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A COMPARISON OF THE WORK OF
ROBERT MORRISON AND JONATHAN GOFORTH
WITH SPECIAL REFERENCE TO THEIR CONTRIBUTION TO
PROTESTANT MISSIONS IN CHINA

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A Thesis
Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF BACHELOR OF SACRED THEOLOGY
in
The Biblical Seminary in New York

New York, N. Y.
April 1949

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INTRODUCTION

A COMPARISON OF THE WORK OF
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WITH SPECIAL REFERENCE TO THEIR CONTRIBUTION TO
PROTESTANT MISSIONS IN CHINA

INTRODUCTION

A. The Problem Stated and Justified

The problem of this study is to investigate the life, work, and time of Robert Morrison and Jonathan Goforth in order to compare their contribution to Protestant missions in China. This study will be of value in gaining an appreciation of the work done by Morrison and Goforth as pioneers in missions. The thesis is timely due to the current situation in China which is reproducing some of the conditions faced by these two men.

Robert Morrison was the first Protestant missionary to set foot in the land of China.¹ He is considered one of the world's great missionaries because of his pioneer work in that great land. S. Wells Williams, one of the two Protestant missionaries who with three native Christians constituted the Protestant church of China at the time of Morrison's death, summarizes the result of his life:

"His name, like those of Carey, Marshman, Judson and Martyn, belongs to the heroic age of missions. Each

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1. Cf. Harlan P. Beach: Princely Men in the Heavenly Kingdom, p. 18.

of them was fitted for a peculiar field. Morrison was able to work alone, uncheered by congenial companions, and sustained by his energy and sense of duty, presenting to foreigners and natives alike an instance of a man diligent in business, fervent in spirit, serving the Lord. His life was passed in the midst of those who had no sympathy with his pursuits, but his zeal never abated, nor did he compromise his principles to advance his cause. His translations and his dictionary have been indeed superceded by better ones, built on his foundations; but his was the work of a wise master-builder, and the future generations in the Church of God in China will ever find reason to bless Him for the labors and example of Robert Morrison.¹

In order to high light this study, Jonathan Goforth, a modern missionary, was chosen to be compared with Robert Morrison, a pioneer missionary. Jonathan Goforth was likewise a pioneer in his missionary work, so much so that he has been called a barrier breaker.² His life-long, persistent, and importunate zeal in proclaiming the gospel is attested to by Charles G. Trumbull in his introduction to Goforth's biography:

"First, last and always Dr. Goforth was an evangelist, a soul winner. God used him in mighty revivals over and over again through his long life; and there would be more revivals among God's children who have lost their first love if there were more witnesses like Dr. Goforth."³

B. The Delimitation of the Study

It is beyond the scope of this study to make a

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1. Ibid., pp. 42-43.
2. Cf. John McNab: They Went Forth, pp. 168-187.
3. Rosalind Goforth: Goforth of China, Introduction.

complete factual biography of Morrison and Goforth. Only a brief study of the influences which contributed notably to their accomplishments for Protestant missions in China will be considered. Likewise a complete treatment of the historical background of the period lies outside the purpose of this work. Therefore, only such historical facts as are helpful to the appreciation of this subject will be presented. In the study, primary attention will be given to the biographies of the men written by their wives.

C. The Sources for this Study

The biography of each man written by his wife, the writings of each man, and the sketch of Goforth by McNab were chosen because they are the available materials written by those who knew the men personally and intimately. The works by Townsend and Broomhall are included because they are the two most complete biographies of Morrison written after the biography by his wife. The other writings by Latourette, MacGillivray, and Williams are included because they are the recognized authorities on the historical periods of Morrison and Goforth. The main sources which will be used in this study are:

1. Eliza Morrison: *Memoirs of the Life and Labours of Robert Morrison.*
2. Rosalind Goforth: *Goforth of China.*
3. John McNab: *They Went Forth.*

4. The writings of Robert Morrison.
5. The writings of Jonathan Goforth.
6. Marshall Broomhall: Robert Morrison, a Master Builder.
7. W. J. Townsend: Robert Morrison, the Pioneer of Chinese Missions.
8. Kenneth Scott Latourette: A History of Christian Missions in China.
9. D. MacGillivray: A Century of Protestant Missions in China.
10. S. Wells Williams: The Middle Kingdom.

D. The Plan of the Study

In Chapter I a foundation will be laid for an appreciative understanding of the work of the men. This will include a brief survey of the home background, religious experience, and education of each man. It will be shown how these factors contribute to the missionaries' equipment for their work. The second chapter will be a comparison of the conditions faced and the problems met in connection with the missionaries' work in China. The first two chapters will lay a foundation for Chapter III which will be a comparison of the contributions of Morrison and Goforth to Protestant missions in China. This comparison will be made in the light of the missionary's background and the conditions and problems of his field of labor. Chapter IV will be a general summary and conclusion of the findings of the study.

CHAPTER I

A COMPARISON OF DETERMINING FACTORS
IN THE EARLY LIFE AND TRAINING
OF ROBERT MORRISON AND JONATHAN GOFORTH

CHAPTER I

A COMPARISON OF DETERMINING FACTORS IN THE EARLY LIFE AND TRAINING OF ROBERT MORRISON AND JONATHAN GOFORTH

A. Introduction

A study of the early life and training of an individual is necessary for a clear understanding and proper evaluation of his contribution to life. Home influence, religious experience, and education are all contributing factors in the life and work of a missionary. This chapter will discuss briefly these factors in the lives of Robert Morrison and Jonathan Goforth. A comparison will be made of these factors and their influence in preparing these men for their missionary work.

B. Early Life and Training of Robert Morrison

1. Home Influence

a. County Heritage

Robert Morrison was born in Northumbria, England. This county possessed a great heritage of Christendom as is shown in the following quotation:

"Of all English counties none possesses a history to surpass in romance and influence that of Northumberland . . . Its legends and ballads enshrine deeds of valour and adventure, while its monasteries and Holy Isle bear witness to its missionary zeal; for the story of the conversion of England to Christianity is

largely the story of Paulinus, Columba, Aidan, Cuthbert, Bede, Caedmon and Hilda, all of whom were associated with Northumbria. . . . But though times change, the high traditions of the past are always ours, and in Robert Morrison we find one who, as an intrepid pioneer, is not unworthy to rank with Cuthbert, the 'herd laddie' and noble Bishop of Lindisfarne; and whose record as a translator of the Holy Scriptures forms a fitting sequel to the beautiful and well known story of Bede of Jarrow."¹

Out of this rich background came Robert Morrison, whose life carried on the high tradition of his county.

b. His Parents

Robert Morrison, the youngest of a family of eight, was born January 5, 1782. It was his privilege to have a godly father and a praying mother as his early example of Christian living. His father was a Scotsman and his mother was a Northumbrian and both were of fervent piety. They were members of an old Presbyterian church in High Bridge.

Townsend writes:

"An old inhabitant used to tell her pastor that the father was a most worthy old man, highly respected and that, though not an elder, yet no elder in the church was so highly esteemed, nor so worthy as he to be one."²

2. Religious Experience

Robert Morrison had all the advantages which a

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1. Marshall Broomhall: Robert Morrison, a Master Builder, pp. 6-7.
2. William J. Townsend: Robert Morrison, the Pioneer of Chinese Missions, p. 15.

Christian home could offer, but for a brief period he was led into evil ways by careless companions. This experience led to his conversion. His own words tell of his experience:

"It was perhaps, about five years ago that I was much awakened to a sense of sin. . . Reflection upon my conduct became a source of much uneasiness to me, and I was brought to a serious concern about my soul. I felt the dread of eternal damnation. The fear of death compassed me about and I was led to cry mightily to God that he would pardon my sin; that he would grant me an interest in the Savior; that he would renew me in the spirit of my mind. . . It was then that I experienced a change of life and I trust, a change of heart too. I broke off from my former careless companions, and gave myself to reading, to meditation and prayer."¹

Conversion to Morrison meant a new life. In the family circle, shop, church, and among the poor and sick he was constantly on the alert to save or help others in the Christian life.

3. Education

a. Elementary

Robert was sent to a school and received his elementary education from a maternal grand uncle named James Nicholson. There he received a sound elementary education. At first the young pupil showed great slowness in learning but afterwards he brightened up and made rapid progress.

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1. Eliza Morrison: Memoirs of the Life and Labours of Robert Morrison, Vol. I, pp. 4-5.

b. Religious

He was also carefully trained in the Scriptures and religious duties, both at home and by his pastor, Mr. Hutton. His father was careful to keep up the worship of God in the family and taught him the principles of the Christian faith. The following incident illustrates his retentive memory:

"When in his thirteenth year, he repeated one evening the whole of the hundred and nineteenth psalm, Scottish Version. To try him, Mr. Hutton did not go straight forward, but took different parts, forward and backward. He nevertheless accomplished his task without a single mistake."¹

c. Hoxton Academy

Morrison had left school at fourteen in order to earn his daily bread; therefore he had to feed his body and mind at the same time even if most of the night needed to be spent in the process. As he labored as an apprentice at his father's trade of last and boot-tree maker, he would have an open book before him, usually the Bible, so that he might refresh his mind and soul.

The year 1801 was an important era in his life as he entered a more regular course of study. Concerning this he writes:

"Friday, June 19. This day I entered with Mr. Laidler

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1. Ibid., p. 2.

to learn Latin. . . I know not what may be the end; God only knows. It is my desire, if He please to spare me in the world, to serve the Gospel of Christ as He shall give me opportunity."¹

Morrison was faithful in his special studies under Mr. Laidler and progress was made. On Friday January 7, 1803, only two day after he had completed his entrance requirements, he entered Hoxton Academy to prepare himself for the ministry. Here he soon found himself face to face with the important question of his future activity. His own statement on this is: "My desire is to engage where labourers are most wanted."² His desire and preference for missionary service increased after his entrance at Hoxton. In September, 1803, he referred the matter to his father and friends and they assented to it, although with considerable reluctance. At the same time Morrison was engaged to a young lady who promptly broke the engagement when she learned that he was planning to be a foreign missionary. Even the officials of the school tried to induce him to remain in England by offering enticing opportunities for work on the home field, but the longer he deliberated the stronger became his sense of duty to go abroad. Early in 1804 he addressed his letter of application to the directors of the London Missionary Society and was accepted.

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1. Ibid., p. 20.
2. Ibid., p. 51.

d. Specialized Training

After his acceptance by the missionary society he was sent to their training institution in Gosport for special preparation. The next year, 1805, he was sent to London to take training in medicine, astronomy and Chinese. The board had a special burden for the unreached of China and they finally prevailed upon Morrison to go there although he had wanted to go to Timbuctoo. Thus Morrison was turned aside from Timbuctoo to go to China, just as Livingstone, desiring to go to China, was later sent by the same society to Africa.¹

C. Early Life and Training of Jonathan Goforth

1. Home Influence

Jonathan Goforth's father, Francis Goforth, came over to Canada from England in 1840. Francis married a young woman from the north of Ireland and they settled on a farm near London, Ontario. Of their family of ten boys and one girl, Jonathan was the seventh child. He was born on his father's farm near Thorndale on February 10, 1859. Those were hard days for the Goforth family. In order to help with the support of the family, the boys hired out to

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1. Cf. Ibid., pp. 62-66.

the neighbors to do odd jobs. The hardships endured by the Goforth family are pointed out in this quotation from Jonathan Goforth himself, spoken in his later years:

"I remember my father telling of his having tramped through the bush all the way from Hamilton to our home near London, a distance of seventy miles, with a sack of flour on his back."¹

Jonathan Goforth learned early in his life what it meant to be a pioneer.

2. Religious Experience

The Reverend Lachlan Cameron, a Presbyterian minister at Thamesford, was instrumental in Goforth's conversion. He visited the country school where Goforth was taking his high school training and conducted Bible study classes. Goforth was attracted to him and went to hear him in his church. On the third Sunday under Mr. Cameron's preaching it seemed to Goforth as if Mr. Cameron looked directly at him and pled with him. His words moved Goforth deeply and he said: "I must decide before he is through."² As he sat there, without any outward sign except simply the bowing of his head, he yielded himself to Christ. The completeness of that surrender can be seen in his life following that experience and from his own words which he dictated

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1. Rosalind Goforth, op. cit., p. 19.

2. Ibid., p. 24.

to his daughter on his seventy-fifth birthday:

"My conversion at eighteen was simple but so complete that ever onward I could say with Paul 'I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me' (Galatians 2:20). Henceforth my life belonged to Him who had given his life for me."¹

At the time of his conversion he was living on a farm with his brother. His parents came to visit them and stayed about a month. For some time Jonathan had felt constrained to lead the family in worship but he was afraid of what his father might say, as they did not even have grace before meals. One night Jonathan announced: "We shall have worship tonight, so please don't scatter after supper."² Much to his relief nothing was said after he had conducted worship and family devotions continued as long as he was home. Several months later his father took a stand for Jesus Christ.³

3. Education

a. Home and Elementary

Goforth's mother was careful to teach her family the Scriptures. One of the things which proved a great blessing to Jonathan was reading the Psalms to his mother.

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1. Ibid., p. 25.
2. Ibid., p. 26.
3. Cf. Ibid., loc. cit.,

From this came a desire to memorize Scripture. This practice he continued in later life. Goforth says of this:

"There were times when I could not find anyone with time or¹ patience to hear me recite all I had memorized."

For ten school years Jonathan was handicapped by the fact that he had to work on the farm from April until October or even November. Although he was naturally behind his school mates when returning to school in the fall, by spring he could compete with and match the brightest.

b. High School

Although handicapped by his meagre foundations he entered high school and made steady progress. His high school teacher was an ardent follower of Thomas Paine and Colonel Robert Ingersoll. Goforth challenged the teacher's statements and was confounded a bit by the teacher's answers which upset his faith. He spent about a week in concentrated Bible study and was thus prepared so that he was able to convince both teachers and students alike that Ingersoll and Paine were wrong. This encounter caused him to make a vow that he would rise at four-thirty every morning in order to² have two extra hours for the study of the Scriptures.

Goforth had planned to make politics his vocation

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1. Ibid., p. 20.

2. Cf. Ibid., p. 26, and John McNab: They Went Forth, pp. 170-171.

until shortly after his conversion when a friend gave him The Memoirs of Robert Murray M'Cheyne to read. He had occasion to go on a fifteen mile journey by cart on a familiar road. He took the book along and read, letting the horse find its own footing. The book gripped him so that he pulled over to the side of the road and finished it. Before he laid the volume down he felt an urgent call to proclaim the unsearchable riches of Christ. He was twenty years of age when he decided to become a minister of the gospel, no matter what sacrifice he must make.

c. Knox College

At the age of twenty-three, Goforth entered Knox College. Before entering he had heard Dr. G.L. Mackay of Formosa speak. Dr. Mackay had tried to enlist someone to volunteer to take up the work which he would soon be leaving. While in this meeting Goforth heard the call to foreign missionary work and answered, "'Here am I; send me.'"¹

Goforth suffered much ridicule in his years at Knox College for his hayseed ways, his homespun clothes, and his great missionary zeal. However, none of this ridicule deterred him from his steadfast purpose to preach the gospel wherever he went. He did city mission work in the slums of Toronto during the school year and in the summer

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¹l. Goforth, op. cit., p. 29.

he did home mission work. During Goforth's years at Knox the missionary enthusiasm grew, so that in the year 1887 thirty-three students offered themselves for foreign missionary service. The students at Knox decided to support Goforth on the mission field. So in 1888 Goforth and his bride sailed for China, to the field of North Honan which had been chosen by the mission board.

D. A Comparison of Their Early Life and Training

1. Points of Comparison

a. Points of Similarity

It is interesting to note that there are points of similarity in the lives of Morrison and Goforth. Each man had a definite conversion experience and a definite call to foreign missionary work. Another point in common is that both had real obstacles to overcome before they were able to fulfill their call to foreign service. The obstacles in Morrison's life all seemed to arise after his decision to become a foreign missionary. The following deterring factors confronted Morrison: enticing offers from the home field, the opportunity of further study, the affectionate appeals of his father to return home, and his engagement to a young lady which was broken when Morrison announced that he was going to be a foreign missionary. None of these ob-

stacles were able to turn Morrison from his steadfast purpose to answer God's call upon his life. Goforth too had many obstacles which he had to overcome before he realized his goal of foreign missionary work. These obstacles were: a lack of support from home which necessitated long hours of work for self-support; the ridicule of his fellow students due to his shabby clothing, awkward ways and missionary zeal; and a lack of support from the church for the mission work to which Goforth felt called. Each of these obstacles was overcome chiefly by Goforth's unquenchable zeal and passion for foreign missionary work.

b. Points of Contrast

The main point of contrast in the lives of these two men is in their home environment. Morrison grew up in a Christian home in which there was a high standard of Christian living and regular family devotions. Goforth, however, never knew what it was to have family worship until after his conversion, although his family would be considered nominally Christian. Another difference lay in the social pattern from which they came, Morrison coming from an urban society with its attendant advantages and influences while Goforth grew up in a rural society which also offered many advantages and prepared him for difficulties encountered in his missionary life.

2. How Their Early Life and Training Contributed to Their Equipment for Service

a. Morrison

Morrison was privileged to have a real Christian heritage which helped to fit him for his future work. The example of outstanding Christian leaders of his county and the consistent Christian living of his parents gave him an illustration of what God could do with those who were yielded to him. There were two main factors in his spiritual preparation: a definite conversion experience and the recognition of the Divine call to foreign missionary service. These gave Morrison a firsthand experience of God's dealing with an individual life. Then came certain testings: the prospect of further study in the university, outstanding opportunities in the home field, the appeal of his father to return home, and an engagement with a young woman who refused to be a missionary's wife. All of these were overcome and they helped to give Morrison strength of purpose and experience in putting God first in every situation. The meeting of these testings was a definite preparation for an enterprise which was beset with difficulties, and enabled him to enter a land of closed doors.

b. Goforth

A great contribution to Goforth's equipment for

missionary service in China was his experience of being a pioneer. Goforth was not only a pioneer in the sense of the rugged settler, but he was a pioneer in his Christian life for he had no help from home in his early Christian growth. This experience taught Goforth to think clearly, to meet and weigh evidence and facts, to be independent and to courageously persevere toward his objective. In his work in the Toronto slums Goforth met human life in the dregs, but found that there were great possibilities even in this. In after years he found Chinese human nature very much the same as Canadian human nature. The experience in home mission work gave him the opportunity to face new situations and to decide upon a course of action and follow it out. Thus Goforth was unconsciously prepared to meet the conditions and problems of his work in China.

E. Summary

A study has been made of the early life and training of Robert Morrison and Jonathan Goforth from the standpoint of the influences relevant to their missionary work.

Robert Morrison's early life and training was considered first. The outstanding feature of this period was his strong Christian home with its careful religious training by his father and mother. Morrison's association with careless companions led to a deep conviction of sin and a

consequent conversion experience at the age of fifteen. He entered Hoxton Academy to prepare himself for Christian service. While there he felt the missionary call in his life and began to prepare himself for service in a foreign field. A series of obstacles stood in the way of answering the call to foreign missionary work and it was the overcoming of these obstacles which fitted Morrison for missionary work in China.

The early life and training of Goforth was considered next. The main factor of his home life was his pioneer experience in his home and in his Christian life. He had a definite conversion experience at the age of eighteen. This experience was strengthened when he overcame the challenge to his Christian faith by his high school teacher. At Knox College Goforth suffered opposition and ridicule because of his zeal for foreign missions and his hayseed ways. His triumph over this opposition and practical experience gained in his college work equipped him for the work in China to which he was called.

Finally a comparison was made of the early life and training of Morrison and Goforth to determine the contribution each made to their equipment for mission work. Morrison and Goforth had similar experiences in that both had a definite conversion and both faced obstacles which they overcame. The contrast of their home and social environment was noted. It was observed that Morrison's

heritage, conversion and overcoming of obstacles were vital to his equipment for future work. The greatest contributions made to Goforth's future equipment were his pioneer experience in his home and in the Christian life; the knowledge of human nature gained in the Toronto slums, and the training in meeting new situations in home and city mission work.

CHAPTER II
A COMPARISON
OF THE CONDITIONS AND PROBLEMS FACED AND MET
ON THE MISSION FIELD IN CHINA

CHAPTER II
A COMPARISON
OF THE CONDITIONS AND PROBLEMS FACED AND MET
ON THE MISSION FIELD IN CHINA

A. Introduction

The conditions and problems which an individual faces in his life work are important in their influence upon this work. How a man faces and reacts to existing conditions and problems which arise will reveal his character and make it possible to evaluate the result of his life and work. A comparison of the conditions and problems faced and met by Morrison and Goforth will be made in this chapter.

B. Conditions and Problems
Encountered by Robert Morrison

1. Conditions Encountered

a. English Official Opposition

The English government at this time was in almost complete accord with the hostile East India Company which was strongly opposed to missions. The reason for this was the fear that missions might hinder trade conditions with China.¹ Morrison alludes to this problem in a letter to his brother:

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1. Beach, op. cit., p. 18.

"You must understand that none of our missionaries can go out to India in an English vessel with out the express leave of the East India Company. Their leave was solicited for the Baptist missionaries who are now at Serampore, near Calcutta, and they refused it. Our missionaries who are now in India went out in foreign neutral vessels. Our society never asked their leave, but now think of doing it for me."¹

The permission, however, could not be obtained. A passage was secured for him, and four other missionaries of the London Missionary Society who were bound for other portions of the mission field, on a ship to New York from whence he could secure passage to China. Thus on January 31, 1807, Morrison bade farewell to England en route to New York. Having reached America after a voyage of almost eighty days, he succeeded in securing passage for China. After obtaining a letter of recommendation from Secretary of State James Madison, he turned his face toward the land of his desire.

Morrison was a man without a country when he landed in Canton. Later when Morrison's missionary character began to be known the British were quite willing to call him the American missionary, but his American acquaintances were extremely uneasy lest this classification might offend their commercial associates and the Chinese officials. It was in the face of this uncertain situation that Morrison wrote these words to his father:

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1. Morrison, op. cit., p. 91.

"In the morning I seek the blessing of my God and his protection until noon; at noon I seek it until night; and when I seek for the body repose at night, into the Lord's hands I commend my spirit. . . My continuance here is not yet certain."¹

In the face of official opposition Morrison moved carefully to gain his purpose and found his strength in God.

b. Chinese Governmental Opposition

The British were opposed to intercourse with any missionary lest it interfere with their trading operations, but the Chinese were even more opposed to any dealings with the despised "ocean men" except for trade relations. For any native to teach a foreigner the Chinese language was a capital offense, but Morrison found that money could do most things in China and he finally secured two men to help him. Both of these men lived in constant fear of detection and one at least, if not both, carried poison in order to end life rather than to suffer the pains of a Chinese prison. Of this situation Morrison writes:

"This shrewd and discerning people are absurd and unreasonable enough to consider it criminal for any foreigner to know their language or possess their books. . . My crime is wishing to learn the language."²

But Morrison in a wonderful way made friends and found favor with the Chinese people. He was by temperament suited to win their approval. His grave and serious behavior

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1. Morrison, op. cit., p. 157.
2. Broomhall, op. cit., p. 56.

was just what the Chinese classics commended. His personality, along with the official position which he secured with the East India Company, enabled him to overcome this official opposition. Even in the face of this strong opposition to his learning of the language and later to the printing of the Scriptures in Chinese, Morrison was able to persevere and carry on his work.

c. Roman Catholic Clerical Opposition

A third source of opposition came from the Roman Catholic clergy through their influence with governmental officials. The Roman Catholics were bitterly opposed to the coming of Protestants, and from the beginning to the end of Morrison's work in China, they secretly or openly opposed his efforts. In Macao where Morrison lived during the summer, the Romanists, through their influence upon the Portuguese government, forbade any Chinese to assist Morrison in his studies.

In 1813 when Mr. and Mrs. Milne arrived to take up their work as colleagues of Morrison, the Roman Catholics stirred up the Portuguese authorities so that they forbade the Milnes to reside at Macao. This proved to be a blessing in disguise, for it led to the establishment of the Ultra Ganges Mission at Malacca where they carried on unhindered by the Roman Catholics. It was amid perennial difficulties and discouragements that Morrison and his colleagues carried

on their task.¹

2. Problems Faced and Met

a. Loneliness

Although Morrison made many friends among the British, Americans, and Chinese, his life was one of loneliness. From 1807 to 1809 there was no one with whom he could have real spiritual fellowship, until his marriage to Mary Morton in 1809. In 1813 the coming of Dr. Milne, a colleague in the work, helped relieve his great loneliness, but due to the fact that Milne was forced to live at Malacca there was little direct fellowship with him. In 1815 Mrs. Morrison with their two children sailed for England because of her ill health. She returned in 1821 but died in 1822. Mrs. Milne had died in 1820 and Dr. Milne died in 1822. Morrison's own words give one a picture of his feeling at this time:

"Yesterday, July 4, nine years ago Mr. and Mrs. Milne were received at Macao by me and Mrs. Morrison. Three of the four—all under forty—have been called hence and have left me alone and disconsolate. But good is the will of the Lord, they all died in the faith and hope of the Gospel; all died at their post."²

It was at this same time that Morrison wrote in a letter to England:

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1. Cf. Morrison, op. cit., Vol. II, pp. 479-483.
2. Broomhall, op. cit., p. 132.

"I have now been fifteen years in this country and one half of these years quite alone, but God has borne with my infirmities and has blessed the labour of my hands."¹

Another factor which contributed to Morrison's loneliness even during the time his family was in China was that after his acceptance of the position with the East India Company in 1809 until his release from the company in 1834, he had to spend six months of the year apart from his family. His work was in Canton where no foreign women were allowed to reside and so of necessity there was this long separation. But though depressed at times, and lonely always, Morrison plodded on with a dogged determination worthy of the best traditions of his ancestry, reinforced by the grace of God.

b. Cost of Living

A problem which caused Morrison much concern was the great expense which the mission board was forced to bear because of the high cost of living in China. Rent was exorbitantly high and the cost of living was so great that in order to economize he reduced his expenses to the point of endangering his health. The following quotation from Morrison's letter to the mission board in 1807 shows his concern over the high cost of living:

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1. Morrison, op. cit., Vol. II, pp. 162-163.

"As I emptied my packages, cleared my books, apparatus, etc, it brought to my recollection the expense at which the society has already been in sending me hither, and which, connected with the consideration of the heavy expense that will attend my continuance in Canton, served to depress me in some degree. . . I would, were it possible for me, 'make the gospel without charge'."¹

This became possible for Morrison very soon, for in 1809 he accepted a position with the East India Company which not only enabled him to support himself and much of the mission work, but gave him a legitimate reason, in the eyes of the Chinese officials, for his residence in Canton.

c. Conformity to the Natives

At first Morrison thought that it would greatly help his cause to live the way the natives lived. So he let his hair grow to form a pig-tail, he wore Chinese clothes, ate with chopsticks, and allowed his nails to grow long. He soon perceived that the idea was erroneous and ceased to follow it. Dr. Milne gives Morrison's own conclusions which he reached on this matter:

"To make himself remarkable in external appearance would have been proclaiming to the Chinese that he was not in circumstances similar to those of other foreigners in Canton, and that he had objects different from those of commerce, which is the only one sanctioned by the local and general authorities. Again, as religion does not consist in the form or colour of one's dress, he not only declined assuming a native dress, but also did not make a point of being always dressed in black; the white jacket and straw hat were worn, as other Eu-

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1. Ibid., Vol. I, pp. 154-155.

Europeans do in warm climates. Whatever may be becoming in other countries, in those places where the Governments are averse to the diffusion of Christianity, all external distinctions of this kind had much better be laid aside by missionaries; let piety toward God and benevolence towards men be the characteristics which distinguish them."¹

Morrison realized that it was more important to truly love the natives than to look like them.

d. Family Welfare

Morrison was not an emotional man by nature but he had a deep affection for his family and had much concern over their welfare. He had good cause for concern because as has been previously mentioned, even during his family's residence in China he was only able to be with them six months out of the year. The year 1815 was a crushing year for Morrison. Milne, carrying on the work at Malacca, was separated from Morrison. Morrison's wife's health was so seriously impaired that she had to leave China in order to live. So without a murmur Morrison faced the trial, and his wife and their two children sailed for England in January 1815. It was not until 1821 that Mrs. Morrison was able to return. She died in 1822 and the children had to be sent back to England, so Morrison was again left alone.

In 1824 Morrison had his first and only furlough and at this time he was married to Eliza Armstrong. When

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1. William Milne: Retrospect of the First Ten Years of the Chinese Mission, p. 64.

Morrison returned to the field in 1826 his family accompanied him. However, in 1833 Mrs. Morrison was forced to go back to England because of ill health. Despite the loneliness which was to be his Morrison never complained but thought only of his family and their welfare, never of himself. Morrison's order of procedure in regard to his family was, God first, family second, and himself last.

C. Conditions and Problems Encountered by Jonathan Goforth

1. Conditions Encountered

a. Official Opposition

It was mentioned before that Goforth's field of labor, North Honan, was " . . . one of the most dangerous and anti-foreign sections of anti-foreign China."¹ Testimony is borne to the anti-foreign character of Honan by two quotations from Latourette:

"Before 1880 Protestants missionaries had been in every one of the Eighteen Provinces and by 1882 missionaries seem to have been residing in each, with the probable exceptions of Honan, Hunan, and Kwangsi."²

Speaking directly of Goforth's Canadian mission he says:

"In spite of serious opposition from local officials, residence was established in Honan and the force there fairly rapidly increased."³

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1. Goforth, op. cit., p. 80.
2. Kenneth S. Latourette: A History of Christian Missions in China, p. 390.
3. Ibid., p. 397.

This anti-foreign feeling was so strong that when some of the missionaries attempted to give material aid to flood and famine victims, the officials drove them away.¹

It was three years before Goforth and his colleagues were able to get a foothold in North Honan and it was four years later that the first permanent mission center was opened by Goforth in Changte in 1895. This anti-foreign attitude of the officials was first broken through an operation performed by Goforth's medical missionary colleagues on the chief of police of Hsunhsien. Thus through the healing ministry the official opposition was gradually broken down.

b. Public Opposition

The granting of official permission to start mission work in a province is only the beginning of the work. The task of winning the confidence of the people was another barrier to overcome. This was accomplished in three main ways: through medical work, by Goforth's method of preaching the gospel, and the satisfying of the curious inquiries of the people. McNab speaks of the healing ministry:

"Suspicion and age long prejudices were disarmed by the work of the medical missionaries. Never was a mission begun by our Canadian Presbyterian Church under happier circumstances, as the teaching and healing ministries

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1. Cf. McNab, op. cit., p. 175.

went hand in hand. At one of our hospitals 28,000 cases were treated in one year."¹

Goforth's preaching was not according to the Canadian tradition. He would gather a crowd and then ask questions to find out what its interests were and then answer questions. This aroused the interest of the people and did away with their misgivings about the missionaries. The initial hatred of the missionaries turned into curiosity when the Goforths moved into Changtefu. Mrs. Goforth was the first foreign woman to reside there so from early morning till night the windows of their home were filled with on-lookers. The Goforths, wishing to take advantage of this curiosity, threw the doors of their home open for the inspection of the Chinese. A part of the tour included a short gospel message given to each group. The open house became a center for missionary work. One day 1,835 men passed through the house besides the 500 women Mrs. Goforth received. Some missionaries thought that the Goforths' policy of keeping open house was a mistake but the future revealed the value of this policy. Deep-seated prejudices were overcome, friendly contacts were made with all classes and many hearts were opened to the Gospel.²

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1. Ibid., p. 177.

2. Cf. Goforth, op. cit., pp. 115-119.

2. Problems Faced and Met

a. Problems Affecting the Family

A problem which recurred many times in the experience of the Goforths was that of the loss of cherished material goods. The first testing was in 1888, their first year on the field, when nearly all of their personal effects were destroyed by fire. The second blow came in 1894 when a flood followed by heat destroyed all the possessions they had packed away while on furlough. The third trial was in 1900 when the Boxers took all their belongings and attacked Goforth and left him for dead. The final material loss recorded was in 1910 when the Goforths discovered that through someone's carelessness many of their belongings had been stolen. Goforth was never disheartened because his trust was not in material things but in God. At one time he said to his wife, "My dear, do not grieve so. After all, they're just things."¹ Later, when the perspective of time gave a clearer vision of the events of life, Mrs. Goforth realized the truth of these lines: "The blow most dreaded often falls to break from off our limbs a chain.' For these and later losses were but setting them free for the nomadic life later on."²

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1. Ibid., p. 76.
2. Ibid., p. 104.

The problem of the welfare and health of the family is a vital consideration for every missionary. The Goforths had many heart-rending struggles with this important problem in their missionary career. Four of their children died and were buried in China. Great as the sorrow was, the Lord always gave definite words of comfort from his Word to cheer their saddened hearts. No matter what the cost, Goforth always put God's call and work before any other consideration, even the health and welfare of himself or his family. A specific incident will best illustrate Goforth's actions on this matter. In 1902 after returning from their furlough, Goforths had a new plan of work for their portion of the field. It meant that the whole family would go on tour, staying a month in each center. Mrs. Goforth refused to go because of the danger to the health of the children. Goforth was so sure that this was God's leading that he said,

"Rose, I am so sure that this plan is of God, that I fear for the children if you refuse to obey His call. The safest place for you and the children is the path of duty."¹

Time proved that he was right because a few days later the little baby, Constance, was stricken with Asiatic dysentery and passed away. While in prayer Mrs. Goforth realized that she should have consented to her husband's request. She

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1. Ibid., p. 157.

writes:

"I seemed to see all at once, as in a flash that my Heavenly Father could be trusted to keep my children! This all came so overwhelmingly upon me, I could only bow my head and say, 'O God, it is too late for Constance, but I will trust you. I will go where you want me to go. But keep my children.'"¹

Throughout the tour no sickness befell any of the family and the Goforths were made to realize that they had been "in God's crucible", being refined for a greater and nobler work.²

b. Hindrances from Within the Church

As mentioned before, Goforth had to face the problem of lack of support before he was able to sail for the mission field. This problem presented itself again while Goforth was upon the field. In 1911 the home mission board cut the allowances of the mission stations under Goforth's supervision. This meant that less missionaries would be available to carry on Goforth's expanding work. Goforth responded by training native evangelists to do the work of missionaries, financing the expense from his own salary. However, the need for additional financial help became acute and at this time a letter was received from a lady in Australia, a perfect stranger, containing a large check, saying she wanted to be partners with them in the work. This friend

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1. Ibid., p. 159.

2. Cf. Ibid., pp. 153-160.

helped them for many years and averted a slackening of the vitally needed advance in the mission work.¹

The question might be asked, "Was Goforth easy to get along with?" If this refers to the ordinary daily contacts of life, the answer would be decidedly, "Yes." It must be remembered, however, that Goforth was a pioneer through and through and when it came to matters of strong conviction concerning his work he was not easy to get along with, if opposed. In the Honan Presbytery meeting in 1902 Goforth had a new plan for the work of his field. It was a plan of evangelism which consisted of a complete tour of the field, staying a month in each center and after intensive work moving on leaving a native evangelist to establish the church. This required trained native assistants, money for their support, rent for the center, as well as endangering the health of the families of the missionaries. So the plan was opposed by the Presbytery. Goforth was so sure that this was God's plan that he suggested as a compromise that he be allowed a three year trial during which time he would finance the cost himself. The Presbytery agreed to this plan. Goforth carried out his plan, training assistants under fire as was his custom and the plan was a tremendous success.²

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1. Cf. Ibid., pp. 217-219.
2. Cf. Ibid., pp. 161-176.

c. The Roman Catholic Problem

From 1896 to 1898 a new problem presented itself to Goforth and his colleagues. Roman Catholic priests sought by bribes to win over to their fold the Chinese converts. Elaborate promises were made of free education for their children, financial aid, employment, and protection from persecution. Some of the stronger as well as some of the weaker converts were led to accept their offers but the stronger and more thoughtful ones noticed the statues of the Virgin Mary and declared that this was another form of idolatry and returned to their Protestant church. Concerning the solution of this problem McNab writes:

"Accepting a challenge Mr. Goforth engaged in a four day's debate with Father Brambillo, before a Chinese audience. The priest lost the debate and his temper. Two years later in another city, Mr. Goforth again triumphed over him in debate. This ended the aggressive inroads of Romanism and was a signal conquest for our Protestant mission."¹

Goforth in a letter home some months after this wrote that of those who had gone over to the Roman church, practically all had returned in spite of the inducements.² The firm and lasting quality of Goforth's work for the Kingdom bore good fruit in this test.

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1. McNab, op. cit., p. 180.

2. Cf. Goforth, op. cit., pp. 113-114.

D. A Comparison
of the Conditions and Problems Faced and Met

1. A Comparison of the Conditions Encountered

a. Similar Conditions Encountered

Morrison and Goforth both encountered Chinese official opposition. Morrison was able to meet this opposition in somewhat of a passive way. He quietly carried on his work of translation in order that his work might not be entirely cut off. Goforth and his mission were able to meet this opposition by the work of medical missions, which won the favor of the officials and gave Goforth good relations with them.

b. Unique Conditions Encountered

Morrison came in contact with two opposing conditions which Goforth did not encounter: the opposition of the home government and continuous Roman Catholic opposition. It should be mentioned here that Goforth too came in contact with the Romanists but with Goforth it was a problem which only occurred once, while with Morrison it was a prevailing problem throughout his life in China. The British government was more interested in trade relations than missionary work. Morrison, therefore, met opposition from the English government but overcame it by accepting a secular position with the East India Company which gave him an

excuse for being in China, but also enabled him to carry on his work. The Roman Catholic clerical opposition was focused on Morrison's language study and publication work. His work was not hindered greatly despite their orders forbidding any Chinese to assist Morrison in his study because Morrison still secured helpers. His printing work was carried on without interruption because most of it was done at Malacca where the Romanists had neither influence nor authority.

Due to the nature of Goforth's work of aggressive evangelism, he encountered opposition from the Chinese people which Morrison did not meet. Goforth over came this opposition by medical missionary work, his question method of preaching, and by satisfying the curiosity which was aroused among the people by the coming of foreigners into their midst.

2. A Comparison of the Problems Faced and Met

a. Similar Problems

There is one problem which both Morrison and Goforth faced and that was the welfare of their families. Morrison, although he knew that he would have to pay the price of great loneliness caused by separation from his family, carried on his work with the East India Company and was willing to have his family return to England without him be-

cause he knew it was God's will and for their good. Goforth, when faced with material losses comforted his family because he knew God was more real than physical things. In the face of work which meant danger to himself and his family, Goforth pressed on because he knew he was following God's plan and that God was able to care for his family.

b. Unique Problems

It is not unusual that there are more unique problems which each man faced rather than similar problems, due to the great change in the political situation and attitude toward foreigners between the time of Morrison and the time of Goforth. The problems of loneliness, high cost of living, and conformity to the natives' way of life were problems which Goforth did not have to face, but which were vital problems for Morrison. The existing conditions in Morrison's time created these problems. Morrison had to find his own solution to these problems because he had no precedent to follow. The recurrent problem of loneliness had to be endured rather than conquered. He met the problem of the high cost of living by self-sacrifice and self-support. Morrison was troubled by the problem of conformity to the natives but later decided that a person's relationship to God and his conduct toward men were the vital issues to consider.

The special problem which Goforth faced was opposition from his church at home and abroad. This problem

had two aspects: lack of support from the home church and opposition from fellow-workers. The first part of the problem Goforth was able to meet through financial help from a stranger whom God raised up to help the work. The opposition from fellow-workers was overcome by Goforth's taking full responsibility for the new venture in expansion and carrying it out himself. Morrison never had these problems mainly because he supported his own work and had very few close co-workers on his field in China.

E. Summary

In this chapter a comparison has been made of the conditions and problems faced and met by Robert Morrison and Jonathan Goforth in their missionary work in China.

The conditions which Morrison had to face in working in China were: English governmental opposition, Chinese governmental opposition, and Roman Catholic clerical opposition. Morrison was able to overcome all this opposition by steadfastness of purpose, wisdom of action and self-sacrifice. These conditions gave rise to many problems for Morrison to overcome. Some of the problems which Morrison met and conquered, or endured, were: loneliness, high cost of living, conformity to the natives in dress, and family welfare. These problems were conquered because of Morrison's undaunted determination, emphasis on character, and complete

consecration.

The opposition of Chinese officials and the Chinese people confronted Goforth in his work in China. Through medical missionary work, his special method of preaching, and satisfying the curiosity of the Chinese, Goforth was able to master these conditions. The problems with which Goforth was confronted were: family problems, hindrances from within the church and the proselyting of Roman Catholic priests. The factors involved in meeting these problems were: Goforth's self-sacrifice, his immovable stand for his God-given convictions, and the excellent foundation of truth which he had laid in the lives of his Chinese converts.

A comparison was made of the conditions and problems which confronted Morrison and Goforth. The conditions faced by each man were found to be unique due to the change in the political situation in China and the attitude of the Chinese toward foreigners between the time of Morrison and the time of Goforth. A vital relationship was discovered between the existing conditions and the problems which confronted each man. The problems seemed to arise out of the conditions which each man confronted and thus affected the work he did.

CHAPTER III

A COMPARISON OF THE CONTRIBUTIONS
OF ROBERT MORRISON AND JONATHAN GOFORTH
TO PROTESTANT MISSIONS IN CHINA

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A. Introduction

This chapter will attempt to show the lasting contributions of Morrison and Goforth to Protestant missions in China. The contributions of Morrison and Goforth are to be considered separately and then a comparison will be made of their contributions in the light of their early life and training, and the conditions and problems with which they were confronted.

B. The Contributions of Robert Morrison

1. His Philological Work

a. The Bible

No doubt, Morrison's greatest lasting contribution to Protestant missions in China was his philological work. At the head of this list would be his work on the Bible. Morrison, in his work on the New Testament, made use of a partial translation by an unknown Catholic writer, and was assisted by Dr. Milne in his work on the Old Testament. In a letter dated November 25, 1819, Morrison writes of his work, hope, and aim, in the translation of the Bible:

"By the mercy of God, an entire version of the books of the Old and New Testaments, into the Chinese language, was this day brought to a conclusion. On the 12th instant, Mr. Milne finished a translation of Job which, together with the Historical Books of the Old Testament, he selected to be his share of the work."¹

Here Morrison lists the 26 books of the Old Testament and 13 books of the New Testament which are wholly his translation.² Later in the letter he gives his hope and desire for the translation:

"If Morrison and Milne's Bible shall, in China, at some subsequent period, hold such a place in reference to a better translation, as Wickliff's or Tyndale's now hold in reference to our present English version, many will for ever bless God for the attempt; and neither the Missionary Society, nor the Bible Society, will ever regret the funds they have, or shall expend in the aid of the object."³

Morrison in this same letter gives his aims:

"The duty of a translator of any book is two-fold; first, to comprehend accurately the sense, and to feel the spirit of the original work; and secondly, to express in his version faithfully, perspicuously, and idiomatically (and, if he can attain it, elegantly), the sense and spirit of the original."⁴

Morrison tried to make his translation practical to the greatest number of people. To this end he preferred common words to the rare and classical ones and avoided technical terms. He would rather be thought of as inelegant than to be hard to understand.⁵

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1. Morrison, op. cit., Vol. II, pp. 2-3.
2. Cf. Ibid., p. 3.
3. Ibid., pp. 4-5.
4. Ibid., p. 8.
5. Cf. Ibid., p. 9.

In addition to the value of the Bible as an evangelical tool for Christianity in China, it awakened the Occidental Christians to rally behind the work which had before seemed hopeless.

Shortly before his death, Milne wrote a letter to Morrison in which he paid an eloquent tribute to Morrison's work:

"By God's help you have set on foot what all the emperors—and mandarins—and priests—and literati—and people of China can never destroy, nor effectually stop; what will raze their temples, destroy their idols, change their lives and save the souls of many."¹

These words of Milne have veritably come true as others, building on Morrison's foundation, have carried on the work which he began.

b. The Dictionary

The key which was used to unlock one of the most difficult languages of the world to the Occidental was finally forged in 1823 when Morrison completed and published his Anglo-Chinese Dictionary. He had been engaged in the work of it for sixteen years and in connection with its composition he had acquired a Chinese library of ten thousand volumes. The dictionary contained six volumes, all about the size of a large family Bible and it had four thousand, five hundred, and ninety-five pages, and recorded forty

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1. Ibid., p. 152.

thousand words expressed by the Chinese character. The worth of this work was witnessed to by testimonies from all sides. Townsend records two of these testimonies:

"Dr. Montucci of Dresden, an erudite Oriental scholar, said: 'I am free to assert that Dr. Morrison within these ten years has published volumes by far more useful to the European student than all the printed and MS. works published by missionaries in the course of the last century.' M. Remusat, of Paris, said: 'The Anglo-Chinese Dictionary by Dr. Morrison is incomparably superior to every other.'"¹

The book is almost like an encyclopedia with its biography, history, and national customs, all of which make it, as Beach says, " . . . the only interesting Chinese Dictionary ever published."² In the dictionary, Morrison left a contribution which would aid countless others who followed him in learning the language and customs of China.

c. Other Literary Works

When one considers the amount of time which Morrison had to spend on his official duties, he is amazed at the number of literary works which he produced. Beach says:

"Morrison's Chinese Grammar, like every subsequent attempt in that line, was practically useless. 'A View of China for Philological Purposes' was more successful and is interesting to-day for any reader, and so are his 'Chinese Miscellany' and 'Horae Sinicae'."³

Morrison published nineteen separate works in Eng-

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1. Townsend, op. cit., p. 110.
2. Beach, op. cit., p. 32.
3. Ibid., p. 34.

lish and twelve Chinese works of his were printed besides many miscellaneous articles printed in the magazines and papers of the day both in English and Chinese.¹ All of these works witness to Morrison's industry and learning, and were used either to arouse the interest of English-speaking people in missions in China or to spread the Gospel to the Chinese.

2. Educational Work

On November 11, 1818, the foundation stone of the Anglo-Chinese College which Morrison founded was laid at Malacca. Morrison contributed a thousand pounds towards the establishment of the college and promised a hundred pounds per year for its support. Morrison speaking concerning the college says:

" . . . the object of which should be the cultivation of English and Chinese literature, in order to spread the gospel of Jesus Christ. . . the cultivation of literature is not to be considered the final object of the Institution, but attended to as a means of effectuating, under the blessing of God's Holy Spirit, the conversion to the faith of Christ of the Extra-Ganges nations, who read or speak the Chinese language . . . "2

Thus a school was founded outside the limits of the Empire of China where missionaries would be free to learn the language unhindered and where Chinese evangelists could be

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1. Cf. Broomhall, op. cit., pp. 231-233.

2. Morrison, op. cit., Vol. II, p. 48.

trained to work in the Chinese church. The establishment of the college was only half of Morrison's plan for the work at Malacca.

The second half of the plan was the preparation of an abundant Christian literature which Morrison fore-saw would be one of the most important elements in the evangelization of China. So in connection with the college, a printing shop was established where the publication work of Morrison's mission was carried on. Dr. Medhurst, in China, its State and Prospects, says that " . . . no fewer than 751,763 copies of tracts and books were poured forth from the Chinese mission presses from 1810 to 1836."¹ It was through the establishment of the Anglo-Chinese College and its publication work that Morrison left a great contribution to Protestant missiona in China.

3. Trail Blazing Work

When Robert Morrison landed in Canton in 1807, he landed in a great closed land as far as Protestant missions were concerned. He might well have cried with Valignani, the Italian superintendent of the Jesuit Missions to the East, as he looked toward China in 1606: "O Rock, rock, rock! when wilt thou open to my Lord."² However, by the

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1. Townsend, op. cit., p. 157.

2. Broomhall, op. cit., p. 1.

efforts of Morrison the door of this closed land was forced open and a trail was blazed for those who would follow in his steps. In the beginning Morrison was so opposed by the English government that it was necessary for him to sail on an American ship in order for him to reach the land of his desire. Morrison overcame the maze and tangle of opposition from this source and near the end of his life the English government actually gave financial aid to his missionary work.¹ Upon his arrival Morrison found that the Chinese government forbade anyone to aid a foreigner in learning the language, but Morrison with perseverance obtained help and mastered the language. The work of the dictionary and the Bible attest to this trail which was blazed for future missionaries who would follow this path. The Roman Catholics did all in their power to prevent Morrison from publishing Christian literature but by locating the press at Malacca Morrison was able to have over 700,000 pieces of literature printed for distribution. Those who followed in Morrison's path found an abundant literature prepared for their use. Thus those who came to take up Protestant mission work in China after Morrison, found not a closed land but one which had been opened and the way prepared by the work of Robert Morrison.

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1. Cf. Morrison, op. cit., Vol. II, p. 524.

C. The Contributions of Jonathan Goforth

1. Training a Native Ministry

Jonathan Goforth's one desire was to reach the Chinese with the Gospel of Christ and it was to this end that he endeavored to train a native ministry. Some missionaries seemed to covet their position so much that they were not willing to turn over the work to a trained native ministry but it was not so with Goforth. From the beginning Goforth had felt that China would ultimately have to be won to Christ by Chinese Christians. So he always sought to multiply his efforts by enlisting and training evangelists. During his lifetime he had the privilege of sending out fifty Chinese converts as ministers or evangelists.¹

Goforth's method of training his native ministry was a combination of the practical and the theoretical or doctrinal. He would take the evangelists along with him on a tour and would use the mornings for Bible study with them. Then in the afternoon and evenings he would use them for expounding tracts and preaching to the people in the public meetings. This way he was able to detect any weak points in the workers or in his teaching and could instruct them further in the problem. Goforth was able to make a real con-

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1. Cf. McNab, op. cit., p. 179.

tribution to the work of Protestant missions by training a consecrated Chinese ministry.¹

2. Establishment of a Self-Supporting Work

"The ultimate goal of all foreign mission effort is a self-propagating and self-sustaining native church."² This was Goforth's aim in all of his missionary work. While in Changtefu, Goforth's station supported the first Chinese evangelist in Honan.³ In 1926, during the crisis over the church union merger in Canada, the Goforths decided to stay with the Presbyterian Church of Canada. The United Church took over the Honan field so that meant that the Goforths, both nearing seventy, had to start out in the new field of Manchuria. In 1933, due to a financial crisis nearly all support from the home church was withdrawn. In writing about this period Mrs. Goforth says:

" . . . it seemed wonderful indeed to Dr. Goforth and his wife to trace God's hand working through it all and turning the very factors which seemed about to wreck our Mission into the agencies which brought about that which we were all working and praying for, namely, SELF-SUPPORT."⁴

With hardly an exception the reaction of the mission centers to the withdrawal of home church support was self-support.

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1. Cf. Goforth, op. cit., pp. 94-95.
2. McNab, op. cit., p. 184.
3. Cf. Ibid., loc. cit.
4. Goforth, op. cit., p. 317.

The following statistics will serve to prove the reaction of the native church to the withdrawal of foreign support in 1933: "Adult baptisms, 1932, 472: Givings of Christians, \$4,312.12; Adult baptisms, 1933, 778: Givings of Christians, \$8,285.05; Adult baptisms, 1934, 966: Givings of Christians, \$14,065.98."¹ Thus the result of self-support for which Goforth had been working and praying was realized. The establishment of a self-supporting native church was another lasting contribution which Goforth made to Protestant missions in China.

3. Checking Roman Catholic Inroads

In Chapter II, reference was made to the problem of the Romanist invasion which Goforth was able to overcome. The problem of proselyting can become very serious on the foreign mission field. A new convert can be swayed very easily by enticing enducements such as the Roman Catholic Church offered to some of Goforth's new converts. When these offers of financial aid and physical protection were given, some of the converts were drawn away. It was Goforth's strength and courage of conviction which caused him to accept the challenge of a Roman Catholic priest to a debate. It was this conviction which enabled him to defeat the priest in this debate and a subsequent debate, thus ending the aggressive inroads of Romanism. If this proselyting had been unopposed it would

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1. Ibid., p. 320.

soon have led to great discouragement on the part of missionaries, and a final breakdown of the Protestant mission center. Goforth, therefore, made a vital contribution to the Protestant mission work of that sector by defeating this aggressive foe.

D. A Comparison of Their Contributions
to Protestant Missions in China

1. In the Light of Their Early Life and Training

a. Robert Morrison

It was discovered that in Morrison's early life and training he had many obstacles to overcome. He was not able to attend formal school after the age of fourteen because his financial help was needed at home. He was forced to study as he worked and often did so with an open book before him. In his training at Hoxton Academy he was faced with the obstacles to his foreign missionary call: future university study if he would remain in England, pressure from his father to return home rather than prepare for missionary work, and the engagement to a young woman who refused to be the wife of a foreign missionary. Any of these could have prevented him from answering his missionary call but the experience of overcoming these obstacles served to fit him for his work in China.

On his arrival in China, Morrison found himself

confronted with obstacles which prevented him from doing open missionary work. He had met obstacles before and so he met these by giving his efforts to philological work which was to benefit all who followed him. His own struggle in receiving an education enabled him to understand the advantage of training such as he endeavored to offer to others by the establishment of the Anglo-Chinese College. The triumphing over the obstacles which were preventing him from reaching the foreign mission field prepared him to be the trail blazer which he was for missionaries who followed in his steps. Morrison's early life and training influenced the contributions which he made to Protestant missions in China.

b. Jonathan Goforth

Goforth had the experience of being a pioneer both in his early childhood and in the beginning of his Christian life. In high school he met with opposition to his Christian faith but was able to overcome it by clear thinking, and stating the reasonableness of his faith. His experience in city mission work gave him an insight into human nature which later enabled him to know how to deal with the Chinese. Overcoming the lack of interest and lack of support for foreign mission work in the home church was a real preparation for meeting this same problem on the mission field. The Romanist invasion was dispelled much like the opposition to

his Christian faith in high school, by the clear conviction of his belief and his public presentation of his conviction. In a special way Goforth's early life and training had prepared him for the work which he was to do in China.

2. In Relation to the Conditions and Problems Faced and Met

a. Robert Morrison

The international and political situation in China at the time of Morrison's missionary work was such that he could not have carried on any missionary activity other than that which he accomplished. No foreigner was allowed in China except for trade purposes. Morrison was not even able to enjoy the protection and favor of his own government in his occupation of missionary. As the first Protestant missionary in China, Morrison had to establish his own modes of procedure and in that way he was a precedent-setter. Thus the conditions and problems which Morrison faced determined the type of contributions he made to Protestant missionary work. If he had tried to fight against the opposition of the governments by aggressive evangelism such as Goforth carried on, he would have been expelled from China and no contribution could have been made to the work there. Morrison carried on his philological and educational work and they proved to be an invaluable asset to future missionary work. The fact that he was the first Protestant mission-

ary in China made his work strategic because he was blazing a trail for future missionaries to follow. Morrison's contributions should be considered in the light of the difficult conditions and problems he faced in order to appreciate the work they represent.

b. Jonathan Goforth

The conditions and problems which Goforth faced in China greatly influenced the character of his work. Due to lack of support from the home church which reduced the funds and missionaries on his field in Honan, Goforth undertook the training of native evangelists to do the work which missionaries usually carried on. This lack of support from the home church necessitated the establishment of a self-supporting work on Goforth's field in Manchuria. The proselyting of the Roman Catholics was the challenge which caused Goforth to oppose and check this danger to the Chinese Protestant church. Thus in Goforth's life the contributions he made to the Protestant missionary enterprise are better understood when studied in the light of the conditions and problems which he encountered.

E. Summary

A comparison was made in this chapter of the contributions of Robert Morrison and Jonathan Goforth to Protestant missions in China.

Morrison's contributions were: philological work, educational work, and trail blazing. His philological work was considered under three headings: the Bible, the dictionary, and literary activities. Morrison's translating, printing, and distribution of the Bible was the main means of spreading the Gospel because it was impossible to preach openly. Morrison's translation became the foundation for later improved translations. His Anglo-Chinese dictionary was a great aid to future missionaries in learning the language and customs of China. Morrison's other literary activities consisted of writings and translations in English and Chinese which were used to interest English people in Chinese missions and to present more effectively the Gospel of Christ to the Chinese. His educational work was the founding of the Anglo-Chinese College. The College had two functions: first, to aid missionaries in learning the language and to train Chinese Christian workers, and second, to provide the base for the printing of Christian literature for the missionary work. Morrison's trail blazing work resulted in overcoming the opposition which he faced in China and leaving an open door of opportunity where he had found a closed door of opposition.

Goforth's contributions were: the training of a native ministry, the establishment of a self-supporting work, and the checking of Roman Catholic inroads. Goforth,

largely by his own effort, trained and sent out fifty native evangelists to help him spread the Gospel. He worked toward the establishment of a self-supporting native church and lived to see it an accomplished fact. The challenge of proselyting Romanism was met and repulsed by Goforth's positive opposition to the foe. Those who followed on in the work of Morrison and Goforth could benefit by the contributions which these men had made.

A comparison was made of these contributions on the basis of the early life and training and the conditions and problems in China encountered by each man. Each man was found to have been equipped by his early life and training to make his contribution to missionary work. The difficulties Morrison faced in getting an education made him realize its importance and led to his founding of the Anglo-Chinese College. Morrison's triumph over obstacles which were preventing him from going to the foreign mission field prepared him for his trail blazing work. Goforth's pioneer experience made him resourceful and ready to break new ground such as he did in training a native ministry and establishing a self-supporting work. The overcoming of the opposition to his Christian faith in high school prepared him to meet and check the Romanist invasion. The conditions and problems met were found to be a determining factor in regard to the contributions made by both men. Morrison's situation de-

manded the indirect philological and educational work which he carried on. Being the first Protestant missionary in China, Morrison was a trail blazer. On the other hand, Goforth's conditions could best be met by his method of aggressive evangelism. Both men were influenced by their heritage and environment and they used each experience, problem, and challenge as a stepping-stone to carry out their missionary work.

CHAPTER IV
GENERAL SUMMARY AND CONCLUSIONS

CHAPTER IV

GENERAL SUMMARY AND CONCLUSION

The purpose of this thesis has been to study the work of Robert Morrison and Jonathan Goforth in order to discover their contributions to Protestant missions in China.

As a preparation for the study, the early life and training of each man was presented in Chapter I so that his later work could be discussed with better understanding. The outstanding influences of Morrison's early life and training were: the training he received in his Christian home, the definite conversion experience at the age of fifteen, and overcoming the obstacles to his foreign missionary call. These experiences were an unconscious preparation for Morrison's future work.

The important factors of Goforth's early life and training were: his pioneer experience, his conversion experience which was strengthened by testing, and overcoming the ridicule and opposition caused by his missionary zeal at Knox College. These experiences helped fit Goforth for his missionary work in China.

A comparison was made of the early life and training of the men. Morrison and Goforth had similar experiences in that both men had a definite conversion, a definite call to the foreign missionary work, and obstacles to overcome in

meeting that call. The men were contrasted as to home and social environment. Morrison came from a Christian home in an urban society and Goforth's home was only nominally Christian and he grew up in a rural area. Each man in a special way was prepared for his future missionary work by his early life and training.

In Chapter II a comparison was made of the conditions and problems faced and met by Morrison and Goforth in their missionary work. Three main existing conditions caused Morrison much difficulty: opposition from the English government, the Chinese government, and the Roman Catholic clergy. These conditions in turn gave rise to some vital problems with which Morrison had to deal: his own personal loneliness, the high cost of living, and the welfare of his family. Another problem which arose because of Morrison's pioneer work was that of conforming to the natives in dress. Morrison was able to overcome this opposition and solve these problems because of his steadfast purpose, complete consecration, and self-sacrifice. In each situation Morrison was able to put God first and triumph over every obstacle.

Goforth was confronted with opposition from the Chinese government officials and the Chinese people. This opposition was overcome by medical missionary work, Goforth's preaching, and satisfying the natives' curiosity. The problems of opposition from within the church, family problems,

and Romanist proselyting, challenged Goforth. He proved himself master of each problem by his courage of conviction, self-sacrifice, and the lasting quality of his work in the Chinese church.

In a comparison of the conditions and problems met by each man the striking fact was that they each met unique conditions and problems. A great change had taken place in the political, social, and economic situation in China between the time of Morrison and the time of Goforth. It was also noted that there was a close connection between the conditions of the field and the problems which arose.

The third chapter was a comparison of the contributions of Morrison and Goforth to Protestant missions in China. Morrison's contributions were listed under three headings: his philological, educational, and trail blazing work. The Chinese Bible and the Anglo-Chinese dictionary were the two main products of his philological work. Both of these were invaluable for future missionaries in China. A number of other shorter works interested others in foreign missions and helped to spread the Gospel to the Chinese. The Anglo-Chinese College was Morrison's contribution in the field of education. At the College missionaries could learn the Chinese language, and native evangelists and teachers could be trained for work in the Chinese church. Another function of the college was the publication of literature

to be used in spreading the Gospel of Christ in China. As the first Protestant missionary in China, Morrison was blazing a trail for all those who would follow him.

Goforth's contributions were: the training of a native ministry, establishment of a self-supporting work and checking Roman Catholic inroads. Goforth believed in using native evangelists to preach to their own people and to this end he trained a native ministry. This trained native ministry was a step toward the establishment of the self-supporting native church which was Goforth's ultimate goal. This goal was realized by Goforth on his Manchurian field of labor. The Roman Catholics threatened to break down the work of Goforth's mission by proselyting among the native Christians but they were halted when Goforth defeated the leading priest in two public debates which finally ended this problem.

The contributions of each man were compared in relation to their early life and training and the conditions and problems of their work. It was discovered that the early life and training prepared the men to meet the challenge of their work and leave a vital contribution to the missionary enterprise. In a similar way the conditions and problems with which Morrison and Goforth came in contact influenced the direction of their work and accomplishments.

Both Morrison and Goforth were pioneers. Morrison

was the pioneer of the whole country of China. His work was that of opening the closed door and marking a trail for others to follow. Goforth was a pioneer in a certain section of the country which Morrison had opened up to Protestant missionaries. He followed the trail which Morrison had marked, and pushed on beyond to new frontiers. These two men were both builders. Morrison laid the foundation for all future missionary work in China and for the establishing of the Chinese church. His philological work prepared the way for missionaries to learn the language and customs of the people, and gave the Chinese church the Bible and much religious literature in their own language. Goforth took these tools and others which had been added after Morrison's time, and used them to help erect a great structure, the Chinese Christian Church. The work of these two great pioneers could be compared to the work of a gardener. Morrison tilled the soil by his trail blazing work, gathered tools with his educational work, and adapted the seed by his philological work. Goforth planted the seed into the soil with his preaching and that of his native helpers; he nursed it by providing a well-instructed group of native workers; and he made it self-propagating by establishing a self-supporting work. He protected the plant from harm by checking the insidious attacks of the Roman Catholics. Through the combined efforts of Morrison and Goforth, a tree has grown up, multiplied, and

borne fruit. Only eternity will tell the results of the work of Robert Morrison and Jonathan Goforth, two missionaries who gave their all to the cause of Christ in China and who have left a contribution for which the Church of Christ in China shall ever praise God.

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