my soul.” (Ibid).
- 4) Bertha Smith also lived the crucified life as a Christian. Many examples could be given, but I will note one: her decision to live a single life and serve

alone on many occasions on the mission field in China. In her autobiography, following a brief section entitled, “Loneliness” (Matt. 28:20), she follows with a section entitled “My Covenant.” Here she writes in her own words: “I had been convinced that it was not the Lord’s will for me to marry. Up until my second year in China, I had thought that I would be content to live single. How little did I realize what I was saying when I sang so sincerely, “I Surrender All.” The Lord gave me a mother heart, the depth of which I had not fathomed, until I saw the difference in the life of a single woman and those who were living with the one whom they had chosen for a partner, and their own precious children. The married missionaries were in the will of the Lord; why could not such a life be the Lord’s will for me? But these questions were answered for me in a very real and transforming experience with the Lord.

I had been in China less than two years when my father passed away in the influenza epidemic of 1918. It was necessary for me to go to Chefoo, to the nearest U.S. consulate to sign legal papers. This meant eight days of travel there and back. I passed through one mission station going, and another returning, and stayed in the home of missionaries while in Chefoo. By the time I had started on the last stage of the journey back to Laichowfu, I had seen seven happy families with their children....

After leaving the last mission home before reaching my station, I traveled for two days along a lonely road. Realizing what I was going back to, and that this was for life, I wept most of the first day. By the next day I knew that something had to be done....

Calling upon a nearby peak to be my witness, I made a covenant with the Lord:

Lord, I want to enter into an agreement with you today. You called me to China and You gave me grace to follow in coming. I am here to win souls for You. The only thing that will take the place of my own children will be spiritual children. If You will take from my heart this pain, I will be willing to go through with just as much inconvenience, self-denial, and pain to see children born into the family of God, as is necessary for a mother to endure for children to be born in the flesh!

In desperation I was calling upon the mighty God for help in facing the difficulties and accepting the compensations of His service, and I was not disappointed.

From that moment forward there were no more tears, for the Lord met my every heart need. I became content with my lot and began to study the Bible and books on soul-winning with a new interest. Prayer became more definite

for individuals, and every opportunity to speak for the Lord was seized. The transaction has lasted until this day, and many, many times I have praised the Lord for the privilege of being a single woman with the other person's soul-need having first place in my heart." (pgs. 26-27).

II. We must live by Christ living in us

- 1) Salvation results not only in our identifying with Christ in His death and crucifixion, it also involves our identifying with Him in His life and resurrection. As Tom Schreiner writes, "Union with Christ in his death spells the beginning of new life for believers.... Believers are now a "new self" in Christ" (ZECNT, 172).
- 2) Paul's point: the old self, the old man was crucified and it is no longer "that I" who lives. But, I am alive. There is a new me. It is Christ who is the animating, energizing Person who lives in me. It is indeed "Christ in me, the hope of glory" (Col. 1:27). Paul says we are to no longer think of ourselves as having a separate existence from Christ. Christ has become the source, the aim, and the motivating principle of all that we are and all that we do (Phil. 1:21; Vaughn, *Study Guide*, 55).
- 3) Bertha Smith believed this truth to be the key to what many call "the victorious Christian life." While some have run amuck into perfectionism with this teaching, Miss Bertha found the balance anchored in Scripture.

- Commenting on “the all sufficient Christ who was wanting to live His life in us all the time!”, she said,

“While we are weak, He wanted to be strength in us.

While we were stupid, He wanted to be wisdom in us.

While we were sinful, He wanted to be holiness in us.

While we were easily aroused and intolerant, He wanted to be patience in us...He wanted us to die to self and let Him be our humility.”

She found such wisdom essential when enduring persecution and ridicule both from the Japanese invaders and the Red (Communist) Army of China.

As she recalls on one occasion: “The “Red” influence in the army at that time led the soldiers to ridicule churches and persecute Christians. In a city in Hunan in a street parade, an old beggar man in rags was labeled “God the Father,” a donkey was labeled “Jesus,” and an ox, the “Holy Spirit.” (36-37).

- Miss Bertha understood that by Christ living in us we would more and more reflect His character, His likeness. In her self-deprecating and folksy manner she once said, “Children are supposed to favor their parents. Parents are happy for their children to look like them... Thru the years when I came home on furloughs, the neighbors who came to greet me

invariably said, to my great delight, “The older Bertha gets, the more she favors her mother.” When I looked around at my beautiful mother to see how she was responding to the thought of her ugly daughter looking like her, I saw the biggest smile on her face.” She then adds, “Do people think of Jesus when they see you? Are you holy enough to favor Him? (pgs. 249-50).

Transition: We must live by Christ living in us. You died with Him and you have been raised with Him. Thru His Spirit, He is alive in you!

III. We must live a life of faith in Jesus

- 1) Jesus does not say change your life and then come to Me. He says come to me and I will change your life. He says come to me by faith and live for me by faith. You see it is the gospel from beginning to end. It is living by faith in the gospel that we are justified, sanctified and ultimately glorified.
- 2) Paul says the new resurrected me who has Christ living in me continues to live. How? By faith in the One who is nothing less than the Son of God, deity made flesh, a crucified, risen and glorified King.
- 3) It was this kind of faith in the resurrected Christ that sparked what has become known as “The Shandong Revival which broke out in 1927.” Bertha Smith was in the middle of this mighty movement if God. Former SEBTS president Lewis Drummond says, “Revival began to permeate the work of the

missionaries, although it would be three or four years before the full impact of the awakening would be generally experienced. It spread first among Chinese preachers and Bible-teaching women in the mission schools who were open to seeing themselves in the light of the holiness of God.” (*Miss Bertha: Woman of Revival*, 53).

“Miss Bertha [herself] said that everyone became an evangelist of some sort. All desired to share the gospel. Many uneducated farmers became preachers. During the cold winter months when it was impossible for them to work the ground, they would travel by twos to preach Christ throughout the area. So many people professed salvation in Jesus that Dr. Glass (who followed Dr. Culpepper as president of the seminary) and pastor Kwan, (president of the North China Baptist Convention) felt constrained to tour a number of villages to help the numerous converts. Glass and Kwan were often kept up all night just reading the Word of God to the many new believers such was the spirit among those born again.” (Ibid; 63-64).

- 4) Our own graduate Wes Handy wrote his dissertation on the Shandong Revival! What follows is an all too brief synopsis of what he calls “Revival Among Missionaries.”

“In the safety of the treaty port Chefoo in 1927, Southern Baptist missionaries gathered for spiritual renewal while the turmoil in the province

subsided. As they passed the time, Jane Lide shared the lessons she has learned from a Bible study while on furlough in Southern California on “Christ our Life.” The missionaries spent most of their time in Chefoo in Bible study and prayer. As they began to pray for revival among the Chinese, they were convicted of their own need for revival. Marie Monsen, a Norwegian Evangelical Lutheran missionary with the China Inland Mission, shared with the Baptists of her experiences in the interior. One of the Southern Baptists, Ola Culpepper suffered from a degenerative eye disease which was causing her extreme pain. None of the doctors could treat her disease, but only fill new prescriptions for glasses. The missionaries had heard of Ms. Monsen’s experiences with healing and asked her to pray for her. C. L. Culpepper relates that at the meeting with Ms. Monsen, she posed him the question if he had ever been filled with the Spirit. This question sent him on a four year quest that would find fruition in the spiritual awakening to come. Yet in 1927, the missionaries met, read aloud James 5:14-16, being impressed by James’s exhortation to confess sin, anointed Ola’s head with oil and prayed for her healing. Bertha Smith shares that as she went to lay hands on Mrs. Culpepper’s head, she could not because she was convicted of a negative attitude toward fellow missionary Miss Hartwell. Concurrently, two Chinese cooks whose hatred toward one another was well known had

reconciled in the adjacent room. During the prayer, Ola Culpepper put down her glasses and her eyes never bother her again. Soon afterwards, the missionaries were given freedom to return to the villages, but Marie Monsen's question to Dr. Culpepper would not go away.

After much study of Acts, Galatians 3:14, and Ephesians, the missionaries were convinced that they were not ministering in the fullness of the Holy Spirit. According to Mary Crawford, "For several years there had been an increasing hunger in the hearts of most of us to see more of the Power of the Holy Spirit in our work. We had been taught in our seminaries that if we ever got any souls saved it would be through the work of the Holy Spirit. We knew the doctrine of the Acts of the Apostles, but we were not experiencing it as we knew we should. After the Chinese Southern Army came in during the year 1928, and so much of our work showed up as "hay and stubble" most of us were willing to "humble ourselves under the mighty hand of God that He might exalt us in due season."

Bertha Smith tells of her struggle to overcome the sin within her. She had experienced fillings of the Spirit before coming to China, but it would be in those days in Chefoo ("Chih-fou") that she would learn to allow "the Holy Spirit a chance to so control the old self that it [the old self] was ineffective

over [her].” One missionary would confess that she had never been a “saved” Christian.

It took C.L. Culpepper four years to cleanse himself through prayer before he would receive the fullness of the Holy Spirit. He had been afraid of the excesses and was afraid to speak in tongues and to be put out of the SBC.

But in Hwanghsien, he gathered with forty Christians to pray for revival and he fell under conviction of the “sin of not being filled with the Holy Spirit” and he confessed before the people of his sins of accepting praise as a good missionary but being far from God. The prayer meeting lasted for four days and four nights with people coming under conviction and confessing their sins. Toward the end of that meeting, the Chinese said, “We thought you considered yourselves above us. Now we are all one.” They knew that they were no longer Chinese and Americans, but only God’s children.

Wiley Glass was at the same meeting in Hwanghsien. He saw the face of a man, whom he hated, come before him, who years before had insulted his first wife. After gradually coming to confess the full sin, he wept and felt the fullness of forgiveness: “When repentance washed the guilt away and the peace of forgiveness filled my soul, I knew an ecstasy [sic] of joy beyond description.” The reports of Southern Baptist missionaries being filled with the Spirit must have been disturbing to the leadership back in the U.S.

The journal of the FMB, *Home and Foreign Fields*, from 1932-1933 was filled with reports of the revival. One missionary remarked: “I have come into the midst of revival fires in China-marvelous, wonderful, deep is the work of the Holy Spirit here. Oh, that the fire might fall amongst Southern Baptists of America! I came up to Hwanghsien [“Haungshan”] from Tsining for a few days and I have never seen a place so transformed. The first delightful thing I notices was the warmth and genuineness of the cordial welcome of the Chinese. They seem to have had a baptism of love that flows out of their very countenances. The spirit of worship and praise and reverence in the church service Sunday surpassed anything I saw or felt in America.”

These reports from the North China Mission garnered suspicion from the board leadership in Richmond that the missionaries had indulged in Pentecostal excess.

In 1935, the Executive Secretary of the Foreign Mission Board, Charles E. Maddry, visited North China Mission and came back with glowing reports. His main points defended the validity of the work by the missionaries: “First. A good foundation for Christ’s church has been laid...; Second. Our missionaries who are building on this foundation today are worthy, devoted and sacrificial...; Third. The superstructure they are building is glorious...;

Fourth. The material for present and future building is superior and unlimited.” He directly defended the North China Mission when [he] said that “in the great revival that has swept through North and Interior China, there have been some excesses and hysteria, but it is rapidly passing today. Our missionaries have their feet on the solid rock of Christ Jesus and they are building gloriously on the foundation laid so deep and strong by those heroes and martyrs who preceded them.” He concludes: “A glorious revival is sweeping Northern and Interior China, such as we have not seen in America in a hundred years. We have seen it and felt its power. It is a revival of fire and burning. Sin is being burned out of broken lives and men and women are being absolutely made over. The power of Christ has come to grips with the power of Satan and it is a fearful conflict. Satan has held sway and dominion over China for unnumbered and weary centuries. His kingdom is suddenly being challenged and broken by the power of a risen and enthroned Christ.” (“A Mission-Driven Life”, 11-27-07).

Transition: We must live a life of faith in Jesus. It will challenge us. It will take us out of our comfort zone. And, it will be worth it.

IV. We must live in the reality of the atoning love of the Son of God

1. “The Son of God loved me and gave Himself for me.” Paul, of course, does not deny that Jesus loves us today, for He certainly does. He is simply

looking back to that decisive moment at Calvary. John Piper says, “Paul was utterly mastered, held captive, by one great scene in history: a cross on Golgotha, and on it, the Son of God who loved us and gave himself for us” (“Only a New Creation Counts”).

2. Tony Merida puts the truth of this verse before us like this: “Are you utterly mastered by this truth? To trust in Christ alone is to be united with Christ and experience an altogether new life: new affections, peace with God, no condemnation, hope, joy, stability, and assurance. You know you are loved. He is jealous for you. Do not miss Paul’s use of the past tense here. It is not that “Christ loves us” but that he “*loved* us.” The cross is the proof of God’s love. His affections for you have been put on full display at the cross! Do not put your head on your pillow without feeling the love of Christ for you. This was the reality that Paul lived by. I say it to myself this way: “The Son of God loved me, the Son of God gave himself for me.” I want you to know the specific, personal, particular love of Christ for you. We fail to lack assurance of Christ’s love because we fail to reflect on the cross like this.” (*Galatians*, CCE).

3. Miss Bertha was utterly mastered by the cross. She never doubted the specific, personal, particular love Christ had for her and the millions of Chinese she longed to see saved. That is why she was a 24/7 walking,

talking, breathing soul-winning machine the likes of which are seldom seen.

A few examples:

- 1) "...women on the mission field often have to do the work which men do not go to do" (97). She went and did the work of an evangelist!
- 2) "Day after day I went to the bus terminal, stood at a loading stop, and took out a tract in Chinese and started reading it. The long line of waiting passengers would look amazed, and one would ask, "Do you know what you are reading?" When I answered, "Yes, would you like to know?" he would reach for a tract and then the whole line would follow suit. When that bus loaded, I moved to the next outgoing one. Often I had a chance for enough conversation to secure a card with address, or I repeated, in my mind, the name and address given me, until the person had turned away, and I could record it in my notebook." (158).
- 3) "I put my name in both English and Chinese on the bamboo fence: "Miss Smith Baptist Mission." People began to come. In addition to the Sunday services, we had Bible classes Tuesday and Thursday evenings....People came for help until I need never have left my home to put in a day's work for the Lord. My sofa was literally ruined by the

tears of repentance shed on it, but to me it was only beautifully brocaded.” (163-64).

4) **I wanted everybody to be saved.** “The Lord laid on my heart twenty unsaved young people about my age. I began to pray for them by name daily and saw eighteen of them saved that same summer. The nineteenth was saved some years later. The other one moved away and I lost contact.” (200-201).

5) “Here come some girls, some new converts, saying that a new girl wants to be saved and asked if they can bring her in here to pray. They said they feared that I would be taking a nap at this time. It is just after dinner. I told them to come one. I would dispense with the nap. They rushed out joyfully to bring her.” Lots and lots of love, and a heart full of thanks to you for all that you have done for me, and taught me and meant to me.” (*Letter to Mom*, 273).

- When the Great Depression hit and the Foreign Mission Board could not fund her return to China following her furlough, she returned anyway on faith trusting in Christ to provide. He did!
- When forced to leave China when communism took over, she did not return home but became (1948) the first FMB appointed missionary to Formosa (Taiwan).

- Following her “forced retirement” she did mission work in Australia, Burma, Ghana, India, Indonesia, Israel, Japan, Korea, Lebanon, Nigeria, the Philippines, South American and Zimbabwe. However, she had no bitterness about her retirement and with remarkable wisdom wrote, “I felt that I was just then qualified from experience for missionary work. The forty-one and a half years had been very short, interesting indeed, at times thrilling, and always rewarding. Every trial along the way had been forgotten as soon as the next person was saved. However, I agreed with the Foreign Mission Board, that its retirement policy was good. Since the mind that we know with grows old, too, some of us would never be willing to retire, were it left to our discretion.” (178).
- In her own words hear the heart of this great lady so captivated by the love of the One who lived inside her and gave himself for her. “There are many Mohammedans in this part of China. The Bible woman asked me how such a religion could spread from Arabia here and get such a hold. Is it because the followers of the false prophet are more zealous for him than we are for our Lord, or is it that the sinful human heart can more readily accept the false than the true? Perhaps it is both.” (262).

*When the war raged around her and bombs blew up portions of her home and bullets whistled thru her bedroom!

- 1) “One afternoon when returning from my visit to the hospital, I found even the Christians in great excitement over the bomb that had been dropped just across the narrow street from our grounds. I kept quoting to them, “God is our refuge and strength.... Therefore we will not fear, though the earth be removed: (Ps. 46:1-2). It meant something when I stood with them and quoted it. My own favorite was John 14:20; “I am in my Father, and you in me, and I in you,” said Jesus. How safe! Anything touching me would have to pass by God the Father, then it would have to get by Jesus Christ the Son, before it could reach me; and if it did, there would be the Lord inside of me, so filling me with Himself that there would be no problem. What the Chinese friends called courage, boldness, strength, was Christ Himself living His life in me. Now you may be sure that I had my sins forgiven [and] up to date at such a time! I was not only keeping clean enough inside for Him to dwell, but I was choosing His will in advance, daily and moment by moment. Since Christ was faithful to the one who was trusting Him, every day was filled

with joy, with never a thought of what might happen, or of any personal danger. I was in the place to which the Lord had brought me, and if I should die with the others, it did not matter. I was completely possessed with the desire to do all that I could, for all the people that I could, while I could, for the night would surely come.” (p. 104).

- 2) “As we went around busily, the Chinese co-workers would ask, “Why did God, in whom we were trusting, permit those bombs to drop here on our mission grounds?” I had known the Lord since before they were born and could answer, “We never ask ‘Why’ about anything that God permits. He knew that we were here and He knew that we were trusting Him. We may not understand in this life, but this is not evil. The Lord permitted this for some purpose. He, the mighty God, does not have to explain Himself to human beings – at least not now.” (110).
- 3) “I had been in China for twenty-five years and during that time had learned, when anything new and unexpected came up, to get on my knees and turn it over to the Lord just as soon as possible. The problem then became His responsibility and I was saved from the worry of it.” (126).

Conclusion

- 1) Bertha Smith died on June 12, 1988 at the age of 99, just a few weeks shy of her 100th birthday. Right up to the time of her death, she continued to care and pray for “her children” in China (The Courier, 12-23-10). When she retired from active missionary service, the number of believers in China was estimated at approximately 5 million. At her death, the number had swelled to between 50 and 70 million! The Shandong Revival has been credited for sparking much of the increase (*Baptist Press*, 2-21-05). After being required to retire, she continued to serve our Lord for another 29 years.
- 2) Her cousin Pamela Reid said she was “truly an angel of light.”
- 3) On her tombstone you will find the inscription of Proverbs 3:6, “In All Thy Ways Acknowledge Him, and He Shall Direct Thy Paths.”
- 4) Adrian Rogers said, “I’m a nobody telling everybody about Somebody who can save anybody.” (*Adrianisms*, vol. 2, 50).
- 5) Jim Elliot said something similar when he wrote in a letter to his parents, “Missionaries are very human folks, just doing what they are asked. Simply a bund of nobodies trying to exalt Somebody” (*Ten*, 82).
- 6) As she was about to leave America to head for China in 1917, at the age of 29, Bertha Smith wrote in a letter these words, “My heart rejoices that I am on the

way to China. I feel unworthy of the privilege of going...but I am trusting that God shall use me to do a great work for Him there.” (*Baptist Press*, 8-8-08).

7) Bertha Smith was not disappointed! May our sovereign God raise up from this body an army of men and women who will follow in Miss Bertha’s footsteps, die to self, allow Christ to live in and thru them, live a life of radical faith, and be moved to serve by the truth I am forever loved by Jesus. How do I know? The Cross! It tells me so.