
Billy Graham Center

Archives

Papers of Jonathan and Rosalind (Bell-Smith) Goforth - Collection 188

[Note: What follows is a description of the documents in this collection which are available for use at BGC Archives in Wheaton, Illinois, USA. The actual documents are not, in most cases, available online, only this description of them. Nor are they available for sale or rent. Some or all of this collection can be borrowed through [interlibrary loan](#).]

Table of Contents

[Brief Description of This Collection](#)

[Title Page and Restrictions](#)

[Biography of Jonathan and Rosalind \(Bell-Smith\) Goforth](#)

[An Essay on the Contents of the Collection \(Scope and Content\)](#)

[Other Information Which Will Be Helpful to the User of This Guide](#)

Lists of Artifacts, Audio Tapes, Books, Films, Glass Negatives, Negatives, Oversize Materials, Photo Albums, Photographs, and Slides and Slides (Lantern) This Collection (Location Records)

[Artifacts](#)

[Books](#)

[Microfilm](#)

[Glass Negatives](#)

[Negatives](#)

[Oversize Materials](#)

[Photographs](#)

[Slides](#)

[List of the Contents of Boxes of Paper Records in This Collection](#)

Part of this collection is available for inter-library loan. Click  for more information.

Brief description Journals, correspondence, sermon notes, book manuscripts, and other records of the Goforths, who served in the Chinese provinces of Honan and Manchuria as missionaries for the

Presbyterian Church in Canada. There is a great deal of information about Jonathan's evangelistic work throughout China and Korea; the fundamentalist-modernist split; career as an author; and early twentieth century Chinese society.

Vol.: 3 boxes, Microfilm, Oversize Materials, Photographs, Slides

Guide: 28 pages

Collection 188 [December 3, 2001]

Goforth, Jonathan (1859-1936) and Rosalind Bell-Smith (1864-1942)

Papers; 1888-1981; n.d.

3 Boxes (2 RC, 1 DC; 2.5 cubic feet), Microfilm, Oversize Materials, Photos, Slides

Restrictions

Information about copyright is available at the Billy Graham Center Archives.

This collection has been microfilmed and **researchers should use the microfilm edition rather than the original documents.**

Biographies

Jonathan was the seventh of the eleven children born to Francis and Jane (Bates) Goforth, farmers in Thorndale, Ontario, Canada. His formal education was often interrupted by the seasonal needs of farm work. At the age of fifteen, he was put in charge of a second farm his father owned. He was brought up in the Presbyterian Church and committed his life to Christ when he was eighteen and shortly thereafter he joined the church. He read the autobiography of Robert Murray M'Cheyne, an evangelist to the Jews, and felt called to become a minister. While listening to a sermon by G. L. MacKay, a Presbyterian missionary to Formosa, he felt another call--to be a missionary. He had already taken a course in business in London, Ontario, in addition to his high school courses in nearby Ingersoll. Now he enrolled, at the age of 23, in Knox College in Toronto. Despite early traumatic experiences when he was mocked as a hayseed by more sophisticated classmates, he eventually won the respect of faculty and students because of his enthusiasm for evangelism and his personal piety. He often preached at rescue missions in Toronto or visited prisons or went door-to-door to witness to families. During summers, he participated in home missions work. It was while he was assisting at the Toronto Union Mission in 1885 that he met Rosalind Bell-Smith, his future wife.

Rosalind was born in London, England. Her family moved to Montreal, Canada, in 1867. Her father was John Bell-Smith, founder of the Royal Academy of Art in Canada. At the age of twelve, she had been converted at a revival meeting. She attended the Toronto School of Art, graduating in 1885, and before going to London to continue her studies, she became involved in the work of the Toronto Mission Union and met Jonathan. In the autumn of the same year they became engaged and were married in 1887.

Jonathan had early decided that China would be his mission field. The Presbyterian Church in Canada had no field in China, so he applied to China Inland Mission. He never received a reply, but his fellow students at Knox College raised funds so that he could go out under the Presbyterian Board. The Board appointed Jonathan and J. Fraser Smith to China. In October of 1887, he was ordained.

The Goforths left Canada for China in February, 1888. They arrived in Chefoo (or Yantai in the Pinyin romanization) in Shantung (or Shandong in Pinyin romanization) province and stayed to study the

Chinese language and prepare themselves for work in the northern part of Honan (or Henan in the Pinyin romanization) province, which was the field assigned to the Presbyterian Church of Canada. The Goforth's first child, Gertrude Madeline, was born in August. The Goforths eventually had ten more children: Donald, Paul, Florence, Helen, Grace, Ruth, William, [Amelia] Constance, Mary, and [John] Frederick. Gertrude, Donald, Florence, Grace, and Constance all died as babies or very young children. Ruth married D. I. Jeffrey, a missionary to French Indochina; Helen married Dr. George Van Gorder, and Mary married Rev. Robert Moynan.)

Toward the end of 1888, more recruits began arriving from Canada and Jonathan, together with Smith, took a trip through North Honan. In December, the Presbytery of North Honan was formed (Jonathan was the first moderator) and the next year Goforth began to go on preaching tours through the field. For two years, the mission base was in Linching, Shantung, but in 1890 a home was secured in Chuwang in Honan. In 1894, the mission moved to Changte (Changde in the Pinyin romanization). For the next several years, Jonathan's time was spent on preaching tours, with small but growing results. The family's first furlough back to Canada took place during 1894-1895. After their return, Jonathan continued his tours. Rosalind stayed in Changte and had Bible classes for local women in addition to running the home. The Goforths began to hold "open house" for Chinese visitors, since many were intensely curious about western life style and this provided a good opportunity for evangelizing. Thousands were led through the home between 1894 and 1899. There was some criticism, however, by other missionaries of this policy, as they felt it lowered the Chinese opinion of westerners.

In 1900, the so-called Boxer Rebellion broke out. All foreigners in China were in great physical danger from Chinese infuriated by the years of insults and humiliation their nation had suffered from the West and Japan. In June, the missionaries in Changte received word from the American consul in Chefoo to flee south. The party set out for Hankow. On July 7, outside of Hsintien, the party was attacked by a mob, all their property taken, and Jonathan was beaten almost to death. They found refuge in a village of Moslems. After many more adventures, the missionaries reached Hankow. They went from there to Shanghai and from Shanghai returned to Canada.

Jonathan returned to Honan in 1901, as soon as it was feasible, and in July, 1902, Rosalind and the children left Canada to join him. The work of the field had been revised and Jonathan had received the area northeast to northwest of the city. He decided to attempt a different method of evangelizing. He would take his family with him, rather than leave them in Changte. He would not have to return to the mission base for months at a time. The family would move to a village and stay for a month while Jonathan and his helpers preached to the men and Rosalind preached to the women. After about a month, they would move on. Rosalind at first strongly opposed the plan for fear that the conditions would be too unhygienic for the health of the children. She finally acquiesced, however. (They had lost five children by 1901. All of their other children survived.) Other missionaries, however, doubted the wisdom of Jonathan's methods. The Presbytery finally allowed him to put them into practice on a three-year trial basis and he had to finance the work at his own expense. The trial proved successful and from February to June and September to December each year the Goforth family went on evangelizing tours. As the children grew older, they were sent to the boarding school at Chefoo and then to Canada for their higher education.

About 1904, Jonathan received a copy of Charles Finney's *Lectures on Revivals*. He became convinced that there were laws which, if followed, would bring great spiritual awakenings. He was also excited by the stories he began to hear about the Welsh revival. He began to spend many hours in Bible study and prayer studying the nature of revivals. In 1907, Jonathan was chosen to accompany the foreign mission secretary of his Board, R. P. MacKay, on a trip to Korea. They arrived in Korea to find themselves in the midst of a revival that stirred them deeply. They returned to Honan through Manchuria and, as Jonathan described the Korean experience to crowds at Manchurian mission stations, he received invitations to

hold evangelistic meetings in that province. With difficulty, he received permission from the Honan Presbytery to go. The few weeks he spent in Manchuria in February, 1908, were a turning point in his life, for he preached to large crowds in many places and became closely associated with the religious enthusiasm that was manifesting itself in the province. From this time forward, Jonathan was known throughout China as an evangelist.

In 1908, the Honan Presbytery gave Goforth permission to go virtually full-time into evangelism all through China. Because Jonathan would be constantly traveling, Rosalind returned with the children to Canada in July to await his next furlough, when they would be reunited. Jonathan preached in many towns, especially in the province of Shansi (Shanxi in the Pinyin romanization). He also helped train Chinese evangelists and was one of the prime movers behind the formation of a Presbytery of Chinese believers in 1909. By 1912, eight Chinese men had been ordained as ministers.

Also in 1909, Jonathan left for furlough. He returned to Canada via London, England, where he preached about the revivals in China. After a brief time in Toronto, he attended the General Assembly of the Presbyterian Church in Canada. There he again described the revivals in China and Korea and he emphasized the need of Canadian church leaders to renew their faith and to give more active support to evangelism. The speech won him enemies and he began to acquire a reputation among some as a fanatic, difficult to get along with. Jonathan was appointed a delegate to the World Missionary Conference, held in Edinburgh, Scotland, in 1910. He and his family went to Britain where, in addition to attending the conference, Jonathan held revival meetings and spoke at Spurgeon's Tabernacle and the Keswick meetings.

By August, 1910, Jonathan, Rosalind, and their children were back in Honan. Goforth was required by the Home Board of his church to spend less time preaching at revival meetings. He and Rosalind were assigned to Weihufu. In 1914, they returned to Changte. Jonathan gave part of his time to helping start churches in Honan and part of his time training Chinese evangelists.

In 1915, Knox College awarded Jonathan an honorary Doctorate of Divinity. Jonathan and Rosalind, in that same year, went on a tour of China Inland Mission stations south of the Yangtze River, during which Jonathan preached at many revival meetings. By the end of the tour, his health, which had been precarious before the tour, was much worse. The Goforth family returned to Canada in 1916 and the next year was spent in rest. The Goforths were back in China by the fall of 1917 to face a serious personal and professional crisis. Jonathan had felt for some time that some missionaries coming to the field were not fully committed to the Christian faith as he understood it and were not preaching the full Christian Gospel. This was a part of the greater fundamentalist-modernist conflict which was gaining impetus throughout Protestant churches in North America. Because Jonathan could not accept a Presbytery decision to allow both fundamentalists and liberals to preach as they felt led, he sent his resignation to the Home Board. The Board allowed him to remain a member of the mission, but removed him from any responsibility for the Changte field. He was now free to evangelize where he chose in China. A family home was built in Kikungshan (Jigongshan in the Pinyin romanization), but Jonathan and Rosalind spent most of the next few years traveling.

In 1919, the Goforths received an invitation from the warlord Feng Yu-hsiang to hold meetings for his troops. Feng had himself been converted at a meeting led by John R. Mott. He was called, especially by missionaries, the Christian General. Besides his faith, he was also known for the orderly conduct of his troops and his efforts to supply his men with a vocational education as well as training as soldiers. Both Jonathan and Rosalind became friends and strong supporters of Feng. Jonathan preached to his troops several times in the coming years.

In 1920, Honan and other parts of north central China faced severe famine. Rosalind wrote articles for

western magazines and newspapers and helped administer the funds that were raised to buy relief supplies. The Chinese government later gave her a medal in recognition of her efforts. Later the same year, she and Jonathan went on a speaking tour of south China, and then spent time working with Feng's army in Honan. At about the same time, Rosalind published two books, *Chinese Diamonds for the King of Kings* (1920) and *How I Know God Answers Prayer* (1921). In 1923, Rosalind had to return to Canada because of poor health. In the spring of 1924 Jonathan joined her there on furlough.

The Presbyterian Church in Canada was debating whether to unite with other churches in the country. Partly because he feared that the liberal tendencies in the proposed union would be very strong, Jonathan voted against it. The Presbyterian Church in Canada was maintained as a separate organization. The North Honan field as a mission, however, went into the Union. Consequently, the Goforths were without a mission field. Jonathan was commissioned by the church to find a new field of service for their missionaries. He returned with Rosalind to China in early 1926. Their daughter, Mary, returned with them along with her husband, Rev. Robert Moynan. However, the Moynans had to return to Canada in 1927. After many false starts and dead ends, Jonathan received a letter from Rev. James McCammon suggesting that he consider Manchuria. In January, 1927, Jonathan, Rosalind, and three other missionaries traveled to their new field, the territory west of the Southern Manchurian Railway. The major station for the field was established at Szepingkai on May 1, 1927. The next eight years were extraordinarily busy. Jonathan continued to hold evangelistic meetings in addition to establishing churches and helping to train new missionaries. He and Rosalind wrote a book about their experiences entitled *Miracle Lives of China*, which was published in 1931. With the help of his son Fred, he prepared another book, *By My Spirit*, which was about Christian revivals in China and which was published after Jonathan's death. Rosalind, as she had been doing for many years, wrote articles about the work for western magazines and newspapers and sent hundreds of letters to supporters. She also did evangelistic work among women. By 1935, there were two resident missionary stations (Szepingkai and Taonan) and 30 outstations. There were seven western missionaries (including Jonathan, Rosalind, and their son Paul) and 61 Chinese evangelists and Bible women. Besides the work among Chinese and Manchus, there was a Mongolian evangelist who preached to his people. Jonathan's principle associate and eventual successor as head of the mission was Allan Reoch.

The Goforths had a furlough to Canada in 1930. During the furlough, Rosalind had a successful operation for cataracts. However, Jonathan also developed cataracts and the operation on his right eye was not successful. By April, 1931, he was completely blind in his right eye. In May, Jonathan, Rosalind, and Paul returned to Manchuria, where the work was hampered by shortages of workers and funds. However, the growth in the number of converts and baptisms continued. (By 1934, there had been 2,554 people baptized and a community of 3,261 Christians was served by the mission.) Jonathan became completely blind in March, 1933. With the help of a Chinese companion, he continued to preach at evangelistic meetings and direct the mission. However, his health continued to decline and when Rosalind, too, became ill in December, 1934, they decided the time had come to return to Canada for good.

Through much of 1935 and 1936, Jonathan led evangelistic meetings throughout Canada. But many ministers in the church denounced his preaching as emotional or reactionary and would not let him preach in their pulpits. The controversies and the extensive speaking tours took their toll of his strength. On October 8, 1936, he died in his sleep.

Rosalind continued to live in Toronto, where she and Jonathan had settled on their return from China. She spoke and wrote to help raise money for the mission in Manchuria. She also wrote two books based on the work of her husband and herself: *Goforth of China* (1937) and *Climbing* (1940). The latter was her autobiography. She died May 31, 1942, of angina.

Scope and Content

[NOTE: In the scope and content description, the notation "Folder 1-1" means Box 1, Folder 1.]

The documents in this collection include letters, diaries, book and article manuscripts, slides, and photographs. Most of the material in the collection is by Jonathan. Folders 1-1, 1-5, 1-6, 1-10, 1-31, 1-32, 2-3, 2-4, 2-6, 2-9, and 2-23 contain material by Rosalind. Folders 1-9, 1-11, 1-12, 1-13, 1-30, and 2-13 contain material by both of them. Folders 1-2, 1-3, 1-7, 1-8, 2-12, and 2-22 contain material written by others about the Goforths or about China. The titles of the folder and their arrangement (alphabetical) was supplied by the archivist.

In July, 1993, the entire collection was microfilmed (except for the materials listed in the Artifacts, Book, Negative, Slides location Records and some of the items listed in the Oversize Materials Location Record). The Microfilm Location Record contains a list of the microfilm reels, indicating the contents of each. Although the contents of folders 2-25 through 2-28 are identical with the originals, the dates in the folder titles in the container list at the head of every microfilm reel are somewhat different from that in this guide and on the targets accompanying each folder on the reels. The dates in this guide and on the targets are the correct ones.

Most of the documents in this collection are directly concerned with the Goforth's evangelistic activities. There are few items that predate 1900, perhaps because many of the family's personal papers were destroyed during the Boxer Rebellion. Jonathan's journal in folder 1-14 contains annual reports on the work at Changte from 1889-1899 as well as descriptions of his personal reactions to conditions in China. Folders 2-15 and 2-16 contain notes he took on the history of missions in China, miscellaneous facts about missions, and information on financial support from various sources. Perhaps the Chinese proverbs in folder 2-14 were jotted down as a help in language study. In addition, perhaps some of the undated sermons in box 3 are from this early period. The manuscript in folder 2-1 is apparently by Jonathan. It was written sometime between 1901 and 1936 and describes the first years in China, including a long section on the flight from the Boxers. Folder 1-9 contains a letter written to Jonathan in 1893 by R. P. MacKay asking if he had retained his enthusiasm for mission work.

A notebook in folder 2-18 includes information on Jonathan's activities after his return to China in 1901, including outlines of sermons, annual reports on activities in the Changte mission field, a list of mission expenses, notes on the need for more missions, and information on evangelistic work among Chinese students. There is an interesting section on the annual Hsun Hsueh fair. Jonathan's journal in folder 1-15 covers some of the same time period. (The materials labeled "journal" by the archivist are books that contain Jonathan or Rosalind's daily description of their experiences and observations. Materials labeled "notebook" contain statistics, ideas they jotted down for articles or sermons, annual reports, etc. The journal in folder 1-14 contains both types of material. "Diaries refer to the desk diaries contained in folders 1-11, 1-12, 1-13, and 1-32 have a space for a few lines about each day, although sometimes the writer, whether Jonathan or Rosalind, uses a whole page or more.) The notebook in folder 2-17 appears to be a list of the Bible texts used for sermons given at various meetings between 1902 and 1906.

After 1908, Jonathan became a very prominent evangelist and the journals in folders 1-16 to 1-30 form an extremely interesting record of his experiences. (Folder 1-30 also contains a few pages written by Rosalind Goforth about their activities in 1934.) They describe in detail the response of the congregation, the confessions of sin and other statements made at prayer meetings, and the reactions of missionaries to revivals. (For opposition of missionaries to revival meetings, see especially folder 1-18.) These journals present a vivid picture of the church in China, the activities of Chinese Christians, and the differences of opinion among missionaries over how the Gospel should be presented. Some of the

journals also describe meetings held during furloughs, such as the journal in folder 1-19, which contains details on Jonathan's attempts to explain the spiritual awakening in the Far East to Western audiences in 1909 and 1910. This journal includes descriptions of meetings held in Peterburn, New Hampshire; various cities in Canada such as London, Owen Sound, Toronto, and Winnipeg; and the Chinese cities of Chefoo, Teng Chenfu, Hwang Hsui, Lai Choofu, Ping Tu Chou, Hsin Tan, Shanghai, Hang Chou, Hsien (Xianxian in the Pinyin romanization), and Fai Feng. Rosalind's journal in folder 1-31 describes the time spent in England and Scotland in 1910 when they attended the 1910 World Missionary Conference and a Keswick meeting. Folder 2-24 contains some of the sermons Jonathan probably preached during this furlough and folder 1-4 contains copies of the talks he delivered at Keswick.

There is a great deal of correspondence in folder 1-9 from the years 1907 to 1926 when Jonathan was winning renown as an evangelist and Rosalind was writing and involved in famine relief in addition to her mission work. Jonathan's letters to Rosalind describe his excitement at the response he was seeing to his sermons. They also demonstrate his affection for his wife and his concern for the children and their upbringing. The correspondence has quite a bit of information on family relationships. A number of letters are addressed to "Fred," who was the couple's son. Letters to Fred are often concerned with his son's education as well as Jonathan's distress over what he felt to be the unbiblical, corrupting tendencies of liberal and "modernist" elements within Christianity, as do some of the letters Jonathan wrote to Rosalind in 1923. Several letters from 1920 deal with a trip Jonathan and Rosalind took to cities in south China such as Canton (Guangzhou in the Pinyin romanization), Kueilin, Kwangsi (Guangxi in the Pinyin romanization), Macao (Aomen in the Pinyin romanization) and Rosalind's description to supporters in North America of Jonathan's preaching activities and her visit to charitable institutions working among the blind.

Many of the sermons in folders 2-24, 2-27, 2-28, 3-1 to 3-5 are evangelistic sermons from this period of Jonathan's work, although almost all the sermons are undated. Several sermon notebooks have newspaper clippings and similar material stuck between the pages. Apparently Jonathan used this material for illustrations. The notebooks are apparently older than the clippings, but since the notebooks themselves are undated, the date range given on each folder for these notebooks are dates of the clippings. The notebook in folder 2-17 also included the schedule of various conferences at which he was to speak. Most of these notebooks have a kind of table of contents at the front which lists the topics of the sermons that follow. The notebook in folder 3-2 contains an especially interesting talk on how to prepare for an evangelistic campaign. Also of interest is a series of notes in folder 2-18 by Jonathan about what he perceived as the errors of Roman Catholic dogma.

There is not very much in the collection about Rosalind's famine relief work. Folder 1-5 has a 1921 article she wrote about starvation in northern China and Jonathan's journal in folder 1-28 touches some on the famine around Changte. There are several articles by Rosalind in folders 1-5 and 1-6 which describe evangelistic work.

There is a great deal of information throughout this collection about the friendship of the Goforths with Marshal Feng. Folder 1-4 contains a long fragment from an article by Jonathan which comments favorably on the morality and fitness of Feng and his army. Other articles about Feng can be found in folder 1-2. There are several references in the correspondence in folder 1-9 to Feng and the rumors that were circulating about him in western countries. A letter dated June 6, 1926, describes the maneuvering for power between Feng and Wo fei fu. The journals in folder 1-24 to 1-29 contain many references to meetings with Feng and evangelistic rallies held for his troops.

A very informative source for the work in Manchuria is folder 2-22, which contains typed and printed reports written by Jonathan and by Allan Reoch. They describe year-by-year statistics for baptism, conversions, etc., as well as mentioning the work being done by various missionaries and the activities

of Chinese evangelists and Bible women. Some of the same information is also covered in the correspondence for 1927 to 1934 in folder 1-9, but in much greater detail. Folder 1-1 also contains some typed stories from this period. Among the topics discussed are the need for more missionaries, a dispute between Jonathan and one of his co-workers over what her work should be (in this letter, Jonathan describes some of his philosophy for starting up new mission stations), appreciation from converts for the mission's work, Jonathan's operations and final blindness, work among women, demon possession cases, Paul Goforth's duties as treasurer, the effects of the Sino-Japanese War on the mission's activities. A map in the oversize file shows the extent of the mission field in Manchuria. Several letters from 1936 and 1937 between Reoch and Rosalind describe how the work in Manchuria was being continued after the Goforths' departure. Some of the Jonathan's sermons in folder 2-24 are from the Manchurian period. This folder also contains a copy of the last sermon Jonathan preached before his death, a description of the Korean revival.

Folder 1-3 contains obituaries of Jonathan as well as newspaper articles about his funeral. File 1-9 contains some letters from friends of Jonathan commenting favorably on his character and work. After Jonathan's death, Rosalind wrote his biography, *Goforth of China*, and her autobiography, *Climbing*. The collection contains manuscript copies of both these works. *Goforth* is in folder 2-6. There are two copies of *Climbing*, one handwritten (2-4) and one typed (2-3). All three manuscripts contain material not in the published text, especially *Goforth*. Folder 1-9 contains letters from people like Oswald Smith and Robert McQuilkin praising Jonathan's biography. Book reviews of *Goforth* are in folder 1-7. Also related to Rosalind's writing career is the contract in folder 1-8 for the book *Miracle Lives of China* which she and Jonathan co-authored. Folders 1-1, 2-9, and 2-22 contain poems and anecdotes which she collected.

The last letter in folder 1-9 is a note Rosalind wrote her family when she discovered she had angina. There are two newspaper obituaries for her in folder 1-3. The memorial book signed by the mourners at her funeral is in folder 2-12.

Besides the information of the Goforths' work, there is a great deal of information in the collection that deals with the work of other missionaries or with missions generally. Folder 1-2 contains brochures about the orphanage in China run by Mr. and Mrs. O. E. Berg and the execution by the communists of John Cornelius and Elisabeth Alden Stam in December 1934. Jonathan's journals, mentioned above, describe the work being done at other missions stations, particularly those of the China Inland Mission. The correspondence in folder 1-9 also touches on the activities of various missionaries. Rosalind's description in a 1920 letter of work among the blind has already been mentioned, as have the several letters describing the split between missionaries over modernism and over the value of revivals. There is in this folder an interesting, if brief, 1930 letter from James H. Taylor describing his call to missions. Folder 1-4 contains a 1929 article from *Life of Faith* concerning Jonathan's impressions of a revival campaign held in Manchuria by Paul Rader and Leland Wang. The manuscript of "The Land of Sinim" in folder 2-7 combines a brief description of Chinese society with a plea for more missionaries. (Sinim is a country referred to in Isaiah 49:12 which Jonathan believed was China.) There is greater detail on the types of activity involved in mission work and the various needs to be met in "The Missionary at Work" in folder 2-8 and in "The Present Responsibility of the Canadian Presbyterian Church to the Heathen" in folder 2-10. The journal in folder 1-15 contains notes on the politics, schools, missions, and evangelization of Korea at the time of Jonathan's 1907 visit. Other references to the Korean revival have been mentioned above.

There is also data about Chinese society and political upheavals. Folder 1-2 contains a copy of a letter by Elizabeth Atwater written to her family as she and her husband were waiting to be executed by the Boxers in which she describes the advance of the foreign army in China. Jonathan's manuscript "Who Caused the Boxer Rebellion" in folder 2-11 describes in detail the domestic corruption and foreign humiliations which he believed caused the conflict. There is material in folder 2-1 on the behavior of the

Boxer crowds. The letters and journals contain vivid glimpses of such areas of life as transportation, the status of women, farming, and city life. In her 1920 letters, Rosalind describes the bustling and, to her, wicked city of Canton. The references to Feng in letters, journals, and articles usually of necessity contain information on the confused political situation in the twenties in which independent warlords and the leaders of the Nationalist party fought among themselves or formed ever-changing patterns of alliances. In the early thirties, China and Japan entered into the conflict over Manchuria known as the Mukden Incident. A letter of Rosalind's dated October 13, 1931, describes the growing tension that seemed certain to lead to war and comments on the strong sympathy for the Japanese among many westerners. By contrast, several of Jonathan's letters written after the war began condemn what he considered the barbaric conduct of the Japanese army. The slides and photographs in the collection contain many details on Chinese dress and lifestyle in the thirties. Jonathan's journals and letters sometimes contain indications of strong anti-western feelings among some Japanese, such as the journal in folder 1-19 and a letter dated December 17, 1910, both of which describe the same incident. The manuscripts in folder 2-8 and 2-11 contain interesting descriptions of the educated class in China and their reactions to Christianity and the West.

Provenance

The material in this collection was received from Mary Goforth Moynan in October, 1981.

Accession #81-103, 81-111, 81-117

April 8, 1982
Robert Shuster
M. Armerding
J. Malone

September 9, 1993, updated
Robert Shuster
M. Larson
P. Winterhalter

Children of Jonathan and Rosalind Goforth	
(This data was gathered through the research of Marilyn McGinnis.)	
Name	Biographical information
Gertrude Madeline	Born August 12, 1888. Died July 24, 1889 Birthplace: Chefoo, North China. Died six days after being taken ill with dysentery.
Donald	Born December 19, 1889. Died July 25, 1891. Birthplace: Linching, Shantung. Fell off the veranda and hit his head on a flower pot; no injury immediately apparent but gradually lost use of his limbs.
Paul	Born April 13, 1891. Died November 6, 1962. Birthplace: Linching. Acted as Mission Treasurer; went to Central Manchuria with his

	parents; injury from war resulting in bad health--thrown from a horse, injured his back; married twice--first ended in divorce, second wife was Rebecca; had one daughter. Paul died in Claremont, California, of a heart attack
Florence Evangeline	Born January 3, 1893. Died June 19, 1900. Birthplace: Chuwang, Honan. Died at age of seven with spinal meningitis.
Helen Rosalind	Born September 22, 1894. Died June 1, 1961. Birthplace: Toronto, Canada (when her parents were on furlough). Nurse; married orthopedic doctor, George Van Gorder; had one son and two daughters. The son, Robert, is a minister in Westbrook, Connecticut. Helen died of a chronic stomach disorder.
Grace Muriel	Born August 8, 1896. Died October 3, 1899. Birthplace: Changte. Died with an enlarged spleen caused by malaria.
Ruth Isabel	Born January 1, 1898. Died February 22, 1973. Birthplace: Changte. Married Rev. D. I. Jeffrey; missionary to Vietnam for 48 years; Christian Missionary Alliance; author of the book <i>Amazing Grace</i> ; had two sons and one daughter. Ruth died in Toronto of heart failure; funeral was held at People's Church.
William Wallace	Born November 25, 1899. Died July 6, 1956. Birthplace: Changte. Rose to the rank of lieutenant-colonel; a political science consultant; was awarded the O.B.E. by the Queen; was married and divorced; had a son and daughter. Died in Toronto of a heart attack.
Amelia Constance	Born October 13, 1901. Died October 12, 1902. Birthplace: Toronto, Canada. Died of Asiatic dysentery.
Mary Kathleen	Born July 20, 1903. Died July 17, 1994 Birthplace: Bei Toi He, North China. Attended Toronto Bible College; married Robert Moynan; had six sons; traveled to London, Taiwan, China, Canada, and Korea. Had an active evangelistic ministry in the United States and Canada. See Collection 189
John Frederick	Born June 6, 1906. Died May 14, 1961. Birthplace: Changte. Went to school in Canada; mission field in May, 1924; married Audrey; had no children; chaplain in the military; military cross; Presbyterian minister; Deputy Chief of Combined Chaplaincy Services for Canada with the rank of colonel. Died of a heart attack

LOCATION RECORD**Accession #81-111****Type of Material: Artifacts****The following items were given to the BGC MUSEUM:**

Framed Bible Quotation - painted by Rosalind, 1940, color, 11-1/4 x 6.

Silver engraved plaque, 9-1/2 x 6-1/2.B

Brass Buddha, 4" high with note.

Pioneer Service Pin presented to Mrs. Goforth after 41 years of service in China, Ottawa, 1929.

Two J. Goforth business cards, n.d.

Chinese edition of the Bible, n.d.

2 Banners prepared for the Goforth's farewell.

LOCATION RECORD

Accession #81-111, 81-117

Type of Material: Books

The following items have been given to the BGC LIBRARY:

Boyer, Orlando. *Herois de Fe*, Vol. I (Rio de Janeiro, Brazil: Livros Evangelicos, 1961).

Boyer, Orlando. *Herois de Fe*, Vol. II (Rio de Janeiro, Brazil: Livros Evangelicos, 1961).

Goforth, Jonathan. *A Chinese Christian Army* (Shanghai, China: Association Press of China, n.d.).

---. *Boi Than Ta (By My Spirit)* (Xuat-Ban: Hha In Tin-Lanh, n.d.).

---. *By My Spirit* (Minneapolis, MN: Bethany Fellowship, Inc., 1964).

---. *By My Spirit*, Inscription Copy (Minneapolis, MN: Bethany Fellowship, Inc., 1964).

---. *By My Spirit*, Inscription Copy (Grand Rapids, MI: Zondervan Publishing House, 1942).

---. *Durch Meinen Geist (By My Spirit)* (Frankfurt Am Main, West Germany: Herold-Ver lag, n.d.).

---. *Pelo Meu Espirito (By My Spirit)* (Belo Horizonte, Brazil: Editora Betania, 1971).

---. *When the Spirit's Fire Swept Korea* (Grand Rapids, MI: Zondervan Publishing House, 1943).

Goforth, Jonathan and Rosalind. *Miracle Lives of China* (Grand Rapids, MI: Zondervan Publishing House, n.d.).

Goforth, Rosalind. *Blind Chang*, with inscription (Toronto, Canada: Evangelical Publishers, n.d.)

---. *Chinese Diamonds for the King of Kings* (Toronto, Canada: Evangelical Publishers, 1945).

---. *Climbing - Memories of a Missionary's Wife* (Toronto, Canada: Evangelical Publishers, 1940).

---. *Eu Sei Que Deus Responde As Oracoes (How I Know God Answers Prayers)* (Campinas, S.P.:

Livraria Crista Unida Ltda, n.d.)

____. *Goforth of China*. (Minneapolis, MN: Dimension Books, Inc., 1937).

---. *Goforth of China*. Goforth Centennial Ed. (Grand Rapids, MI: Zondervan Publishing House, 1937).

---. *Goforth of China*, inscription (Minneapolis, MN: Dimension Books, Inc., 1937).

---. *How I Know God Answers Prayers*, Sp. Edit. (Chicago, IL: Moody Press, n.d.).

---. *How I Know God Answers Prayers*, Sp. Inscription Edition (Chicago, IL: Moody Press, n.d.).

---. *How I Know God Answers Prayers*. Printed in Chinese.

---. *Thank-hinh tai Tring-Hoa - Jonathan Goforth* (1966).

Jeffrey, Ruth Goforth. *Amazing Grace*. (n.p., n.d.).

McNab, John. *They Went Forth* (Toronto, Canada: McClelland & Stewart Limited, 1933).

Miller, Basil. *Ten Famous Missionaries* (Grand Rapids MI: Zondervan Publishing House, 1949).

LOCATION RECORD

Accession # none

Type of Material: Microfilm

For each item listed below, there is a master negative, two copy negative reels, two positive reels; one complete positive set is in the CENTER LIBRARY MICROFILM ROOM:

Microfilm copy of Goforth Papers made July 1993 (except for books, negatives, some photographs, and slides). 35mm, 12x reduction on silver halide film.

Reel 1 - Folders 1-1 through 1-9

Reel 2 - Folders 1-10 through 1-16

Reel 3 - Folders 1-17 through 1-23

Reel 4 - Folders 1-24 through 2-2

Reel 5 - Folders 2-3 through first half of 2-6

Reel 6 - Last half of folder 2-6 through 2-13

Reel 7 - Folders 2-14 through 2-24

Reel 8 - Folders 2-15 through 3-1

Reel 9 - Folders 3-2 through 3-5; photos listed in photograph separation record, map listed in oversize material separation record.

LOCATION RECORD

Accession #81-103, 81-111

Type of Material: Negatives

The following items are filed in the NEGATIVE FILE; request by the FOLDER TITLE at the beginning of each entry:

MANCHURIA MAP. Copy negatives of a hand-drawn map of Manchuria, ca. 1890 (see OS 17). 4 copies. Negatives were made in 1982.

LOCATION RECORD

Accession #81-111

Type of Material: Oversize Material

The following items are filed in the PHOTO FILE; request by the **FOLDER TITLE** at the beginning of each entry in:

MANCHURIA MAP (OS 17). Hand-drawn map of Manchuria, ca. 1890. Shows shaded area representing the field of the Presbyterian Church in Canada Manchurian Mission. 27-3/4" x 42".

Color portrait photograph of Jonathan Goforth; n.d. 30" x 39-1/2". **Given to the BGC Museum.**

Color portrait photograph of Rosalind Goforth; n.d. 30" x 39-1/2". **Given to the BGC Museum.**

LOCATION RECORD

Accession #81-111

Type of Material: Photographs

The following items are filed in the PHOTO FILE; request by the FOLDER TITLE at the beginning of each entry in:

CHINA. Images of a Chinese bride and ten bridesmaids; a Chinese officer; Feng's troops at baptism service in Honan; Jonathan and Rosalind Goforth with general Feng Yu-hsiang; headquarters of Goforth Mission in Szepingkai, Manchuria; parade in Kaifong, memorial service to the Fallen; 1921-1935, n.d. 6 b&w.

FENG YU-HSIANG. Pictures of Feng Yu-hsiang and of his first wife. N.d. 2 b&w.

GOFORTH, JONATHAN & ROSALIND. Pictures of Jonathan Goforth; Jonathan and Rosalind Goforth; Rosalind Goforth and children; original Goforth home in Honan, China. 1901-1936; n.d. 1 watercolor, 1 print, 2 b&w.

MOYNAN, MARY GOFORTH. Snapshots of Mary Goforth Moynan. 1980. 2 b&w.

LOCATION RECORD

Accession #81-117**Type of Material: Slides****The following items are filed in the SLIDE FILE:**

PLEASE NOTE: Slides S1-1 to S2-6, S2-8, S2-9, S2-11 to S3-9 are reproductions of earlier slides dealing with China.

S1-1 - Mr. Tung, influential Chinese layman, ca. 1935.

S1-2 - Li Ta Ku Toa, evangelist to Mongols, ca. 1934.

S1-3 - Idols; n.d.

S1-4 - Chinese family of eight; n.d.

S1-5 - Train pulling into station; n.d.

S1-6 - Honan cart; n.d.

S1-7 - Three Chinese workers and a wheelbarrow; n.d.

S1-8 - Chinese child sitting; n.d.

S1-9 - Child in sling, n.d.

S1-10 - Unidentified group of westerners on lawn; n.d.

S1-11 - Group of smiling Chinese people with rice bowls and chopsticks; n.d.

S1-12 - Before and after pictures of a mother and children before starving and wretched, after well fed and clothed; n.d.

S1-13 - Starving man in rags; n.d.

S1-14 - Street corner in China; n.d.

S1-15 - Group of Chinese and westerners in front of a school with an American and an unknown flag; n.d.

S1-16 - Three women on burros; n.d.

S1-17 - Unidentified.

S1-18 - Unidentified.

S1-19 - Photo of James Hudson Taylor; n.d.

S1-20 - Robert Morrison translating the Bible; n.d.

S2-1 - Mrs. Goforth preaching to a Chinese crowd; n.d.

S2-2 - Mr. and Mrs. Goforth and Chinese coworkers; n.d.

S2-3 - Mr. and Mrs. Goforth with a group of Chinese co-workers; n.d.

S2-4 - Duplicate of S2-3.

S2-5 - Jonathan Goforth seated with Mr. Kao, a Chinese evangelist; ca. 1933-1935.

S2-6 - Jonathan Goforth seated, reading; n.d.

S2-7 - Jonathan Goforth and Pastor Su; n.d.

S2-8 - Map of China, ca. 1931.

S2-9 - Jonathan Goforth seated in a parlor, reading; n.d.

S2-10 - Jonathan and Rosalind Goforth traveling on a small river boat; n.d.

S2-11 - Dr. William McClure, Jonathan Goforth, Rosalind Goforth, Dr. McKenzie in Petiaiho, China; August, 1934.

S2-12 - Graves of Florence, Constance, and Gracie Goforth; n.d.

S2-13 - The Goforth children; ca. 1920's.

S2-14 - Jonathan Goforth on a large river barge; n.d.

S2-15 - Jonathan and Rosalind Goforth on a hike with several Chinese associates; n.d.

S2-16 - Jonathan Goforth; n.d.

S2-17 - Jonathan Goforth standing in front of a stone wall; n.d.

S2-18 - Rosalind Goforth talking to five Chinese women; n.d.

S2-19 - Rosalind Goforth talking to two Chinese women; n.d.

S2-20 - Jonathan and Rosalind Goforth; ca. 1930's.

S3-1 - Rosalind and Jonathan Goforth; n.d.

S3-2 - The Goforth family visiting a cemetery; n.d.

S3-3 - Jonathan and Rosalind Goforth; n.d.

S3-4 - Rosalind Goforth and children; ca. 1901

S3-5 - The Goforth home in Changte Fu, Honan, China; n.d.

S3-6 - Baptism service for soldiers Feng Yu-hsiang's army; ca. 1920's.

S3-7 - Jonathan Goforth with Feng and his officers; ca. 1920's.

S3-8 - Feng Yu-hsiang in full uniform; n.d.

S3-9 - Group of Chinese reading Bibles; n.d.

CONTAINER LIST

Box	Folder	Description
1	1	Anecdotes, poems, etc.; 1934, n.d.
1	2	Articles about China; 1900-1934
1	3	Articles about Goforths; 1908-1981; n.d.
1	4	Articles by Jonathan Goforth; 1910-1931; n.d.
1	5	Articles by Rosalind Goforth; 1920-1936; n.d.
1	6	Article fragments by Rosalind Goforth; 1920-ca. 1933; n.d.
1	7	Book Reviews; 1937-1938; n.d.
1	8	Contract for Miracle Lives of China; 1931
1	9	Correspondence; 1893-1942
1	10	Datebook of Rosalind Goforth; 1936
		Desk Diary
1	11	1897, 1902
1	12	1903
1	13	1904-1907
		Journal
1	14	1888-1899
1	15	1907-1908 (?)
1	16	February (?) - April, 1908
1	17	April - November, 1908
1	18	1908-1909
1	19	1909-1911
1	20	1912; 1914-1916
1	21	1912-1913
1	22	1913-1914
1	23	1917-1918
1	24	1918-1919
1	25	1919-1920
1	26	1920
1	27	1921
1	28	November 1921 - April 1922
1	29	1922

1	30	1932-1933; 1934
1	31	Journal of Rosalind Goforth; 1910
1	32	Desk Diary; 1914-1916
	OS17	Manchuria Map; ca. 1890.
2	1	Manuscript; n.d.
2	2	Manuscript of Jonathan Goforth (?) on the Sabbath; n.d.
2	3	Manuscript of "Climbing" by Rosalind Goforth; ca. 1940
2	4	Manuscript of "Climbing" by Rosalind Goforth; ca. 1940
2	5	Manuscript of "Escape of the Canadian Presbyterian Missionaries from North Honan during the Boxer Uprising of 1900" by Jonathan Goforth; ca. 1901
2	6	Manuscript of "Goforth of China" by Rosalind Goforth; 1937
2	7	Manuscript of "The Land of Sinim" by Jonathan Goforth; 1894
2	8	Manuscript of "The Missionary at Work" by Jonathan Goforth; ca. 1901
2	9	Manuscript of "My Casket of Jewels" compiled by Rosalind Goforth; n.d.
2	10	Manuscript of "Present Responsibility of Can. Presby. Church to the Heathen" by Jonathan Goforth; 1901
2	11	Manuscript of "Who Caused the Boxer Rebellion (China 1900)" by Jonathan Goforth; 1901
2	12	Memorial Book; 1942
2	13	Miscellaneous Manuscripts; n.d.
2	14	Notes: "Common Chinese Sayings or Proverbs"; n.d.
		Notebook
2	15	1894
2	16	1899
2	17	1902-1906
2	18	1903-1904; n.d.
2	19	n.d.
2	20	Notes of Kuling Conference; July, 1921
2	21	Records of Goforth Ministries; 1981; n.d.
2	22	Reports; 1931-1937
2	23	Scrapbook of poems; n.d.
2	24	Sermons of Jonathan Goforth; 1909-1936; n.d.
		Sermon Notebook
2	25	1910
2	26	1910-1923; n.d.
2	27	1916-1924; n.d.
2	28	1911; n.d.
3	1	1911-1930; n.d.
3	2	1913-1931; n.d.

3	3	1921-1929; n.d.
3	4	1918-1924; n.d.
3	5	1912-1932; n.d.

Send us a <mailto:bgcarc@wheaton.edu>

Return to [BGC Archives Home Page](#)

Last Revised: 12/3/01

Expiration: indefinite