

# Jonathan Goforth

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[ 0 : 0 0 ] If you would take your Bibles and go to Isaiah chapter 55, if you're visiting with us, if you pull out that black Bible, go towards the middle of that black Bible and find page 526, that black Bible 526.

You'll find Isaiah 55, I'm going to read verses 10 and 11. Isaiah 55, verses 10 and 11, again 526 on that black Bible.

You'll find Isaiah 55, verses 10 and 11. For as the rain and the snow come down from heaven, I do not return there without watering the earth and making it bare in sprouts and furnishing seed to the sower and bread to the eater.

So shall my word be which goes forth from my mouth. I shall not return to me empty without accomplishing what I desire and without succeeding in the matter for which I sent it, says the Lord.

During Christmas time, Southern Baptists give towards international missions. And I like to do a biography sermon to take the life of a missionary, give you a short synopsis and then look at principles we can glean from this missionary.

[ 1 : 4 8 ] So that's what we're going to do. And the person we're going to look at is Jonathan Goforth. What a last name, isn't it? What a great last name. Take Jesus Christ to every soul.

It was said of Jonathan Goforth, quote, When he found his own soul needed Jesus Christ, it became a passion with him to take Jesus Christ to every soul.

So what's my deeper motivation? What's my agenda in doing this message? Here's my agenda. Oh, there's a quote that I just gave you.

Here's my agenda. The reason I do this is that the message would awaken in us as a church. A deeper love for Jesus and the gospel. And a deeper love for others in Cottonwood, Jerome, the Verde Valley, Arizona, the U.S. and the world.

We would have a passion for the truth to proclaim the truth. That's why I do this. That it would awaken something in you. It would awaken something in us. So we would have a passion to proclaim the gospel to people and to see people come to Christ.

[ 3 : 0 7 ] So when I do a biography sermon, I usually read one, sometimes two books. This time I only read one. I could have read more because he wrote two books, Jonathan Goforth, I think.

This is his biography, Goforth of China, by Rosalind Goforth. Jonathan Goforth, his wife, she wrote soon after his death. There's been many numerous reprints of this book.

Jonathan Goforth was the first Canadian Presbyterian missionary to mainland China. Hudson Taylor, you know about Hudson Taylor. He went into China. And Jonathan Goforth was the first one to actually go into mainland China.

And to preach the gospel. Born in 1859. Died in 1936. The last three years of his life, he was totally blind.

So again, I'm going to give you a short synopsis of his life. Brief. And then we're going to look at some principles. And I'll put those principles up on the screen for you. As a person, he was electric.

[ 4 : 14 ] Radiant personality. Flooding his immediate environment with the sunlight that was deep in his heart, said the person who did the introduction to his biography. It's full of warmth and love.

People adored him. And the older he got, the more people adored him. I think at one point, towards the end of his life, all these people, the young gals and the young men, they wanted to lead him because he was blind.

And his wife said, you people won't let me get close to my husband. That's how much they adored him. And he was driven. He was an intense guy.

It was said of him, he burned himself out preaching the gospel. He grew up on an Ontario farm, converted to 18.

instrumental in the conversion of his father, by the way. He read the book called The Memoirs of Robert Murray McCheney. Soon after his conversion.

[ 5 : 18 ] And he caught a vision for ministry. Where he would, quote, lead unsaved souls to his Savior. Already had a heart to become a missionary.

Already had a heart for others. To give them the gospel. He read different books. Spurgeon, books by Spurgeon, John Bunyan, Baxter. He entered Knox College when he wanted to go into the ministry.

There in Ontario, there in Canada, to get himself ready for ministry. While at Knox College, he ministered to those in the slums. Sometimes leading as many as three people to Christ in one afternoon.

And he didn't care. He would go in, and there would be a bunch of harlots all over the place. He would be preaching the gospel to them. He didn't care. There was a professor that said this of Goforth, quotes, Goforth, if only this personal contact could have been made with every human soul, the gospel would have reached every soul long ago.

He was just electric about when he'd give people the gospel. They would respond to Christ. His heart, though, was on fire for four missions, said Rose in the book.

[ 6 : 31 ] He met Rosalyn. They married in 1887. This is what he said to her when he met her. He said, Will you join your life with mine for China?

She said, Yes, with no hesitation. Later on, though, he asked her this question. Will you give me your promise that always you will allow me to put my Lord and His work first even before you?

She gave an inward gasp before replying, Yes, I will always. Why did he go to China, though?

Why China? He read Hudson Taylor's book, China's Spiritual Need and Claims, and a profound impression upon him and awakened in him a deep regard for the great mission Taylor had founded there in China.

And they left for China January 19, 1888. The travel there in and of itself was difficult. They stayed in Shifu to learn the language.

[ 7 : 38 ] Soon after they got there and they're learning the language, fire broke out, consuming most of their things, to which Jonathan Goforth said to his wife, Honey, they're just things. I think she almost killed him at that point.

Little Gertrude was born in August of 1888. He had a desire, though, to go more inland. And he actually received a letter from Hudson Taylor himself.

Hudson Taylor told him in the letter, quote, We as a mission have sought for ten years to enter the province of Honan from the south and have only just succeeded.

Honan was more north in the northern part of China in the mainland. Hudson Taylor, Brother, if you would enter that province, you must go forward on your knees.

And it would prove costly. He had to pray. He had to be on his knees and it proved costly indeed. They made it into North Honan. But two of their children died.

[ 8 : 42 ] He lost two of his children, Gertrude and Donald. As a matter of fact, of their eleven children, only six survived childhood. He made it into the town of Chuang in 1893.

But you had to be very careful. Let me tell you why. This I can say, says Goforth, that on no occasion where we stood with our backs to a wall and used the word of God did we fail ultimately in gaining a victory.

But it is anything but pleasant for a foreigner to get into the midst of a Chinese crowd without a friendly wall for the backing. No one will, as a rule, molest him within range of his eyes.

It is always the man behind his back that will shove or kick. The missionary turns around to remonstrate against such rudeness and everyone looks innocent.

Well, it wasn't me. I didn't do that. But just then his unprotected back comes in for more abuse. Several times I have got out of such crowds under a shower of clods and bricks.

[ 9 : 51 ] But with my back to a wall, I have been able to stand as much crushing as my tormentors and have always held my ground. Finally, in the autumn of 1895, he made it into Changti there in North Honan.

30 miles west of Chuang. Interesting, within five months they have preached the gospel of up to 25,000 people.

They built a house in Changti in the fall of 1897 and they had an open door policy to the Chinese people. They would let them actually, they were doing tours for their house.

They would let all the Chinese go through everywhere in their house. They would let them lift up things and go underneath this even go into a basement. The Chinese thought that was weird. Why do you have a basement? They thought that was odd but they had a basement because there was stories that these foreign devils of what they would call them would take their children and they would have, they would pluck out their eyes and keep their eyes and put it in soup and stuff like that.

They had these stories the Chinese about the foreign devils. So that's why they had an open door policy so they would go through everything in their house. The missionaries, these other missionaries, they thought that Goforth and his wife were crazy for doing this but it actually proved to be so much helpful when they were preaching the gospel to them.

[ 11 : 15 ] They were more open to Goforth and his wife. The fall of 1899 they had 1,835 people pass through their home.

Unfortunately, during this time in 1899 two of their young children passed away again. Gracie and then Florence. Soon after that in 1900 some of you might know about the Boxer Rebellion the anti-imperialist rebellion that took place.

They escaped barely with their lives. Goforth was severely injured but amazingly he was not killed. He returned to Canada and went back to China in 1902.

And Goforth had a plan. Now by this time they had five children five more children that were healthy and were strong and they went back there to Changti where they were before in 1902 and then Goforth had a plan.

Let me read you his plan that he said this to his wife. The whole Changti region had been divided into three distinct fields the part allotted to Mr. Goforth being the great region northeast and northwest of the city was many towns and almost countless villages.

[ 12 : 40 ] With great enthusiasm this is Rose writing my husband laid bare his plans for the evangelization of this field quote Goforth My plan he said is to have one of my helpers rent a suitable place in a large center for us to live in and that we as a family stay a month in the center during which time we will carry on intensive evangelism.

I will go with my men to villages or on the street in the daytime while you receive and preach to the women in the courtyard. The evenings will be given to a joint meeting with you at the organ and with plenty of gospel hymns.

Then at the end of the month we will leave an evangelist behind to teach to new believers while we go on to another place to open it in the same way. When a number of places are open we will return once or twice a year and quote his wife.

Yes it was a very wonderfully thought out plan and should be carried out. If there were no children in the question she has that in italics. Goforth was so determined that this is what he was supposed to do he said this to his wife she didn't want to go.

He said this to his wife Rose I am so sure 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.

[ 13 : 59 ] You think you can keep your children safe and you're comfortable at home in Changti but God may have to show you you cannot. But he can and will keep the children if you trust him and step out in faith.

And then she says this time proved he was right but as yet I had not the faith nor the vision nor the courage to regard it in that light.

He did do this he opened his own field which was a radical idea what he was doing. But doors for the gospel were opening up to them and people were responding to Christ.

Christ. During this time he read some books on revival. Unfortunately he read two books by Charles Finney from the Second Great Awakening. It was Charles Finney who developed the invitation system.

You know the altar call that you have in churches? There never used to be an altar call. It was Charles Finney who developed that altar call. Never was it a part of the Christian church until Charles Finney. And other things that I definitely do not endorse about Finney or any of his theology and yet God would still use go forth in spite of the erroneous influence that Finney and other things had in his life.

[ 15 : 13 ] And God did use go forth. He was using go forth to bring revival amongst Christians in both China and in Canada. There was more revival in China than in Canada though.

I mean in China Christians, Chinese Christians and missionaries they were confessing their sins and praying for each other and there was a revival of preaching the gospel to others. There was such passion that came along.

He went back to Canada in 1909 to 1910 and then back to China in 1910 and he spent half his time for revival meetings and half his time on the field doing evangelism. He went back to the field of Changti, the old field of Changti in June of 1914.

It was at this time that higher criticism began to creep into the church and into the mission field. You know any higher criticism that's the point where modernism began to spring up late 1800s where they questioned the inerrancy and the infallibility of the Bible.

They denied the virgin birth. They denied the miracles in the Bible. They denied the resurrection of Jesus. Even to this day the main denominations Episcopalian, some Baptists, Methodists, these different denominations, even to this day, Presbyterian, to this day they still have embraced higher criticism, modernism.

[ 16 : 40 ] It began the battle for the Bible between the fundamentalists and the modernists. Let me read you something in regards to that. Jonathan Goffor saw too the great increase of worldliness in the church.

Some of the highest church leaders being swept into this tide and with great sorrow and concern he sensed the danger of the higher criticism then coming to the fore. His word for higher criticism was intolerant.

He was totally intolerant to it. He called it the modern menace. affecting the mission field he saw but yet he continued to preach and in the midst of that God converted this one man, Chinese man called Mr.

Su who had proved to be very faithful to go forth in the years to come. 1915 he got a huge garbuncle on his neck. The doctor told him if you don't stop you'll be committing suicide.

He returned to Canada at once 1916. he slowed down kind of he went back to China the autumn of 1917 half the time on the field half the time doing revival missions.

[ 17 : 56 ] This guy was just non-stop and then they saw great fruit at Yangtze River there was a general and many of the soldiers that came to Christ it was one of the most fruitful times of the ministry.

A famine hit Changti in 1920 and 1921 and then they were part of helping famine relief to help these people and major change came upon the Chinese people through this of their faithfulness.

Listen to this. Coming back again on the old battleground what wonderful opportunities lay before us of reaping a harvest of souls where carefully organized relief work had but a few months before saved multitudes from the cruel relentless grip of famine.

And then later on Rosalind says this when Mr. Goforth and I were walking along the street the street vendors squatting before their trays of sweetmeats on catching sight of us would immediately rise and stand in attention while we passed.

This was indeed a contrast to past years when the same men would probably have sneered and jeered at us and have called after us the common foreign devil.

[ 19 : 10 ] Things had changed. went back to Canada in 1924 returned to China in 1926 and then they began the Manchuria field. Manchuria if you look at China Manchuria is like the northern part of China northern eastern part of China that was Manchuria.

They began that in January of 1927 great fruitful ministry in Manchuria. They went to Sipping Guy and later Taonan. And then there was also a Reverend Alan Rayoak I think that's how you say his last name.

He was part of the ministry there with them. It was amazing what was happening though in Sipping Guy and also Taonan. Listen from the very first day men began to turn to the Lord sometimes more than a dozen during the day.

You can imagine our joy at seeing about 200 decisions during the month of May and yesterday the 1st of June fully a dozen yielded. Our service here for the month of May proves these people free from Bolshevik meddling are as open to the message of the grace of God as ever they were.

During all our years in China we've never met with greater respect and friendliness than from all classes here. Let us not be discouraged for the cause of Christ must triumph in China.

[ 20 : 27 ] Back to Canada in 1930 and back to China in May 1931 more fruit from the ministry in Manchuria and yet unfortunately it was at this time that the home board there in Canada they had to cut funds.

Yet in spite of the cuts listen to what Rose and Jonathan Goforth said in response to that. It simply means that we cannot carry on the work unless we use our own depleted salary to meet the extra expenses.

We are determined that if we have to spend our last dollar the Lord's work must go on. That's what they did. They continued on. It was at this time though Goforth began to face blindness.

Earlier his right retina became dislodged and then his retina and his left eye became dislodged and yet it didn't halt his energy and only seemed to heighten it.

Great fruit came about in town on listen to this what took place but since then this building has been enlarged four times Dr. Jonathan Goforth and I were simply thrilled again and again when we heard how the Lord had been working in the city of Town on and many many centers throughout that great region.

[ 21 : 45 ] And also in the midst of the home going preparations annual reports from all parts of the field were received when these were made up they revealed that in the year 1934 almost 1,000 had been received into the church by baptism.

The exact 966 adults were baptized and the givings of the Chinese Christians were \$14,665.98. These cheerful facts helped to lessen the sadness of farewell.

Farewell because they had to face the fact they had to leave for good. They were failing health in both Rose and and Goforth Jonathan Goforth. They had to leave China completely in 1935.

Listen to what happened as they were leaving. Some who spoke at the farewell meeting broke down. One said Elijah is leaving us. We must all be Elisha's.

Three days later the Sipping Guy station platform was crowded with heartbroken Christians. I placed Dr. Goforth carefully in front of a large window and before this the crowd pressed together.

[ 22 : 51 ] Remember he's blind so he doesn't know where he is. Dr. Goforth though unable to see them kept gently bowing his head that they might know his heart was with them. His face turned upward at times indicating the blessed hope of reunion.

Mr. Cow was closest to the window and was the first to break down weeping. The others followed quickly and as the train began to move that great crowd kept following straining through tear-dimmed eyes to catch a last glimpse of their beloved pastor.

while in Canada he had numerous speaking engagements and then he was about to speak at some place the next morning and he died in his sleep.

I think Rose said his head was resting on his hand like this. It was October 8th 1936. He was 77 years old. Short synopsis of his life life.

Now what are the different principles that we can glean from his life? First I'll give you some negative then I'll give you some positives. Negative things. First God still used him in spite of his flaws.

[ 24 : 04 ] I mentioned one already about Charles Finney. But revival happened. God still used him. Manchuria, Chaintee, revival and missions amongst Christians. But another flaw that took place was the Keswick influence.

He spent at least a week at a Keswick convention. Keswickian teaching, maybe some of you might have heard of this, let go and let God. That's embedded in Keswick teaching.

Keswickian teaching believes in a second work of God or a second work of grace called entire sanctification. You'll be able to live a more holy life.

some even believe you might be able to be sinless. There's a Calvinistic strand of Keswickian and then there's an Arminian strand embedded in Wesleyanism.

But in spite of this, God still used him. So what's the principle that we can take? God will still use us in spite of our blemishes and weaknesses. God will still use you.

[ 25 : 12 ] He blessed Goforth because he wanted to show his glory through him. What matters most is that we confess Jesus as Lord, believing he died and rose from the grave, turning from sin and trusting in Jesus alone.

That's what's most important. So God still will use us in spite of our blemishes, in spite of our weaknesses.

That's a good thing, isn't it? Praise the Lord for that. So what's some positive things that we can learn from? Positive, I have some.

First, he was a loving, gracious person. He never complained. He never grumbled. At one point, there was something wrong with him and Rose, his wife said, how long has it been like this?

He said, three days. Why didn't you say anything? And then he kind of said, I don't know. Never complained, never grumbled, never bat an eye about those things. Now, I'm going to change the subject to what we can learn from so what we should be.

[ 26 : 19 ] So we should be gracious, loving people. We should have a passion for evangelism and missions as well, just like he did. I'll read you some sections that shows his passion for evangelism and missions.

I told you earlier how he burned himself out preaching the gospel of salvation and everlasting life to perishing men. Also, another place, long years he had contended for the putting of aggressive evangelism first and in overwhelming proportion to all other phases of mission work.

Jonathan Goldforth went even further urging that any line of mission work, medical, educational, or any of the kind, could only be justified when made means to the one great end, the propagation of the gospel of the grace of God in Jesus Christ.

He was passionate for the gospel. He was passionate for evangelism and missions. And so we should be another place. When the home board was cutting the funds, the mission, Jonathan Goldforth, he wrote them a letter.

he said this, you express a fear that we may extend the work in Manchuria beyond the resources of the board to carry it. As we on the field and intimate touch with the need see it, the Lord of the harvest has entrusted our church with the work he wants done.

[ 27 : 51 ] And he says this, if we will not do this work for him, it remains undone and these millions perish. I, for one, cannot assume such responsibility.

Now, mind you, this is coming from a Presbyterian. He was a Calvinist. He believed in the doctrines of grace. He believed in unconditional election. He believed that Jesus died for his people.

The irresistible grace, the call, God calling sinners, changing their will, and the perseverance of the saints. He believed in that, and yet he believed it was our responsibility to preach the gospel.

So we should have that understanding. So we should have that passion. One more place for you. But he himself, says, was never satisfied with what he felt to be just touching the fringe of the appalling multitudes needing Christ.

His soul, whole soul, burned intensely. Does your soul burn intensely for souls? We should have a passion for evangelism and missions.

[ 29 : 04 ] God is the one who is holy and just, and Goforth wanted people to see who God was. He wanted them to respond to the gospel. God, who is holy and just and righteous, calls humans to worship and serve him.

But we've rebelled against him. We serve ourselves. But God in his love and grace, he sent Jesus to live, to die, and to be brought back to life.

And if you're here today, you don't know the Lord Jesus Christ, you're not a follower, you're not a Christian, you should know that you should respond to the gospel. You should turn from your sin and put your trust in Jesus alone.

That gospel message is what Jonathan Goforth would proclaim to others. You can be saved today. Put your trust in Jesus.

Jesus. So we should have a passion for evangelism on mission. We should be people who are gracious and loving. Number three, we should have a passion for the word of God.

[ 30 : 08 ] A passion for the word of God. His love for the word amounted to a passion and to learn God's will to the word was for him to obey at any cost.

another place. Rose says, as I write, there rests on the desk before me.

Dr. Goforth's Chinese New Testament, printed in 1926, on the flyleaf is written in almost indecipherable writing, owing to the breakage of a bone in his right hand.

The following notes, October 18, 1932, have read this Chinese New Testament 60 times. Matter of fact, when he was blind, he would have Mr.

Su read to him his Chinese New Testament. And Mr. Su would kind of skip over some things in the New Testament as he was reading and Goforth would stop him and say, wait a second, and he would repeat back to him what should be read in Chinese, the actual words.

[ 31 : 19 ] And Mr. Su would, oh, yes, that's what it says, says this. He loved the Word of God. Do you know the Word of God? Do you have a passion for the Word of God?

A passion for missions to be gracious and loving towards others? We should also trust in the power of the preached gospel. Romans 1,16, I'm not ashamed of the gospel, 1,16, I'm not ashamed of the gospel for it is the power of God.

Go forth, believe that. When they arrived in China, old, experienced missionaries came to go forth, and they gave him the following advice.

Do not attempt to speak of Jesus the first time when preaching to a heathen audience. The Chinese have a prejudice against the name of Jesus. confine your efforts to demolishing the false gods, and if you have a second opportunity, you may bring in Jesus.

Later, when telling his wife of the advice which had been given him, Mr. Goforth exclaimed with hot emphasis, never, never, never, never, never, never, never, the gospel which saved the down and outs in the slums of Toronto is the same gospel which must save Chinese sinners.

[ 32 : 40 ] The very first when able to speak only in broken, imperfect sentences, he preached to the Chinese Jesus Christ and him crucified.

And from the first sinners were saved from the lowest depths of depravity. And then she says this, in later years when asked by young missionaries as the secret of his power and winning converts, his reply was, quote, because I just give God a chance to speak to souls through his own word.

My only secret in getting at the heart of big sinners is to show them their need and tell them of a Savior abundantly able to save. Do you believe, not just do you have a passion for the gospel and for evangelism, not just a passion for the word of God, but do you actually believe as you speak the gospel that it is the gospel who will save?

Do you believe there's power in those words? You should. That's what Paul says. It is the power of God's salvation to those who believe, to the Jew first and then to the Greek.

Goforth believe that. Number five, we should trust in the Holy Spirit enlightening the eyes. He trusted the Holy Spirit was the one who enlightened the eyes.



[ 34 : 03 ] Goforth says this, it has been our privilege to see the manifest signs of Holy Ghost power among them. None but the Holy Spirit could open these hearts to receive the truth. As we see some receiving it in every time we speak.

I never saw anything approaching to it in previous years. It cheers us beyond measure and makes us confident that God is going to save many people in this place. So these go together.

We preach the gospel and we trust the Spirit of God is going to do his work and open the eyes of the blind. Goforth believed that. So should we. He was a gracious person.

He believed powerfully in evangelism missions. He loved the Word of God. He believed that we should trust in the power of the preached gospel and the Holy Spirit would enlighten the eyes.

Another one. Number six, we should willingly sacrifice all for the gospel. how much are you willing to sacrifice? I could go through countless pages.

[ 35 : 06 ] I don't have one to read for you. But maybe the fact that he was able, wanting, and did, risk everything for the gospel. He knew there was a cost to the truth.

Even at the cost of the lives of his own children. Willingly sacrifice all for the gospel. Two more for you.

Number seven, we should believe in the power of prayer. I literally had to cut out things I wanted to read because there were so many different times where you saw the power of prayer in the book.

I can't read that one. That's too long. I'll read this one. I'll just read one from this part. Yeah, this is a good one.

So, weeks before leaving for furlough, the following illuminating parry between Dr. Goforth and his wife occurred. The evangelist fund was very low and the end of the month near.

[ 36 : 17 ] Coming to my husband, I said, do you realize how low the funds are? I'm beginning to feel very anxious. The end of the month is near and there's not nearly enough money on hand to meet the evangelist's salaries.

You speak as if you supported the evangelist. You're not. Neither do I. Your part is simply to be a faithful steward of the funds and leave the Lord to do his part in sending them.

Trust and pray more and all will be well. But, I persisted, it is you who have taken the responsibility of this faith work. In less than a month we are to leave for Canada and we should have enough in the bank for at least three months' salaries for Mr.

Riox to draw from, allowing one month for travel to Canada, one month for return mail, and one month for donations to reach us. What of that? Dr.

Goforth replied. Is the Lord not able for this also? Wait and see. He's not going to fail us. How gladly, yet humbly, says Rose, do I record that before the end of the month came, when we were about to leave for Canada, ample funds had come to meet not only all salaries for that month, but several large donations came in, one for \$500 from an unknown woman in California.

[ 37 : 39 ] These unusually large donations enabled us to leave a balance in the bank sufficient for three months' salaries before we left for furlough. Little wonder was such repeated evidences of the Lord's faithfulness.

Even the weak faith of the writer that rose grew stronger and less like a barometer. He believed in the power of prayer.

So you see how these connect together? It connects together in the sense that we believe in the power of prayer. We believe in the preached word. We're going to know, we know the Holy Spirit is going to enlighten the eyes of people.

We're going to sacrifice all for the gospel and we're going to believe in the power of prayer. When we pray for people, we know that God's going to hear us and He's going to answer our prayer according to how He sees fit. Right? These are great principles for us to draw from.

And last one I'll give you. We should trust in God's sovereign, providential hand to provide. Many places I could read, I'll only read a couple for you.

[ 38 : 44 ] There is something very strengthening to one's faith when looking back to the perspective of time to be able to trace clearly the guiding of a divine hand. Another place, Mr. Goforth's faith never seemed to waver, even when as a family times of severe testing came.

He would never borrow, never go in debt, and God always honored his servants' trust in him. And one of the places. Should I read this whole thing?

Okay, I'll start here. In North China, there was a fine college and seminary that was training young men and women. Dr. John Hayes was a friend of Goforth.

Goforth sent a letter to Dr. Hayes asking if he had some evangelists on hand. Dr. Hayes, it's interesting, Dr. Hayes had written at the same time. Remember, letters are not like today.

We have email, you get that within seconds. Letters took a long time, 30 and under. Snail. Dr. Hayes had written and sent a letter to Dr.

[ 40 : 04 ] Goforth saying that contending forces swept over their region, all the churches were closed. Christian work was at a standstill. None of his graduating class had doors open to them. He closed his letter by saying, Could you use any of the men?

At once the message was sent, Send all you can. Humbly, says Rose, I must record that his little faith of a wife, on hearing what he had written, exclaimed anxiously, But Jonathan, they can't live on air.

Where is the money to come from for their support? Where is your faith? If God sends us men, he will send money for their support.

Some weeks passed before the first band evangelists from Dr. Hayes arrived, and by that time, we had received an unsolicited gift sufficient to meet at least two months salary for these men.

Eve and God sovereign, providential hand to provide for our needs. I'll leave you with this. You're getting antsy.

[ 41 : 16 ] I know. Rose says this, and maybe remember that years back in Hunan, Dr. Goforth, said how he wished that before he passed on, he might have the opportunity to demonstrate what broadcasting the gospel by every possible means, in other words, by just giving God a chance, would result in.

One day in the last week in Toronto, he'd been reclining on the sofa as usual, apparently thinking very keenly, when he called me to him. He rose, drew me down beside him, and said, I've been doing some mental figuring, and the result is beyond what I expected.

My dear, I have demonstrated beyond any question of a doubt that just, excuse me, any question of a doubt what just giving the gospel a chance will result in.

And that's what happened. people got saved in China because of the work that Jonathan Goforth did. So again, I'll put on the screen why, what's driving me to give you this message.

This message would awaken you a deeper love for Christ and the gospel and a deeper love for others in our area, Cottonwood, Jerome, in the Verde Valley area, Camp Verde, in all of Arizona, in the U.S., and in the world.

[ 42 : 52 ] That God would give you a passion for the truth to proclaim it. We began the message by reading Isaiah 55, which is one of Goforth's favorite verses.

And so I'll end in that same way. God's word will not come back void. As we proclaim the gospel and as we have a passion for missions and evangelism in this church, and it's become a passion for us in this church, God's word will not come back void.

He will accomplish what he's going to accomplish. Take a few moments, if you would, and think what we've seen from God's word and the life of Jonathan Goforth, one of his servants.

Let's have a few moments of silence for you to think and to ponder and pray about what we've understood this morning. and then we'll have time of giving and sing our last two songs with our closing prayer.

So sit and ponder and think what we've seen. from