One Hundred Years of Service

BY THE

FOREIGN MISSIONARIES

OF

Carlisle Presbytery

1837-1937

COMPILED BY

THE REV. JAMES GRAY ROSE, D. D.

MERCERSBURG, PENNSYLVANIA

1937
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1867—1947

"Jesus Christ our hope."

MISSIONARY RESEARCH LIBRARY
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1937
CARLISLE PRESBYTERY 1837-1937
OUR FOREIGN MISSIONARIES
WHITHER BOUND?

**CHINA**

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<td>Mrs. John Wherry (Sarah Brandon)</td>
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<td>Calvin Wilson Mateer</td>
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<td>Rev. John R. Peale</td>
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<td>Mrs. John R. Peale (Rebecca Gillespie)</td>
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<td>Mr. John Henry Reisner</td>
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<td>Rev. Harris G. Hilscher</td>
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<td>Miss Margaret E. Barnes</td>
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<td>Mrs. Hosmer F. Johnson</td>
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**INDIA**

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<td>Mrs. David Elliott Campbell (Maria J. Bigham)</td>
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<td>Mrs. Robert S. Fullerton</td>
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<td>Dr. Robert Elliott Williams</td>
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<td>Mrs. Francis J. Newton (Frances C. Reed)</td>
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<td>Rev. Galen W. Seiler</td>
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<td>Miss Margaret Loudon Ewalt</td>
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<td>Miss Emma M. Smiley</td>
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<td>Miss Iva May Fish</td>
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<td>Rev. Ray H. Carter</td>
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<td>Miss Helen McCain Kendall</td>
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**IRAN**

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<tr>
<td>Rev. Charles R. Pittman</td>
<td>1900—</td>
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<td>Mrs. Robert M. Labaree (Mary Fleming)</td>
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<td>Rev. Robert Y. Bucher</td>
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<tr>
<td>Mrs. Robert Y. Bucher (Carolyn M. Wilson)</td>
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BRAZIL

Rev. Ashbel Green Simonton ........................................ 1858—1867
Mrs. Alexander L. Blackford (Elizabeth Simonton) ............... 1860—1879
Mrs. George A. Landes (Rebecca M. Newell) ...................... 1880—1923

JAPAN

Rev. Oliver M. Green ............................................. 1872—1882
Miss Annie Blythe West .......................................... 1883—1924
Miss Sarah Lackey ................................................ 1927—1930

CHOSEN

William J. Scheifley, DD. S. ..................................... 1915—1920
Mrs. William J. Scheifley (Ruth M. Lappley) ..................... 1915—1920

SIAM

Rev. Charles E. Eckels ............................................ 1888—1929
Rev. D. W. MacCleur .............................................. 1910—1911

SYRIA

Professor Robert H. West ........................................ 1883—1906

PHILIPPINES

Rev. Albert J. Sanders ........................................... 1927—1936

LIBERIA AND WEST AFRICA

Rev. David A. Wilson, D. D. ....................................... 1851—1859
Mrs. David A. Wilson ............................................... 1851—1859
   Transferred to West Africa .................................... 1860—(?)

SANDWICH ISLANDS

Mrs. William P. Alexander ....................................... 1832—1888

NORTH AMERICAN INDIANS

Rev. John Robinson Agnew ........................................ 1835—(?)
Rev. Edmond McKinney ............................................ 1841—1862
A YEAR OF PREPARATION

When in September 1936 we began to lay plans for the celebration of the Centennial of our Foreign Board, it seemed entirely proper that brief biographical sketches of our foreign missionaries should be prepared and read at Presbytery's observance of the Centennial. The work was assigned on the following January to Dr. James G. Rose, Mercersburg, Pa., under whose skillful direction the infant idea has grown into a full-bodied reality. To Dr. Rose goes the credit for so complete a report of the life and work of these servants of Christ and His Church.

The committee felt, when the manuscript was completed, that it should be put into permanent form. And so the following recommendation was presented to, and unanimously adopted by Presbytery on September 28th, 1937, at Gettysburg, Pa.

"We recommend that the biographical sketches of our missionaries prepared by Dr. James G. Rose, be published and distributed, and that Dr. Rose be authorized to superintend publication and distribution at Presbytery’s expense."

It is highly gratifying to the Committee that this significant anniversary should be so appropriately marked, and we trust that out of this inspiring record of a century drawing to a close, our Church shall find inspiration for continued consecrated effort until "the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

Frederick B. Crane, Chairman,
Committee on Foreign Missions,
Presbytery of Carlisle.
FOREWORD FOR DR. ROSE’S BIOGRAPHICAL
SKETCH OF MISSIONARIES

* * * * * *

THE ELEVENTH CHAPTER OF HEBREWS has been called the Westminster Abbey of the Hebrew nation. So this wonderfully complete and painstaking compilation of Dr. Rose erects a memorial, which enshrines the faith and sacrifice of our missionary heroes, saints and martyrs.

The Presbytery of Carlisle glories in the fact that in the last one hundred years fifty-one of her sons and daughters have obeyed the call of the Great Commission and have gone out to the four corners of the earth to preach the unsearchable riches of Christ.

Here is the epic of these humble men and women whose lives were lifted to greatness by a splendid vision of Christian service and a consuming passion of Christian love. Their story supplements the Acts of the Apostles and the Eleventh of Hebrews. By faith they too “subdued kingdoms, wrought righteousness, out of weakness were made strong, turned to flight the armies of the aliens.”

If we could understand this record it should be read reverently and prayerfully for under the coldness of the printed word there glows the flame of a supreme devotion, and some of these sentences could not have been written if they had not been written, as it were, in the blood of the martyrs.

May the story of these heroic lives kindle in all our hearts a new faith and loyalty for the cause to which they gave their all. May it strengthen our purpose to shun no sacrifice, accept no compromise, admit no defeat until we finish what they began and Jesus Christ is crowned Saviour and King in the hearts of every people of the world.

“O God, to us may strength be given
To follow in their train.”

C. Waldo Cherry,
Pastor of the Pine Street Presbyterian Church,
Harrisburg, Penna.

Member of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.
WHO

In 1816 Adoniram Judson, writing to the Baptist Society of Foreign Missions in Boston from Rangoon, Burmah, concerning the type of men who should be sent out to work in the Far East, said:

"In encouraging young men to come out as missionaries, do use the greatest caution. One wrong-headed, conscientiously obstinate man would ruin us.

"Humble, quiet, persevering men; men of sound, sterling talents, of decent accomplishments, and some natural aptitude to acquire a language; men of an amiable, yielding temper, willing to take the lowest place, to be the least of all, and the servants of all; men who enjoy much closet religion — who live near to God, and are willing to suffer all things for Christ's sake, without being proud of it — these are the men we need."

Such in the main have been and are the qualities of the men and women who have represented Carlisle Presbytery in the One Hundred Years of our missionary work abroad.
CHINA

REV. MICHAEL SIMPSON CULBERTSON

1844—1862

He was born January 18, 1819, in Chambersburg, Pa. His parents were Joseph and Frances Stuart Culbertson. His mother dedicated him to God, to the ministry and to foreign missions.

Judge Chambers, a member of Congress, unknown to the family, appointed him to West Point. He hesitated to ignore his mother’s wishes and prayers, but felt that if God wanted him to be a foreign missionary He could find him at West Point or elsewhere. The appointment assured him of an education.

He was graduated from the Military Academy in 1839 with the highest honors. He was a tutor and after graduation an instructor for a time, having taught mathematics to the students who, many of them, became famous in the Civil War, north and south. He served on the Canadian border and at Plattsburg, N. Y.

While at the latter place God called him, and immediately he surrendered the sword of the state for the Sword of the Spirit. He entered Princeton Seminary and was graduated in 1844. Licensed and ordained by Carlisle Presbytery, he married Mary Dunlap of Salem, N. Y. They sailed with the first little group sent to China by the Presbyterian Board of Foreign Missions, reaching their destination in October, 1844.

Dr. Culbertson began his work at Ningpo, Central China, where he worked for six years. Here he organized and was the pastor of the first Presbyterian Church ever set up in China. He was then transferred to Shanghai that he might the better pursue his work of translating the Bible into Chinese.

He had just completed this monumental achievement when he was stricken with cholera and died August 25, 1862. He had devoted 18 years to giving to one fourth of the world’s population then living in paganism the Bible in a language they could read and understand, a work age on ages telling.

Dr. W. A. P. Martin, later President of the Imperial College of Pekin, just before Culbertson’s death intimated that he might have been a great general had he remained in the army; Our ambassador, Mr. Burlingame, intimated to him the same thing. To both he made the same reply: “No doubt,” he replied, “I too might have been a major-general. Men I taught mathematics and drilled are in that position. But I would not change places with one of them. I consider that there is no place of influence on earth equal to that of the man who is permitted to give the word of God to 400,000,000 of his fellow-men.”

Mr. Culbertson’s body was returned to his home in Chambersburg. It lies buried in Falling Spring Cemetery; the stone reads thus:

Rev. M. S. Culbertson, Missionary of the Presbyterian Board of Missions of Shanghai, China, died August 26, 1862 in the forty-fourth year of his age, having finished translating the Bible into the Chinese language.
REV. JOHN WHERRY, D. D.
1864—1918

He was born near Shippensburg, Pa., May 23, 1837, the son of Samuel and Margaret McCune Wherry. Princeton A.B. 1858; A.M. 1861; Graduated Princeton Theological Seminary, 1862; D.D. Wooster, 1893; Princeton, 1895. Married Sarah Ellen Brandon, Indianapolis, Dec. 31, 1863. He was licensed by Carlisle Presbytery, 1861; ordained 1864; appointed by the Board to North and Central China, 1863; sailed with Mrs. Wherry, May, 1864, arrived in China November, 1864.

Dr. Wherry’s career was marvelously varied and extended from May 29, 1864 to his death, December 30, 1918, a period of fifty-four and one-half years. He was a pastor in Peking, Supt. Presbyterian Mission Press in Shanghai, President of Shantung College, Professor of Astronomy in North China Union College, Professor New Testament Exegesis in North China Union Theological School, teacher in Peking Language School, Editor, Secretary and Chairman North China Tract Society, Chairman Commission for translating the New and Old Testaments into Classic Chinese, Moderator of Synod of North China, 1900-1903, Vice President Board of Managers of Peking University, delegate from Peking Presbytery to General Assembly, Brooklyn, 1876, Minneapolis, 1886, Saratoga, 1896, member of Peking Missionary Association, and Peking Branch of the Asiatic Society.

The Boxer Uprising occurred in China in 1900 and the Mission at Paotingfu was destroyed and the Hodges, Simcoxes, including three children, and Dr. Yardley Taylor, were martyred. After many months, when travel was safe, a small group of missionaries went up from Peking to the scene of the tragedy and held a memorial service. Among this group was Dr. Wherry who made the memorial address.

Mention was made above of the Commission of five of which Dr. Wherry was chairman, appointed to translate the whole Bible into Classic Chinese. Dr. W. P. A. Martin was the other Presbyterian missionary on this Commission. The translation was only partially completed when the Boxer Uprising occurred. Dr. Wherry placed the unfinished manuscript in his safe at the Presbyterian Mission in Peking. The missionaries and other foreigners took shelter so hastily in the British Legation that the manuscript was left behind. Some days later, disguised as a blind old beggar in company with a Chinese boy, Dr. Wherry crossed the city to his former residence. The house had been burned to the ground, but he and the boy located the safe in smoldering ruins, worked the combination successfully, got out the manuscript, wrapped it around his body with a roller towel and bandages and returned safely with it to the British Legation. After the siege was raised he came to the United States and spent a year with his sons in Newark. He then went back to China to complete the translation and found that the other members of the Commission had died.

Setting himself to the task, hoping that he could accomplish the translation before his own death, he accomplished it. The day he accomplished it a young woman physician of the mission dropped in to see him about ten o’clock in the evening. She found him in his study, his eyes sparkling and his face expressing great satisfaction. He showed her the manuscript completed with the last verse of the last chapter of Revelations. Next morning his “boy” found his body, from
which his spirit had passed, lying peacefully in bed with a sweet and happy expression on his face. The Bible which Culbertson, of Chambersburg, had translated into the vernacular, Wherry, of Middle Spring, had cast into classic language of literary Chinese. Next day this cable reached his sons from Peking, in Newark, "Your father has completed his translation. He himself is translated."

MRS. JOHN WHERRY (SARAH ELLEN BRANDON) 1864—1892

Mrs. John Wherry, nee Sarah Ellen Brandon, was the daughter of John Smith and Nancy Craighead Brandon, and she was born in Indianapolis, Indiana. She was orphaned at the age of three years, her father and mother having died of cholera supposed to have been contracted in South America where they had been on a diplomatic mission for the Government.

Upon the death of her parents she was removed to Carlisle, Pa., where on December 31, 1863 she was married to John Wherry. The ceremony was performed by Mr. Wherry's brother-in-law, the Rev. George P. Hays, D. D., LL. D., who was the husband of Eleanor Wherry, a sister of John Wherry. Dr. Hays who was brought up in the Middle Spring neighborhood near Shippensburg, Pa., was Moderator of the General Assembly in 1884 and President of the Washington and Jefferson College from 1870 to 1881.

Mrs. Wherry was a faithful wife and mother, taking a great interest in all her husband's various forms of activity. She was noted for her intelligence and sound judgment, and she played a large part in the success of her husband's work as a missionary.

The children of the Wherry family were six, three sons and three daughters, two of the daughters dying in early infancy. Two sons and a daughter survive, Elmer G. Wherry, M. D., John Frederick Wherry, a lawyer, both of Newark, N. J., and Mrs. Edith M. Wherry Muckles ton of Hollywood, Calif. She is the author of the "Red Lantern," "The Wanderer on a Thousand Hills," and "Jade Mountain," all novels depicting Chinese life and character. Never robust, Mrs. Wherry found the climate in Shanghai and Peking very trying and was eventually compelled to live in California, where she died on August 25, 1908. Three of the children were born in Shanghai, one in Cheefoo, one in Peking, the last, a daughter, in Carlisle.

The problem of adequate provision for the care and comfort of missionary families in mission fields, has not been solved as yet by the Church at home. Yet travelers in mission countries speak of the beauty, culture, sacrifice, of the homes of missionaries. From such homes many of our missionaries are recruited. Places of leadership in church and state and business life, in education and all professions are being honorably filled in the home-land today by the children of foreign missions. Missionary homes have enriched the world out of all proportion to their numbers.
CALVIN WILSON MATEER
1864—1908

Calvin W. Mateer, elder brother of Robert M. Mateer, D. D., was born near Mechanicsburg, Cumberland County, Pa., within the bounds of Carlisle Presbytery, January 9, 1836. He received the degree of A. B. from Jefferson College in 1857, and LL. D. from Washington and Jefferson College in 1902, and D. D. from Hanover College in 1880.

He was graduated from the Western Theological Seminary in 1861. He was licensed in 1860, ordained in 1862, was stated supply at Delaware, Ohio, 1861-3. He became a foreign missionary in 1864, having been assigned to Teng Chow, China. He was a scholar, educator, translator and executive.

Dr. Calvin Mateer was the founder and president of Teng Chow College, and the maker of scientific apparatus for the college and other schools on the mission field. He was chairman of the committee on translation of the Bible into the Mandarin language, a work which was carried on from 1898 till his death in 1908. He had served China for 44 years, was one of the great Presbyterian missionaries of his generation. He died at his post at Tsing Tao, September 28, 1908.

As an author, Dr. Mateer wrote a Catechism on Genesis in the Chinese language, also text books on arithmetic, algebra and geometry. He translated the Shorter Catechism, several hymns, analysis of Characters and tracts; in English he prepared a Review of Methods of Mission Work; in English and Chinese a Mandarin Primer and Mandarin Lessons. In collaboration with others he prepared a Hymn Book in Chinese. With Dr. Nevius he made a revised translation of the New Testament, the Book of Genesis and Psalms from 1 to 34.

Dr. Brown in his One Hundred Years, having referred to the arrival in China of Rev. and Mrs. John L. Nevius, states: "In January, 1864, as remarkable a trio of missionary families as any mission can cite was completed by the arrival of Rev. Hunter Corbett and the Rev. Calvin W. Mateer and their wives. Nevius was to labor thirty-nine years in China, Corbett fifty-six, and Mateer forty-four; an aggregate of 139 years. Nevius was famous as an evangelist, Corbett was an indefatigable itinerator and street preacher, Mateer was a great educator who laid the foundation of Teng Chow College, which developed into the present Shantung Christian University, at Tsinan. Mrs. Mateer was an active worker for thirty-four years."

REV. WILLIAM JAMES McKEE
1878—1894

William J. McKee was born at Harrisville, Butler County, Pa., February 21, 1851. He was graduated from Knox College, Galesburg, Ill., in 1872. His church connection at the time was with the Galesburg Presbyterian Church. He was graduated from Auburn Theological Seminary in 1878. The Cayuga Presbytery licensed him to preach the Gospel and dismissed him to Butler Presbytery, in the bounds of which he was born.

Butler Presbytery ordained Mr. McKee June 26, 1878 in prospect of his becoming a missionary in China and recommended him to the Board of Foreign Missions for appointment. The appointment was duly
made. When he sailed for the Orient November 16, 1878 his home address in the U. S. A. was Millerstown, Pa.

The churches of Butler Presbytery by its order took up collections to defray Mr. McKee’s traveling expenses to his field in China. That Presbytery dismissed him to the Presbytery of Ningpo. The most obliging clerk of Butler Presbytery has furnished the writer with much of the information above, and in addition states that the Presbytery of Carlisle engaged to support Mr. McKee while on the field in China. This fact no doubt explains why this missionary is accredited to Carlisle Presbytery by our Foreign Board.

He was married in China October 22, 1879 to Miss Abbie Ketchum. Rev. W. J. McKee spent sixteen years in China, his labors ending with his death July 21, 1894. It is to be regretted that no statement can be made concerning the character of his work or the stations where he toiled in Ningpo Presbytery. No doubt this servant of the Lord received his Master’s “Well done.”

REV. JOHN HOOD LAUGHLIN
1880—1918

He was born at Newville, honored child of Big Spring, March 23, 1854. His father was John A. and his mother, Jane S. Hood Laughlin. Taught privately in youth and prepared for college he was graduated from Princeton University in 1877 and from Princeton Seminary in 1880. Carlisle Presbytery licensed him in 1879 and ordained him in 1881. He was commissioned in 1880, married to Annie K. Johnson, Philadelphia, in 1881 and sailed with her to China the same year. He reached his destination in five weeks.

Nevius, Corbett and the elder Mateer had preceded him to Shantung Province. They were great counsellors and wise missionary statesmen. Their help and guidance were a benediction to Hood Laughlin. While learning the language he learned method and acquired poise from his elders. It was a fine start for a novice.

With Robert Mateer, friend, classmate and colleague, he was sent to Weihsien in the Province to found a new mission station. Together they did, and did it well. The foundation and much of the superstructure they raised. Here a great sorrow, the death of his wife, occurred. Robert Mateer made the coffin in which she was buried. The eighteen-months-old daughter was sent to her mother’s parents at home by missionaries returning.

In two years Mr. Laughlin married Jennie Anderson, a missionary also. They and another couple were sent to open a new station in Chening in the same province. It grew into a great missionary force in all the country roundabout. Eighty churches were planted, more Sunday schools, a woman’s Bible school, several hospitals, dispensaries, a nurses training school, and the Laughlin and Kenerdan United High School, co-educational.

In 1889 Mrs. Laughlin died of “famine fever,” another great sorrow. Their little daughter was brought to the Laughlins at Newville by the father. He spent his last week-end before returning to the mission with the writer of this sketch. The young daughter was with him. She sobbed herself to sleep each night and occasionally after wakeful intervals during the night. Grief convulsed her because her father
could not take her back to China with him. Only he can interpret the sorrow of missionary families. Who said: “Behold thy son; Behold thy mother!”

The Boxer Uprising, with its devastation of missions, the martyrdom of missionaries, and the killing and scattering abroad of native Christians, took place in 1900 while Mr. Laughlin was in America. Not long after his return he was transferred to the important China mission in San Francisco, where he continued his great work for Christ and the Chinese. There he passed through the horrors of the Earthquake and the Great Fire, losing all his possessions and sorrowing chiefly over the destruction of the Chinese church and Mission Home.

These he rebuilt and abated not his toil for the people he loved, till in 1918 God called him into the “House not made with hands, eternal in the heavens.”

REV. ROBERT McCHEYNE MATEER, D. D.
1880—1921

Robert Mateer, younger brother of Dr. Calvin Mateer, a missionary of high mark in China, was born near Gettysburg February 8, 1853. He was educated at Monmouth College, Ill., and Princeton University, graduating from the latter in 1877. He took the full course at Princeton Theological Seminary, graduating in 1880. He was a classmate in College and Seminary of Hood Laughlin. He was an honored son of Mechanicsburg church, while Laughlin was a child of the Newville church. Our Presbytery guided them and sent them forth; we are enriched by their sacrifices and triumphs. He was licensed by this Presbytery June 9, 1880 and ordained with Hood Laughlin April 4, 1881, and sailed October 25.

Mr. Mateer’s wife was Miss Sadie Archibald. The Mateers accompanied Mr. and Mrs. Laughlin to Weihsien where together they founded and extended the work of that great Mission. In 1884 Mrs. Laughlin had died and Robert Mateer fashioned the casket in which she was buried. Two years later, in 1886 Mrs. Mateer passed into the world invisible, and Hood Laughlin fashioned the casket for her burial. The two young wives lie buried side by side in Weihsien, in that great province of Shantung.

Mr. Mateer married Miss Madge Dickson, M. D., in 1891, she having joined the Shantung Mission by appointment of the Board in 1889 as a medical missionary. Together they worked for many years, Dr. Mateer was a man of heroic faith, of tremendous courage, deep piety and a Christ-likeness that made love for his fellow-men the deepest passion of his soul.

When Dr. Mateer was on his last furlough to the home land, he told the writer of this sketch that he could hardly wait to get back to China; he said, “I am homesick for my people.” He died over there, leaving behind a service of forty-one and one-half years dedicated to God and China. These two great souls, Rev. Robert Mateer, D. D., and Mrs. Madge Mateer, M. D., gave a combined missionary service of eighty-six years. The 75th anniversary of the Shantung Mission was celebrated in the Province recently. When the complete report of that jubilee reaches America it will be found that the name of Mateer will be written large.
MRS. ROBERT M. MATEER (MADGE DICKSON, M. D.)
1889—1933

Miss Dickson was born in Shiremanstown, Pa., April 4, 1860. Her father was Bishop John Dickson and her mother's maiden name was Mary Adair. She was graduated from Otterbein University, Westerville, Ohio, in 1881. She pursued the study of medicine in the Cleveland Homeopathic Medical College and took special medical courses in Germany which led to the degree of Doctor of Medicine.

Dr. Dickson, whose church membership was in the Presbyterian church of Lafayette, Indiana, was appointed by the Board of Foreign Missions to the Shantung Mission in China October 7, 1889 and sailed from the United States for China the following month. She was assigned to the Weihsien station which was rapidly growing in extent and influence among the people.

Dr. Madge Dickson was married to Rev. Robert Mateer, D. D., Jan. 20, 1891. Dr. Mateer had been an active worker in this station for several years. She labored side by side with him for 32 years and carried on the work for twelve years after his decease. Her missionary service extended over a period of 44 years, when she was honorably retired in 1933.

Dr. Mateer was a person of great influence in Shantung Province. Her field of work varied. She was a skilled physician. Besides her medical work she was a teacher and evangelist. She did much of the translating of Scripture, religious books and tracts in connection with the Weihsien station.

Her home in this country while in the foreign work was Chambersburg, where her parents, Bishop and Mrs. John Dickson, lived in their later years. Since retirement her address in the United States is Glendale, Ohio. At this time she is in China, and is well advanced in her 78th year.

REBECCA Y. MILLER
1893—1900

Miss Miller was born in Mechanicsburg, Pa., April 25th, 1872. She was educated in The Western College, Oxford, Ohio. She was married to Mr. Owens of the Southern Baptist Board in 1900. The Presbyterian Board of Foreign Missions states that her church relationship was in the Presbyterian Church, Mechanicsburg, Pa.

Miss Miller was appointed to the Mission at Shantung, China, June 23, 1893, sailed from the U. S. A. September 18, 1893 and resigned December 31, 1900. We do not know the character of her work in that great mission in the province of Shantung, China, but judged from the character of other missionaries sent from Carlisle Presbytery to labor there we doubt not that Miss Miller's seven years were years of consecrated devotion and strenuous service.

REV. JOHN ROGERS PEALE
1905—1905

John Peale was born in New Bloomfield September 17, 1879. He was graduated from Lafayette College in 1902. He was an honor man
and President of the Y. M. C. A., and editor of the College Annual. He won the Coleman Biblical Prize in his Freshman year, and was three times a delegate to Northfield and was leader of the Student Volunteer Band. His chief aim in college was the spiritual uplift of the college life.

He entered Princeton Seminary in the fall of 1902 and became very popular there also. A fellow student wrote of him: “Seldom has there been a student more intensely interested in Foreign Missions. He was a man of constant prayer life. Many men testify that on coming into his room, they often found him on his knees. He kept a map of the world hung on his wall to keep ever before him the claims of the world.” He was graduated from Princeton Seminary in 1905.

J. S. Kunkle of the Western Seminary, who won a fellowship, had been appointed to Lien Chow, but delayed his going for a year of special study at Oxford. Peale was assigned to Lien Chow in his stead. Carlisle Presbytery ordained him in his own church, New Bloomfield, May 15; He was married to Rebecca Gillespie of the Nottingham Church, Cecil County, Md.; they sailed for Lien Chow, South China, August 16; reached their destination October 27; and they were martyred the next day, October 28, 1905.

The Lien Chow Martyrdom fell upon the Mission as out of a clear sky. The Christian world was shocked. The Board was startled beyond expression. A cable bore the message: “Lien Chow Station has been attacked and Mrs. Machle, Amy Machle (ten-years-old), Mr. Peale, Mrs. Peale, Miss Chesnut killed. Dr. Machle, Miss Patterson safe. Buildings destroyed.”

“The blood of the Martyrs is the seed of the Church.” Four men immediately offered to take John Peale’s place. One was our own Ray Carter who had just arrived in India. He speeded a cable to 156 Fifth Avenue, begging to be sent on to China. Kunkle wrote from Oxford: “I cannot help thinking that had I been more zealous, it would have been I that gained a martyr’s crown, and a better than I spared for the work. Now I earnestly seek the privilege of leaving my studies at once and proceed to the field.”

Are we entering the second century of our wideworld enterprise in the spirit that fired these men? Is it not the spirit of the whole Presbyterian Church? Today as thirty years ago we have devoted, fearless, courageous young men and women ready and waiting to enlist for life or death in this holy crusade.

Dr. George Taylor in his celebrated address before the Synod in June last said: “Throughout the hundred years 25 missionaries and 6 children have been martyred. Of that number 12 missionaries and all the 6 children came out of the homes of this Synod.” To this should be added the fact that 4 of the 12 missionaries and 2 of the children came out of the homes of Carlisle Presbytery.

MRS. JOHN R. PEALE (REBECCA GILLESPIE) 1905—1905

Rebecca Gillespie was born in Cecil County, Maryland, August 16, 1878. Her father died when she was three years old. She became a member of the Nottingham church when she was fourteen years old. She was married to Rev. John Peale June 29, 1905. One who knew her well said she lived a simple, happy and cheerful life. She lived in
a home where Christianity was a thing to be lived. Whatever she did in the social and spiritual life of the church was done freely and with pure enjoyment. She was interested in Mission work.

When she decided to go to China, she took up her work with enthusiasm which grew as she learned more about it and of her husband’s devotion to it. Her character was well summed up in a letter of a friend to her mother: “There are none of us who knew her, whom she had not helped in showing how daily life might be made a religion, and how God’s service might consist in doing our ordinary duties cheerfully and well.”

Carlisle Presbytery’s Martyrs: Shall we not keep them in everlasting remembrance? David Elliott Campbell, Mrs. David Elliott Campbell, little Willie and Fannie Campbell; John Rogers Peale, Mrs. John Rogers Peale. They seem a part of the life of the writer of these sketches. Mr. Campbell went out from the church of which the writer was pastor many years. John Peale was examined by him in open Presbytery for licensure and he joined with the Presbytery in prayers for the blessing of heaven upon their holy mission.

Dr. Arthur J. Brown has well said: “All of these beloved missionaries had unreservedly consecrated themselves to the service of Christ. They were ready to go at any time that the Master called. They were faithful unto death, and they have received the martyr’s crown. May God give unto us all a like fidelity! In the immortal words of Lincoln at Gettysburg, “We should be dedicated to the great task remaining before us; that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we highly resolve that these dead shall not have died in vain.”

A Bronze Tablet on the wall in the New Bloomfield Presbyterian Church bears the following Inscription:

In Loving Memory of Rev. and Mrs. John Rogers Peale
Who Suffered Martyrdom at Lien Chow October 28, 1905
“For I am ready not to be bound only, but also to die at Jerusalem
for the name of the Lord Jesus. Acts. xxi. 13

JOHN HENRY REISNER
1914—1931

John H. Reisner was born in Fredericksburg, Va., August 27, 1888. His early years were spent in McConnellsburg, Pa. His father was Jacob G. and his mother, Henrietta Hartman Reisner. His father was an elder in the McConnellsburg church; his mother was a woman of gentle manner and deep spirituality. The Reisner home life was ideal, and the three sons and two daughters were all liberally educated.

John was educated in the home high school, Mercersburg Academy, Yale College, B. A., Cornell University and the New York State College of Agriculture with the degree of M. S. A.

In 1914 he went to China under appointment to the University of Nanking. He was assigned to the College of Agriculture and Forestry. In 1918 he was made Dean of the College and Director of the Agricultural Experiment Station.

In 1920 he was appointed missionary of the Presbyterian Board with continued assignment to the University of Nanking. From 1925 to 1931 he shared administration of the College of Agriculture and For-
estry and Agricultural Experiment Station with a Chinese colleague as Co-Dean and Co-Director.

In 1930 he was appointed Executive Secretary of the Agricultural Missions Foundation, Inc. In connection with the work of the Foundation he traveled in Japan, China and Korea in 1931; in England in 1933 and in Africa in 1936.

In 1933 Mr. Reisner was appointed Executive Secretary of the Rural Missions Cooperating Committee made up of some nineteen Foreign Mission Boards and organizations interested in Christian work abroad.

In 1935 he was appointed Secretary and Treasurer of the Christian Rural Fellowship, in which the Committee of Town and Country of the Home Mission Council of Churches and the Rural Missions Cooperating Committee of the Foreign Missions Conference of America cooperated.

While Mr. Reisner's work in China in behalf of agriculture and forestry has been of vast importance, he feels that what he is doing now is in many ways much more important. In his ten minute address at Gettysburg he spoke briefly of both. His office is at 156 Fifth Avenue, New York.

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REV. HARRIS G. HILSCHER
1923—

Rev. Harris G. Hilscher is the son of the late Dr. and Mrs. S. S. Hilscher. Dr. Hilscher until a short time before his recent death was the pastor of our church at Greencastle, Pa. He was the chairman of the Presbytery's Committee of Foreign Missions at the time of his retirement. His son's name in this memoir is a special tribute to his father as well as an appreciation of his own missionary spirit and work in China.

Harris Hilscher was born in Sandwich, Illinois, joined the Presbyterian Church at Vinton, Iowa, at the age of seven years in 1905. He was graduated from the College of Emporia, in Kansas, and Princeton Theological Seminary, in the class of 1922. In 1922 he was married to Gladys Jones of Topeka, Kansas.

They went to China in 1923, being assigned to the Tengchow Station of the Shantung Mission. For the last five years he has been the only ordained missionary in that station.

Mr. and Mrs. Hilscher have labored in China for thirteen years. While on their way to America on furlough a few months ago the Senior Dr. Hilscher died. When they return Mr. Hilscher will teach Bible in Mateer Memorial Institute, built in memory of our own Dr. Robert Mateer. However, since returning to this country he has been invited by Dr. Hayes of the North China Theological Seminary located at Tenghsien to become a member of the faculty of that institution. Mr. Hilscher is in demand at strategic points in China. May his bow long abide in strength.

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MARGARET EVANGELINE BARNES
1924—

Miss Barnes was born in Madison, Indiana, June 29, 1895. Her father is the Rev. William S. Barnes, D. D., an honored member of our
Presbytery, and her mother was Mary A. Bigham of Gettysburg, Pa. She is a daughter of the Marsh Creek church in Adams County. The Rev. Roswell P. Barnes, pastor of the University Heights church, New York, is her brother. Miss Barnes was educated in the Birmingham School, Wells College, 1917 and the Kennedy School of Missions, Hartford, Conn. She was appointed to the Shantung Mission, China, in 1924 and sailed for the Orient in August of that year.

Miss Barnes speaks for herself in a letter from China dated May 1, 1937. She says: "Your letter with reference to the Board's Centennial, and opening a way whereby I may express, along with many others, my especial sense of fellowship, at this time, is appreciated. I enclose a brief word of greeting. Furlough is due me this summer, and it will be a joy to me if I may personally voice my affection for the church at home, and especially for the women's societies of Carlisle Presbytery, by whom I am supported. Your letter has brought me courage. This great adventure which we share together, calls for all of life. Faithfully yours."

GREETINGS

"To those at the home base who carry us who are in the Field Service: Greetings: "Greater love hath no man than this, that a man lay down his life for his friends." Yours is the sacrifice of the laying down of life; ours is the service of projecting that life across to those friends to whom it is laid down. We are essential to each other in achieving that which Christ held before us as the ultimate love.

Let us not rest with mutual felicitations after this one hundred years. Rather, let us thank God that it is His life that we possess; His example that we follow; His children for whom we lay life down.

May you there lay life down more abundantly, and, by the grace of God, we here shall pass life on more abundantly. Thus let us set ourselves together to attain to love that is according to the height, the depth, the breadth of the love of Christ.

In loyalty with you to Him, I am,
Faithfully yours,
Margaret Evangeline Barnes.

Miss Barnes, who is furloughed home for a year, spoke at the Centennial Service in Gettysburg.

MRS. HOSMER F. JOHNSON (CORAL ELIZABETH HOFFMAN)

1932—

Cora Elizabeth Hoffman Johnson is the wife of Hosmer F. Johnson, M. D., a medical missionary of our Board, and their field of labor is in the mission station at Weihsien, in the Province of Shantung, China.

Mrs. Johnson was born in Elmira, New York: her home in this country is Carlisle, Pa. She spent four years in Carlisle High School, two years in the University of Oregon, was graduated from the Carlisle School for nurses and has the degree of R. N. She sends her greetings to our Centennial meeting and her friends in the Presbytery, and writes under date of June 5, 1937, as follows from the
Dear Friends:

I rejoice with you — having reached the Centennial Year in service to the Master. May this time with you all be a happy one as you look backward over the years, taking stock of our mistakes, our blessings, and our achievements; and may we enter into the future with new zeal, renewed courage, a bigger and broader vision for the advancements of the work and may we be a united force for Him. We have just returned home from attending our mission meeting in Tsinan, Shantung, China, wherein we celebrated our seventy-five years of service in Shantung. It was a wonderful time, and the meetings were splendid and stimulating. We heard much about our earliest pioneers during these days— Nevius, Corbett and Mateer— and they were truly giants.

It was good for us younger missionaries to hear about the great courage, the unwavering faith, the enduring powers and the absolute trust in God that these earlier missionaries had. The great things they tackled for God, and the great things they expected from God!

Although we do not have the same kind of difficulties to overcome and combat as they did, may we not fall short in having the same trust in God and the absolute faith and the courage to tackle great things for Him and expect great thing from Him. This is a new da yin China and we must meet these mighty problems of transition with the same trust and faith as these earlier pioneers met their problems and as Christ would have us do.

We join with you in prayer at this time, and pray that each step of the way that we may travel during the coming years may be for Him and with Him. May each one of us have that absolute assurance that God needs each one of us if he is to complete his program here on earth.

Signed: Mrs. Hosmer F. Johnson.

FRANCES SPARKS FULTON

1935—

Miss Frances Sparks Fulton is a teacher in the Hwa Nan College, Foochow, China. She is the daughter of the Rev. Dr. and Mrs. George Fulton of Carlisle, Pa. Her father is the honored Stated Clerk of Carlisle Presbytery.

Miss Fulton was born in Waynesboro, Pa., June 30, 1905, was educated in the public schools of Mechanicsburg, Pa., and Wilson College, from which she was graduated with the degree of A. B. in 1927. Her major in college was chemistry, her minor, mathematics.

While attending the public schools in Mechanicsburg she studied vocal and instrumental music at the Irving College and Conservatory of Music. During her four years at Wilson College she studied vocal music. After graduation she continued her studies in music, taking a course in the New York University, and a year of public school music at the West Chester Teachers College. She was supervisor of music for two years at New Cumberland and for several years in the Mechanicsburg schools.

Miss Fulton was challenged by a missionary to join the staff of teachers at Hwa Nan College, Foochow, China. After serious consideration she applied and was accepted. She left for China in August,
1935. She teaches chemistry and is director of music in the College.

In addition to having charge of the choirs and glee club work of Hwa Nan College she is director of the glee club of the Anglican Christian College of Foochow.

Miss Fulton with the girls chorus of Hwa Nan College and the Boys Chorus of the Anglican Christian College frequently broadcasts programs from the powerful Foochow station. The Gospel in Song with brief talks is heard all over central and southern China. Her program on short wave has been heard in the Cumberland Valley.

Hwa Nan College, under the Methodist Episcopal Church, is a girls standard college, the oldest, and rated as one of the finest in all China. Miss Fulton, of course, is a Presbyterian, and carries on a work in Methodist Episcopal and Anglican institutions of learning.

She writes of the unity and cooperation and harmony of the missionaries in their great common task, and that out on the field in China, the differences are not in spirit but in letter.

Carlisle Presbytery should be proud that a trained and talented daughter of a Presbyterian Manse, holding to her faith, is sought for and used by Methodist and Anglican, in a noble way, to promote the common task of Christendom to evangelize the world.
Rev. Henry Rowan Wilson was born in Bellefonte, Pa., son of Rev. Rowan Wilson, D. D., June 10, 1808. He was taken to Carlisle in infancy, his father having accepted a place on the faculty of Dickinson College. Later the family removed to Shippensburg, Pa., where the father had accepted the pastorate of the Shippensburg Church.

He was prepared for college, and graduated from Jefferson College, Canonsburg, Pa., in 1828. Returning to his home he studied medicine for one year under Dr. Rankin. He finished his medical training in the Medical Department of the University of Pennsylvania. Soon thereafter he surrendered himself to Christ and entered Princeton Seminary where he graduated under the eminent Doctors Alexander, Miller and the elder Hodge. He chose the work of foreign missions.

The Presbyterian Board of Foreign Missions was not yet born. The American Board assigned him to work among the Choctaw Indians of the Arkansas country. The Carlisle Presbytery licensed him at Gettysburg and ordained him at Shippensburg in October 1832, at the same time pledging his salary.

His life among the Indians was one of indescribable hardship. His wife died of a fever which infested the Arkansas jungles. He had built the hut in which they lived, nursed his stricken wife, dug the grave, made the coffin, clothed her in her bridal robes, placed her in the grave and tenderly covered her over with earth, all with his own hands.

He early confronted the perplexing problems arising from a situation of a foreign missionary supported by one Christian denomination but working under the direction of another Christian body. He communicated with the Pittsburg group and after the Western Foreign Mission Society was formed spent a year among the churches in the east on behalf of its finances. Finally, when it was taken over by our General Assembly and expanded into the Foreign Board whose century we are celebrating, he was appointed by it and assigned to India. He thus became our first missionary overseas, commissioned by the Presbyterian Board of Foreign Missions, as a representative from Carlisle Presbytery. He sailed with his second wife for India at the end of October, 1937.

After seven years of foundation work in India his wife’s shattered health compelled their return to America. For five years they hoped against hope to return to India. In the interval Dr. Wilson was a tower of strength to the Board as he moved among the churches.

He was distinguished for eloquence and spiritual passion. Finally when the old and new schools united he was unanimously chosen Corresponding Secretary of the Board of Church Extension and for sixteen years or until his death in 1886, he was perhaps the most eloquent and certainly the most widely known minister in the Presbyterian Church.

One of the very earliest commissioned by our Foreign Missions Board, if not the earliest, and certainly the very first from this Presbytery, Rev. Henry Rowan Wilson, M. D., D. D., is accredited to our Presbyterian Church at Shippensburg.
DAVID ELLIOTT CAMPBELL
1850—1857

Our martyred missionaries constitute a roll of saints written in gold and illumined by heaven's light. Of these David Elliott Campbell is a conspicuous example.

His parents were Caleb B. Campbell and Agnes McDowell Davidson. He was born in Mercersburg, Pa., June 7, 1825. His mother died before he had reached the age of three years. He was named for his parents' pastor, Dr. David Elliott who baptized him in his early infancy. In early childhood he was taken by his father to Hanover, Indiana, and received his early training in Hanover Academy. He was later sent by his father to an uncle in McConnellsburg, Pa., where he spent several happy years. Writing from India to his uncle after learning of the death of his aunt, he said: "I can never forget the happy days now gone forever, and I love to dwell upon the memory of my dear, dear aunt now in a far happier world."

His uncle educated him. He was sent to his infant home in Mercersburg where he was surrounded by many relatives and brought under the spiritual guidance of the pastor of the Mercersburg church, the Rev. Doctor Thomas Creigh. By him he was received into the communion of the church.

He entered Marshall College at Mercersburg in 1842 and graduated in 1846 with highest honors. In August following he entered the Western Theological Seminary, Pittsburg, from which he was graduated in 1849. Allegheny Presbytery licensed him in 1848. He was commissioned by the Board in February, married and ordained in June, and sailed with his wife in August, 1850, for India.

Considering David Elliott Campbell's missionary atmosphere in the Seminary it is not strange that he elected to go abroad for a field of work. For the President of the Seminary, Doctor David Elliott, born within the bounds of Carlisle Presbytery, licensed and ordained by it and pastor of one of its churches for 17 years, was the Moderator of the General Assembly in 1837 when the Board of Foreign Missions was organized, and Elisha Swift, the inspirer of the Western Foreign Missionary Society, was then a professor in the Seminary. The world-wide missionary spirit of these two great men, by one of whom he was baptized, and at the feet of both having sat, was the chief factor under God in guiding him into the foreign field.

The seven years of Mr. Campbell's life in India were spent in educational and evangelist work and in the study of the Urdu and Hindu languages in which he became a master. Had his life been prolonged it would have been devoted to Bible translation. One of his first home letters contains the following: "I am greatly disappointed in the appearance of the country and other things. The schools are far more interesting than I expected. But the degradation of the people surpasses expectation. They seem to select that which is vilest and filthiest for their adoration, and their holiest men, the faquirs, are the most abominable creatures imaginable—as proud as Lucifer and as filthy as swine." It was early in 1857 that the fiendish atrocities of the Sepoys began. The Massacre followed, June 13, 1857, our missionaries, the Campbell including little Willie and Fannie, the Freemans, the Johnstons, the McMullins, and other foreigners, 126 in all, were mercilessly shot down. These missionaries, men, women and children, died as martyrs in the cause of Christ.
Miss Bigham was a member of a devout United Presbyterian family residing in Millersburg, Ohio. It was said of her that “she was a lovely Christian character.” She was an educator and taught in a Seminary for young ladies in West Liberty, Va. She was married at Steubenville, Ohio, June 29, 1850, to Rev. David Elliott Campbell, by her old-time friend and teacher, Dr. C. C. Beatty.

The Fullertons and Campbells were fast friends, the men being seminary classmates. They sailed together for India in August, 1850, the farewell meeting taking place in New York, where they received a farewell blessing from the venerable Dr. Archibald Alexander of Princeton. Mr. and Mrs. Campbell, with little Willie and Fannie, were martyred in the Sepoy Rebellion and cast into a deep well at Cawnpore, India. The Fullertons suffered great trials and one whole year’s imprisonment at Agra, India.

Davidson Elliott Campbell, four years old, had been sent to the Hill Country prior to the massacre and so escaped the fate of the Campbell family. He was brought back to America by a missionary, Rev. Levi Janvier, and placed in the arms of Mrs. Bigham, his grandmother, of Millersburg, Ohio. Here he was educated and brought up in the U. P. Church. His College was Westminster, New Wilmington, Pa. His seminary education covered a period of four years in the seminaries at Zenia, Ohio, Allegheny, Pa., and Edinburg, Scotland. He excelled in mastery of the sacred languages and was elected Professor of Hebrew and O. T. Literature in the United Presbyterian Seminary at Allegheny, Pa. He died in 1885. “When my father and mother forsake me, then the Lord will take me up.”

Mrs. Robert S. Fullerton
1850—(?)

Mrs. Fullerton, before her marriage, was Martha W. White. She was the daughter of the Rev. Robert White, who, for more than a quarter century was pastor of the Faggs Manor Church, Chester County, Pa. She was the sister of the Rev. Nathan Grier White, who was ordained June 11, 1834, by Carlisle Presbytery, and the same day installed over the churches of McConnellsburg and Wells Valley. He had a distinguished pastorate of exactly thirty years. His sister, Martha White, while growing into womanhood made her home with him in McConnellsburg, and was married by her brother to Rev. Robert S. Fullerton of South Salem, Ohio, July 9, 1850. The Centennial History of Carlisle Presbytery lists Mrs. Fullerton among the number of foreign missionaries sent forth by this Presbytery.

The Fullertons and the Campbells were close friends. All were appointed to the India Mission. Mrs. Campbell, whose maiden name was Maria Bigham, and Mr. Fullerton had been neighbors in their early years in Ohio. The Campbells and Fullertons sailed from Boston with other missionaries; they were on the sea 144 days, as they sailed around the Cape of Good Hope, arriving in Calcutta December 30, 1850.

Here the two families separated, each taking up work in their sep-
arate fields of labor. The Fullertons were caught also in the fury of the Sepoy Rebellion, but escaped with their lives, though they were imprisoned for a whole year in the Fort of Agra. They carried on after the country had quieted “and their works do follow them.”

DR. ROBERT ELLIOTT WILLIAMS
1852—1861

“The Centennial History of Carlisle Presbytery,” a two volume history of great merit, published in 1889 but long since out of print, lists Dr. Williams as one of our missionaries to India. Some of the staff of writers of this history were contemporaries of Dr. Williams, and evidently were justified in assigning him to this Presbytery.

The writer of this sketch has been greatly puzzled in his search for data to justify their claim, especially since the Board of Foreign Missions has no record of his ever having been connected with Carlisle Presbytery. After much research, however, he begs to submit the following:

Robert Elliott Williams was born at Bellefonte, Pa., November 2, 1821. He was graduated from the College of New Jersey in 1842. He pursued the course in Theology at the Western Theological Seminary, Allegheny, Pa., graduating therefrom in 1849. The college from which he was graduated conferred on him the degree of A. M. in 1845, and later the degree of D. D. He was licensed by Allegheny Presbytery in 1851 and ordained by the Presbytery of Butler in 1852. He was stated supply of the Presbyterian Church of Greencastle, Pa., in 1852. Immediately thereafter he went to India as a foreign missionary. He was located at Agra and did the work of a teacher and evangelist 1852—1861. Thereafter for a term of years he was a professor of Latin in the University of Pittsburg. He died in 1897.

During the Sepoy Rebellion in India 1857-8 our own Mrs. Fullerton with her husband was imprisoned for a whole year at Agra with other missionaries and foreigners. It is quite reasonable to suppose that Dr. Williams may have shared imprisonment with other members of the mission station.

ALEXANDER PEEBLES KELSO
1869—1915

Alexander Kelso was a distinguished Presbyterian missionary in India. He was great despite his modesty. He was born near Oakville, Cumberland County, Pa., October 4, 1845. He was a member of Middle Spring Church. He received the degree of A. B. in full course from Jefferson College, Canonsburg, Pa., in 1865. He studied medicine, possibly for one year, then entered the Western Theological Seminary in 1866 where he remained for two years, then taking his last year at Princeton Seminary, he was graduated therefrom in 1869. Carlisle Presbytery licensed him June 10, 1868, and ordained him August 11, 1869.

The Foreign Board appointed him to the Punjab Mission, India, and he sailed for that country September 4, 1869. On October 12, 1870 he married Louisa Mary Bolton, daughter of a major in the British army, stationed in India.
Upon his arrival in India, he was stationed at Saharanpur, later serving successfully at Rawalpindi, Ludhiana, Lahore, back again to Saharanpur, Dehra Run and Ambala. He had charge at various times of schools, press, literary and general work and for eighteen years taught in the theological seminary at Saharanpur.

Dr. Kelso was a brilliant student and noted for high scholarship. His assignment to the theological seminary at Saharanpur was owing to his eminent scholastic attainment. This was an educational center of highest rank in the Protestant community of India at that time. Dr. Arthur J. Brown in his "One Hundred Years" brings together at this center three outstanding missionaries, Ray C. Ewing, his brother, Arthur H. Ewing, and Alexander Kelso. Dr. Brown characterizes them as "Scholars, educators and theologians." Dr. Kelso considered his 18 years of service in the Theological Seminary as the most fruitful.

His last few years were spent in Ambala, where he died suddenly December 27, 1915. He had appeared to be in his usual health on Christmas Day and had preached the Christmas sermon in the Cantonment church. He was to have preached again that evening, but a sudden heart attack prevented, and he died quietly early Monday morning. He had given 46 precious years to God and India.

Dr. Kelso gave three sons, all born in India, to the work of higher education in the United States. All were graduated from Washington and Jefferson College, the Western Theological Seminary, and all hold degrees from the universities of Europe. They are: Dr. James Anderson Kelso, President of the Faculty of Western Theological Seminary; Dr. John B. Kelso, Professor of Greek in the College of Wooster, Ohio, and Dean of the College; and Dr. Alexander P. Kelso, Jr., Professor of Christian Ethics in the South Western University, Memphis, Tennessee.

MRS. FRANCIS JANVIER NEWTON (FRANCES C. REED)
1870—1907

Frances Reed was born in Chambersburg, Pa. She had a fine background. Her father, William G. Reed, was a man of mark in the community, an elder in the Falling Spring Church, the equal of the best among the laymen of the Presbytery, known in Synod and General Assembly and other councils of the church. She was a sister of William B. Reed, who was an elder with his father in the church, and a sister of Fred Reed, a banker, men whom to know was to be enriched.

The church knew Frances as a beautiful child, a young woman of culture and a Christian of exceptional character. Frances Reed married Francis Janvier Newton September 27th, 1870. Francis Newton, M. D., was a member of one of the greatest missionary families that ever set foot in India.

Frances Reed Newton was appointed to the mission in India by the Board of Foreign Missions in 1870. She sailed with her husband October 12, of the same year, to India where he was born. The Newtons were already known in all our churches by reason of the founders of the Newton family in India, Rev. John Newton, D. D., and Mrs. Newton.

There were four Newton brothers and two Newton sisters, all of whom were missionaries in India. The four brothers were married and their wives were missionaries. The two daughters married missionaries of great fame, Henry Foreman and his brother, Charles Foreman. This exceptional combination constituted a group of fourteen mission-
aries in a single family, the like of which is unequaled for number and character in the annals of Presbyterian foreign missions.

When this force got moving for Christ and the kingdom of God in India great advance in evangelism there was noted. This influence was felt at home. One result was the Foreman and Wilder movement among our churches, and another was the Student Volunteer movement with its marked increase in the number of young men and women who offered themselves for overseas missionary service.

Frances Reed Newton died on March 31, 1907 in the midst of the people for whom she had given a life-time of service extending over a period of thirty-seven years. Her husband, who was a physician, gave a life of distinguished healing service to the country in which he was born.

The name “Newton” was just another name for Presbyterian missions in India in that period. Frances Reed Newton of Carlisle Presbytery, of Chambersburg, and of the Falling Spring Church, was one of them.


Mr. and Mrs. Seiler served two periods in India. First—Oct. 12, 1870 to May 15, 1893. Second—October 2, 1895 to 1903. Mr. Seiler’s total service in the India missions was thirty-one years. As we write these lines we feel an unsatisfied yearning to add something of the faith and courage and sacrifice and love of the hearts of these dear friends of Jesus and of India, and of the blessings of salvation, bestowed by them on many souls hungering for the word of God. But the record is a blank here, but infallibly written in the “Book of Life,” where it may be seen by and by.

Miss Ewalt was a member of a well known family of the Silver Spring Church of the Carlisle Presbytery. She was the sister-in-law of the Rev. Thomas J. Ferguson, D. D., for nearly a half century pastor of the Silver Spring Church. This is the oldest church of any denomination in the Cumberland Valley, having been organized in 1734. Its setting is one of the fairest, and its church building perhaps the most beautiful sanctuary of worship in the Valley. Miss Ewalt was a sister of Mrs. Thomas J. Ferguson, now residing in Mechanicsburg, Pa.

She went as a missionary to India in 1889 and was stationed at Kolhapur now known as the Western India Mission. “In 1870, this field was transferred to the Presbyterian Board with the readjustments with the American Board which followed the reunion of the Old and New School Presbyterian Churches in the United States.” It was thus built on a foundation that had already been laid.
Our Board's first missionaries appointed to this field were the Rev. Joseph P. Graham and the Rev. Galen W. Seiler. The Rev. Galen Seiler, born at Grantville, Dauphin County, was one of our own missionaries, whom the Presbytery licensed and ordained to the work in India. He and Mrs. Seiler labored on this field for thirty-one years.

In December, 1875, the Rev. and Mrs. Joseph M. Goheen arrived at Kolhapur. They were joined by Miss Ewalt in January, 1889, where the home of Rev. and Mrs. Goheen became her home. Opposition in carrying on the mission work was frequently encountered from Moslems and high cast Hindus, yet young men often came to the missionaries for the discussion of religious problems. The Kolhapur district is in a region where the mass movement has been strong and converts have been baptized in many instances by households.

Miss Ewalt, during her few short years of residence here, shared in this great work. Having been stricken with a fatal illness she was sent home where she died March 6, 1892, aged 29 years.

EMMA M. SMILEY
1894—1900

Miss Emma Smiley was a daughter of Wilson and Sarah Smiley. She was born in Shermansdale, Pa., November 25, 1861. She was reared in a Presbyterian home and united with the Shermansdale church, of which her father was an elder. She received her education in the common schools, select schools, the New Bloomfield Academy and Lebanon College, Ohio. Having taught school for a few years she felt herself called of God to go to India as a missionary.

Feeling the need of special preparation Miss Smiley went to New York where she studied the sacred languages and other important subjects. She offered her service as a Presbyterian to the Christian Missionary Alliance and was assigned to India early in 1894.

She gave herself with singleness of heart to the study of the Gujarati language, teaching and general missionary activities. In the famine of 1897-98 she took charge of an orphanage of between thirty and forty girls in Kaira, Gujarat. She watched over these little ones tenderly. During the famine her orphanage became the refuge of 150 more little famished girls. She gave herself to the care of the sick and dying night and day, until her strength gave way, and her health hopelessly shattered, she gave up her work by advice of the doctors and was sent to Bombay for the purpose of sailing to America.

Before sailing a fever developed and she suddenly passed away on the morning of June 12, 1900. She had done a self-sacrificing work; she had mothered and taught the story of Jesus and blessed a multitude of little orphaned children in the name of the Christ who said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

A small company of missionaries and friends, who had known Miss Smiley to love and appreciate her for her worth and work, laid her body to rest in a little Protestant graveyard not far from Bombay, assured that hers was the Savior's promise concerning those who for the Gospel's sake have left father, mother, brother, and sister.
REV. RAY HARRISON CARTER
1904—1926

Ray Carter was born in Philadelphia, Pa., July 19, 1870. His home was Chambersburg, Pa., at the time of his appointment.

His education was acquired at Hamilton School, Philadelphia, Princeton University, 1895, and Princeton Theological Seminary, 1898. The degree of A. B. was conferred upon him in 1895 and that of A. M. in 1897 by Princeton University.

Philadelphia Presbytery ordained him to the Gospel Ministry on October 16, 1898, after which he accepted a call to the Falling Spring Church, Chambersburg, Pa., with the understanding that should the way providentially open for him to become a foreign missionary, he would be free to resign the pastorate and accept appointment from the Board of Foreign Missions. A fruitful pastorate of some six years followed.

The way having providentially opened for work abroad, he was appointed October 4, 1904 to the Punjab Mission in India and sailed for India September 2 of the following year. Carlisle Presbytery had the distinction of sending forth two missionaries in the fall of 1905. They were Rev. Ray Carter to the Punjab Mission in India and Rev. John Peale to the Lien Chou station, South China. It was a coincidence jubilantly commented upon by the members of Presbytery.

Mr. and Mrs. Peale reached their station in China October 27, and the next day they were martyred. Rev. Ray Carter having learned of the death of John Peale upon arrival in India, cabled the Board to send him on to China to replace his martyred friend. But others at home were ready to go, and Mr. Carter remained in India.

After a service of sixteen years, Mr. Carter's health failing, he resigned in 1921. But gathering new strength, he was reappointed in 1923 and resumed his former place in the Junjab. He died on the field December 26, 1926. He was in active service on the field for twenty years.

The form of his missionary work was evangelistic and educational, among village people. His aptitudes in evangelistic work and as a teacher were marked. His labor bore fruit and he was much beloved. He was the founder of the Moga Training School for Village Teachers.

Never vigorous in health Mr. Carter's passion for the work alone kept him going. Some among us remember with feeling his gentle and loving spirit.

MISS IVA MAY FISH
1916—

Miss Fish was born July 17, 1891 at Mechanicsburg, Pa. Her name honors the roll of our church there. She was graduated from her home High School in 1909 and from the Presbyterian Training School, Baltimore, in 1916. The Foreign Board appointed her to the North India Mission May 15, 1916 and she sailed the following August.

One has spoken of Miss Fish as possessing sweetness of disposition and strength of character; she is faithful and has stability to plan, organize and lead others.

The station to which Miss Fish was assigned is Jhansi, India.
began her work there in 1916 and has so continued for 21 years. She is engaged in the educational phase of our work there. The Jhansi field is one of the most backward fields of work in all India in respect to the education of girls. Parents had to be begged to allow their daughters to be taught to read and write. Now they plan to send them to college when they have finished in the mission high school.

Miss Fish also engages in zenana visitation, which takes her to the wives and mothers in the seclusion of their homes. Here she gives the women Bible instruction and teaches them to read and write. Today in Jhansi and other parts of India doors are wider open than ever before, and opportunities for effective work are constantly increasing. The progress of the work is hampered and retarded chiefly by limitations in working force and equipment.

Miss Fish writes that she has so many irons in the fire as time goes on that not one has time enough to heat, so that it may be used to the best advantage.

Think of it: the open doors, the numerous irons in the fire and no hands to use them, and the paucity of workers to enter these doors! That is the situation confronting Miss Fish. She is our worker over there. She needs help, is even now calling for it. Is there one young woman in Carlisle Presbytery who will rise up and say, "Here am I, send me?" She needs you. Who will go and be to Miss Fish a strong right arm?

HELEN McCAIN KENDALL
1917—1926

Miss Kendall was born near McConnellsburg, Pa., August 5, 1887. She was the daughter of William A. and Hattie McKain Kendall. Her father was an active elder in the McConnellsburg church.

Miss Kendall was educated in the local schools, the Florence H. Severance Bible and Missionary Training School of Wooster, Ohio, and the Presbyterian Hospital School for Nurses in New York City, from which she was graduated in 1917 with the degree of R. S.

The Presbyterian Board of Foreign Missions appointed Miss Kendall to India in May, 1917, having been assigned to the West India Mission. Here she served as a nurse in Maraj Hospital with Dr. Waidess and Dr. Vail. She was married in January 1926 to Captain James Keith MacLeod of the British Army in India.

Since then Mrs. Helen Kendall MacLeod has co-operated with her husband in his work in the Soldiers’ and Airmen’s Christian Association—an organization working for the spiritual uplift of the British soldiers serving in India.

It is worthy of note that the McConnellsburg Presbyterian Church, organized about 170 years ago and one of the smaller churches of Carlisle Presbytery, has furnished five members of our honored roll of foreign missionaries, as follows:

Rev. John Robinson Agnew, Mrs. Robert S. Fullerton,
Rev. Charles S. Pittman, Dr. John H. Reisner,
Miss Helen McCain Kendall.
We had hoped for the presence at our Anniversary Meeting in Gettysburg of the Rev. Charles Pittman and Mrs. Pittman, for they have been on furlough for a year. But Mr. Pittman writes: “I would be delighted to accept this invitation but we are booked to sail for Persia on the 23rd of September. I went to Persia in 1900 so that this will be our last term of service.”

However, Mr. Pittman has sent this fragmentary sketch of his life and work; it is here quoted in full: “I was born on a farm near McConnellsburg, Pa., July 2, 1874. After attending local schools, I spent one year at Easton Academy, Easton, Pa., in 1892-93, and entered Lafayette College in the fall of 1893, and graduated in 1897. I entered Princeton Theological Seminary in 1897 and graduated in 1900, and the same year was appointed by the Presbyterian Board of Foreign Missions to work at Tabriz, Iran, reaching my field in the fall of 1900.

“At the age of fifteen I was received into the Presbyterian church at McConnellsburg on confession of faith and later transferred my letter to the Brainard Presbyterian Church at Easton, Pa., in which church I was ordained by the Lehigh Presbytery in 1900.

“In 1906 I married Miss Lucille Drake who had come out to Iran in 1902 to be associated with Miss L. B. Beaber in the Tabriz Girls’ School. We had one son, Charles Clement, who died in infancy in 1909.

“My work in Iran has brought me into close contact with village life and I have had an unusual opportunity for intimate acquaintance with the common people among whom and for whom I have spent my life. In my extended tours, I have had as companions national evangelists through whose fellowship my life has been enriched.

“Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man’s foundation.”

These faithful missionaries—Mr. and Mrs. Pittman,—have given a combined service of 72 years on our behalf to Christ and Iran. They are now on the ocean intent on adding another combined service of fourteen years for the redemption of the people in that most difficult of all mission fields. The McConnellsburg church be praised for this gift of noble service for the salvation of that ancient empire of Cyrus, Cambises, and Darius.

MRS. ROBERT M. LABAREE (MARY FLEMING)
1904—1916

Mary Fleming was born in Harrisburg, Pa., November 22, 1880. She was graduated from the Walnut High School, Natick, Mass., 1898, and from Vassar College in 1902. She is a daughter of Market Square Church.

Miss Fleming was appointed by the Board of Foreign Missions June 6, 1904 to Urumia in Iran. She was a representative of the woman’s auxiliary of the Market Square Church. Study of the native language
and evangelistic work in Fiske Seminary and the villages occupied her time for two years. In 1906 she married Rev. Robert M. Labaree, who had gone to Urumia to take the place of his martyred brother.

Gradually the center of her work was transferred to her own home where villagers and the city people came and went in numbers, day in and day out. She made many Moslem contacts in schools and hospital visitation, the supervision of Bible women and preparing literature for the monthly paper called “The Days of Light.”

In 1913 the Labarees were transferred to Tabriz where touring evangelism was the special and urgent need. Here both Moslem and Christian homes were open to her. A class for Moslem women and children was taught weekly where lessons in the way of Christ were given. The World War coming on at this period, new problems arose bringing new and different opportunities to serve.

In the summer of 1915 Mrs. Labaree suffered a complete breakdown and the medical staff sent her and their three children home, Dr. Labaree remaining to give himself to the war-stricken people of Urumia, the war preventing evangelistic work. In 1916 Mrs. Labaree writes: “I felt the end of the world had come, when doctors could not give me a clean bill of health to return to my work in Iran.”

In 1917 the family was united by the return of Dr. Labaree and the way opened for them to work for God in Lincoln University, where for twenty years they have had the joy of working with and for the young Negro men during their years of college and theological studies.

Mrs. Labaree sends her greetings to Carlisle Presbytery on this centennial jubilee occasion; she loves Carlisle Presbytery and is proud of its missionary history. Health permitting she will be one of the speakers at Gettysburg September 27th.

REV. ROBERT YOUNG BUCHER
MRS. ROBERT YOUNG BUCHER

1933—
1933—

Mr. and Mrs. Bucher were appointed from Harrisburg and assigned to Resht (Persia) Iran, where they have labored together for the past four years. They were appointed in April, 1933 and are the latest from Carlisle Presbytery to enter the foreign work. Mr. Bucher is a son of Rev. George H. Bucher, a former pastor of the Upper Path Valley church. He has two brothers in the ministry.

These dear young people send enthusiastic greetings to the “brethren of Carlisle Presbytery and supporting churches.” They write under date of March 30, 1937, as follows:

“Our hearts are truly glad and we rejoice in the Lord Jesus one-thousand and nine-hundred and thirty-seventh-year of our Lord. For we realize that for a whole century our Board has been privileged to labor in this land which we love.

To you “Centennial” can mean little more than the number one-hundred. But to us whom you have sent here, it means a century of witness to Christ in the midst of the darkness about us; it means the salvation of the dear brethren in Christ with whom we work from day to day; and it means the establishment of the Evangelical church of Iran. We rejoice in the Lord’s providence and pray that He will thrust forth more laborers into the harvest.

There is no way of sharing our privileges with you in a telegraphic note like this. But we wish you could have been in our home yesterday (March 29) when we were
receiving friends coming to offer their greetings at our Easter season. From ten in the morning until nine in the evening we were hearing their constant rapping at our door and listening to their quaint expressions of good-will. Would that we could introduce them to you, students, teachers, mothers with children, merchants, bankers, servants, peddlers, lawyers, Christians, Moslems, and even a very influential Mullah of the town with his flowing abba.

All these, male and female, immaculate and dirty, distinguished and without claim to distinction, without veils and without division or confusion. It marked a new day for Iran, a day of liberty. But more important, as we listened to their constant rapping and looked into their eyes we felt that they were knocking at the door of friendship in quest of closer intimacy. And we longed to lead them to Him who said “Ye are my friends if ye do whatsoever I command you,” and to Him “Whom to know aright is life eternal.” Surely it is not His will that any of these should perish.”

Yours in His service,
Signed, Carol and Robert Bucher.

Shall we not all pray the Lord of the harvest to send more, many more laborers into His harvest in all our fields abroad, who have the faith, the courage, the spirit of these dear young people whose message of greeting is so hopeful, so cheerful and so appealing?

BRAZIL
REV. ASHBEL GREEN SIMONTON
1858—1867

“Ashbel Green” was a large assignment to have been bestowed upon an infant. Was the name prophetic? Would he become a second Dr. Ashbel Green? But Ashbel Green Simonton grew to manhood, a graduate of Princeton College, a teacher, a student of law, a convert to Christ, a graduate of high rank from Princeton Seminary, aroused by the claims of foreign missions as presented by a fiery appeal by Dr. Charles Hodge, he said, “Send me to Brazil.” To Brazil he went, a pioneer and the first Protestant missionary to enter that Papal Empire, larger in extent than the United States of America. He founded the first Protestant church ever set up in Brazil, and it was a Presbyterian church, and the instrumental cause of it under God was Ashbel Green Simonton, a son of Carlisle Presbytery.

His father was Wm. Simonton, M. D., who himself was the son of a physician. William Simonton was a member of Congress for two terms and a man of prominence in the State and in the Presbytery. He was an elder in the old church at Derry. His mother was Martha Snodgrass, daughter of Rev. James Snodgrass, for fifty-eight years pastor of the Hanover Presbyterian Church.

He was born in West Hanover Township, Dauphin County, January 20, 1833. He was graduated from the Seminary in 1858, licensed April 14, 1858, and ordained April 14, 1859 and arrived in Rio de Janeiro August 12, 1859.

Papal hostility was most bitter, his coming was an innovation not to be tolerated and a starting point for a Protestant mission was well-nigh impossible. He was kindly received by a few American traders and others of the Protestant faith residing in the city. They aided him in securing a room where he opened a teaching and preaching place. At
first he had two hearers, then three, and finally the room was filled. The start was made in the roughest, most unpromising district in the city. He felt that this was his best chance for a start. A church was later organized. It was pioneering work, foundation work, ice-breaking work. It led on to other missions in provinces remote from the Capital and finally to the organization of the Synod of Brazil of the Presbyterian Church.

He had chosen for the field of his labors the most debased and the most unhealthy place to be found in the city, and against the advice of his friends. His span of life for work was brief. A fever had seized him and his eight and one-half years of suffering, sacrifice and service were at an end. For December 9, 1867 Ashbel Green Simonton, the pioneer Protestant missionary to Brazil, a son of Derry, a son of Carlisle Presbytery, fell asleep in Jesus.

MRS. ALEXANDER L. BLACKFORD (ELIZABETH SIMONTON)
1860—1879

Elizabeth W. Simonton was a sister of Ashbel Green Simonton. She too was born in West Hanover Township, Dauphin County, Pa. She was a daughter of Derry Church. She was born in 1822 and educated in the Female Seminary at Newark, Delaware. She was married in Harrisburg March 8, 1860 to Rev. Alexander L. Blackford, of Ohio, a graduate of Washington College and of the Western Theological Seminary under appointment to the mission in Brazil. They sailed soon thereafter for Rio de Janeiro and landed July 25, after a turbulent voyage. Having been stranded for six weeks on the way and given up as lost.

Mrs. Blackford was a faithful missionary and worked side by side with her husband. “Her mind was bright, quick and very active and observant.” She loved the great cause and was happy in efforts to promote it in Brazil. She had the faculty of becoming acquainted with all classes and used it wisely to win their hearts to the Savior.

Her sacrifice and service which knew no abatement extended over a period of twenty years, and the rapidity with which the Gospel spread and converts were multiplied gave her great joy. But the field was hard, sacrifices she made were many, her strength waned, and she passed within the veil March 23, 1879. Her remains were laid to rest in the Protestant Cemetery at Sao Paulo, Brazil, by the side of her brother, Rev. Ashbel Green Simonton.

Dr. Blackford in 1890 was on his way from Brazil to the General Assembly at Saratoga, as corresponding delegate from the Synod of the Presbyterian Church of Brazil, of which body he was the moderator; he had reached Atlanta, Georgia, when he was stricken and died May 14.

These three, Ashbel Green Simonton, Elizabeth Simonton Blackford and her husband, Dr. Alexander Blackford, founded the Protestant church of Brazil. One year after Mrs. Blackford’s death our own Mrs. Landes with her husband arrived in Brazil to carry on the work already started and to extend it into many other parts of the country. Thus for a period of 68 years Carlisle Presbytery was not without a witness in that land of the “Holy Cross,” a Cross that was dead and where the living Christ of our Cross was unknown.
MRS. GEORGE A. LANDES (REBECCA M. NEWELL)
1880—1923

Miss Rebecca Newell was born at Berlin, Pa., November 6, 1857. Her home when assigned to mission work by the Board of Foreign Missions, was New Bloomfield, Pa., and her church connections were with our church there. She was married to Rev. George A. Landes August 3, 1880.

Mr. and Mrs. Landes were appointed to the Brazil Mission in 1880 and sailed from New York to Rio October 5, following, where they arrived late in November. Here they spent a year in the study of the Portuguese language, “the oldest daughter of the Latin,” and in the attempt to adapt themselves to new surroundings and conditions Mrs. Landes writes: “We found much that was encouraging and attractive, both in indications of progress in the spread of the Gospel and the attitude of the people; and in lovely, incomparable Rio our chief obstacle being our own inexperience and verdancy.”

After a year they were sent to Potucatu in the Province of Sao Paulo. Here they spent a gratifying three years, establishing a church which they were able to leave in the care of a most efficient and devoted national pastor. His son, a man of brilliance and power, took up the work after him.

Dr. and Mrs. Landes were then sent to Curitiba in the State of Parana. The work here in the beginning was most difficult. A church was built during their years there and a school also, both of which are now in the hands of the national church and carried forward prosperously. They left Dr. Thomas Porter in charge here. He was a strong man intellectually and supremely devoted to the work. (He was a boyhood friend of the writer of this sketch.)

It can be seen that the work of Dr. and Mrs. Landes was the work of pioneers. They were sent next to Florianopolis, Capital of the State of Catharina, an island separated from the mainland by a strait. Here they planted a church and erected a church building. Returning from a furlough, they spent a number of years in Castro, Parana, and in Ponta Grossa, and as the time approached for their retirement “They went back to Rio to finish where they began.” Mrs. Landes says: “We came back to the U. S. in 1927, ‘home,’ we told ourselves, but is it home after nearly fifty years’ absence? At least it is not the same.”

Mrs. Landes writes again, and the paragraph is a portrait of a beautiful life devoted to God and the people of Brazil: “I never had any special work in Brazil, such as school, etc. I just filled in the gap — visited the church people and those interested, played the organ in church, taught in the Sunday School, read the Bible and other religious literature to many persons who otherwise would never have heard it, but the mother of ten children has limitations. But I have a son doing good faithful work in the mission field in the interior of Brazil, and I offer him as my substitute. We spent a few months out in Matto Grosso with our son just before we came home in 1927, and were much pleased to see how much better work he was doing than we ever had done.”

Mrs. Landes sends most cordial greetings to every member of the Presbytery and best wishes for the gratifying success of the jubilee
meeting in September. Dr. A. J. Brown mentions these fine missionaries in his history, "One Hundred Years."

The address of Mrs. Landes is 518 East Washington St., Pasadena, Calif.

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**JAPAN**

**OLIVER McCLEAN GREEN**

1872—1882

Oliver McClean Green was born within the bounds of Dickinson Church, Cumberland County, Pa. His father, John T. Green, at the time of his son's birth, June 22, 1845, was an elder in the Dickinson Church, later removing to Carlisle, where he was an elder in the Second Church. Oliver united with this church, was prepared for college here, and in 1864 entered Princeton College, from which he graduated in 1867, taking second honors.

He entered Princeton Seminary the same year; he was frail in health, but carried on his studies there for one year, and for part of the next year. Carlisle Presbytery licensed him to preach in 1870. In 1871 he entered the Union Theological Seminary in Columbia, South Carolina, graduating therefrom in 1872.

Dr. George Norcross, his pastor, plainly, prayerfully, urged him, by reason of physical frailty, to abandon his purpose to go to a foreign field, but without avail. He was appointed to Japan July 1, 1872, ordained by this Presbytery in October, 1872, and 1873 found him in the mission station at Yokohama, and later at Tokio.

Mr. Green was exceptionally apt in learning the language of Japan. He was early made Clerk of Presbytery, keeping the minutes in both English and Japanese, "and acted as interpreter for both Japanese and Americans nearly all the time he was in Japan." He translated commentaries and tracts into the native tongue. He was one of the first missionaries to the "Sunrise Kingdom," and he took an active part in organizing "The Church of Jesus Christ in Japan," which is the union organization through which all the Presbyterian churches operate in that country.

Dr. Norcross has left this paragraph concerning him: "In answer doubtless to his earnest prayers God spared his precious life until he was able to lay the foundations and build much of the superstructure of our mission in the Sunrise Kingdom. But in the end the worst fears of his friends were realized and he was compelled to relinquish his work. He left Japan in July 1880, and came home hoping to recruit his health, but, as the event proved, it was to receive his final and honorable discharge from the earthly warfare. He entered into his reward November 17, 1882." He awaits the Resurrection from the beautiful little churchyard at Dickinson.

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**MISS ANNIE BLYTHE WEST**

1883—1924

Miss West is known and loved in the churches of Carlisle Presbytery. She comes and goes bringing a blessing and leaving a benediction. It
was just so with her in Japan where she lived for forty-one years and found welcome in the homes of all classes.

Miss West was born in Path Valley, Franklin County, February 25, 1860. Her father was the Rev. William A. West, D. D., and her mother was Miss Jane Waddell. Their names with that of Miss West are on the roll of the Mercersburg Presbyterian Church.

Miss West was graduated from Wilson College in 1881 and from Vassar College in 1883. She was appointed to the new Japan Mission September 10 and sailed October 11 the same year for the “Sunrise Kingdom.”

James C. Hepborn, M. D., and his wife started the mission in a small way in 1859. Dr. Hepborn’s skill in surgery and medicine won for him a grudging tolerance from the people. The Hepborns were joined in 1872 by a small group of whom our own Oliver Green was perhaps the most conspicuous. The situation was delicate in the extreme. Their earlier years were quietly spent in language study, in translations of parts of the Bible, Christian books and tracts, and in effort to win the people by kindly Christ-like lives. The first Christians had to break from their families, suffer persecution and threat of death. Hostility to the missionaries was shown in the following note sent “To the four American Barbarians—Davis, Gordon, Leonard and Green—You have come from a far country with the evil religion of Christ, and those who brought Buddhism to Japan were killed, but we do not wish to defile the soil of Japan with your abominable blood. Hence take your families and go quickly.”

Miss West came to the Tokio station in the midst of this tumult of bitter feeling. Her quiet dignity, her gentle Christian spirit, her culture and tact served to allay hostility. The tide began to turn. Though Japan did not want Christianity, it did want to know about Western machinery, banking, navigation, and manufacturing, and of these the missionaries could tell them. Miss West was fitted in many ways to conciliate hostile sentiment.

Doctor Arthur J. Brown speaks especially of the value of the single women as workers in the kindergartens and girls’ schools, for they find access to the homes of the girls. He speaks in particular in his “One Hundred Years” of Miss West who was welcomed to the homes of the most cultured and influential people in Tokio. He states that in 1907 the Empress decorated Miss West with the sixth degree of the Order of the Crown, the only American woman ever thus honored. In this connection Dr. Brown also states that in 1931 Wilson College considering her one of its most distinguished daughters, conferred on her the degree of Doctor of Laws. A friend of Miss West has in her possession a beautiful photograph of Miss West and a lady of the royal family taken together. Miss West’s Red Cross work and the relief she ministered during the Tokio Earthquake received favorable mention of the Japanese Governmental officials.

Miss West is living in retirement in Harrisburg. Her life story in Japan, written by herself, is in the possession of the Presbyterian Board of Foreign Missions in New York, for use in the future by the Board.
MISS SARAH LACKEY
1927—1930

Miss Lackey’s home is in Harrisburg. Her church connection is with the Market Square Church of that city.

Miss Lackey was sent to Japan by the Presbyterian Board of Foreign Missions to teach in a mission school in that country. She gave a service as teacher of four years in a mission school there, 1927 to 1930 inclusive.

Miss Lackey’s assignment was in the mission at Shimonoseki situated near the south-western tip of the Japan Island group. She was employed as a teacher in a girls’ mission school. Her name merits a place on the honor roll of Carlisle Presbytery’s “One Hundred Year Group” of Foreign Missionaries.

CHOSEN
DR. WILLIAM J. SHEIFLEY
1915—1920

Dr. Sheifley was born in Reading, Pa., November 30, 1892. He received his education in Central High School, Philadelphia; Temple University and Philadelphia Dental College.

His church connection when appointed by the Board was the United Evangelical Church of Harrisburg. He married Ruth M. Lappley in 1915. His appointment to Chosen (Korea) was made February 15, 1915, and he sailed from the United States in August, 1915. He remained on the Mission Field a little more than five years, when, in December, 1920, he resigned. The Foreign Missionary Board assigned him to Carlisle Presbytery.

MRS. WILLIAM J. SHEIFLEY (RUTH M. LAPPLEY)
1915—1920

Miss Lappley was born in Harrisburg October 4, 1894. She was a member of the United Evangelical Church of that city. She was educated in Central High School of Harrisburg and the Froebel Kindergarten School, 1915. She married William J. Sheifley in June 1915, appointed February 15, 1915, and sailed with her husband to Chosen in August of the same year. Her term of service was a little more than five years. She resigned in December 1920. Her name is on the roll of Carlisle Presbytery’s Foreign Missionaries.

SIAM
REV. CHARLES EDMOND ECKELS
1888—1929

He was born near New Kingston, Cumberland County, Pa., August 15, 1861. His parents were John C. and Mary L. Kenyon Eckels. Educated in Dickinson Preparatory School and Dickinson College, grad-
uating from the latter in 1885. His senior year of theological training was spent in Princeton Seminary, from which he was graduated in 1888.

His church relationship was with the Second Church, Carlisle. He was ordained by New Castle Presbytery, June 12, 1888, having been appointed to the Siam Mission February 25, 1888. He sailed for his field of labor September 8th of the same year, and was married November 24, 1892 to Margaret Galt. They met on the mission field, she a missionary from Illinois. She was a most efficient co-worker.

Mr. Eckels was honorably retired in 1929 after a distinguished missionary career of more than forty-one years. His work was mainly educational and evangelistic. And while he was not the earliest of our missionaries to enter that hermit land, he was a pioneer and helped to build the foundation structure of our splendid Siam Mission. Dr. Brown mentions him in “One Hundred Years.”

Mr. and Mrs. Eckels are living in retirement in Carlisle, Pa. He is a member of Carlisle Presbytery and frequently attends its meetings. He is also a member of its committee on Foreign Missions, is held in honor by all his brethren and reflects honor on the church of his childhood — the Second Church of Carlisle.

Mr. Eckels’ deceased brother, the Rev. Dr. Marven J. Eckels, was a distinguished pastor in Philadelphia, while another brother, J. C. Eckels, was for many years, until his death, an active elder in the Second Church, Carlisle, and the Presbytery.

DONALD W. M. MacCLUER, D. D.

1910—1911

Donald W. M. MacCluer was born May 28, 1885 in Springfield, Ohio. He spent his youth in New Bloomfield, Pa. He was prepared for college in New Bloomfield and Mercersburg Academies. Graduated from Washington and Lee University in 1907 and Auburn Theological Seminary in 1910. He was married to Sarah C. Conklin May 11, 1910, ordained by Carlisle Presbytery May 19, 1910 and sailed for Siam in August of the same year. The Mission to which he was attached was North Siam, in Chieng Rai, about 700 miles inland.

Here he had worked only for a few months when stricken with jungle fever, a form of malaria, which comes to a crisis every 70 days. He was sent to Japan where the executive council of the Mission sent him home to America. The Board granted him a year’s sick leave, at the end of which the Foreign Board’s specialist labelled him specially disqualified for foreign service. He later sufficiently recovered to engage in preaching and religious education work.

In 1920 Dr. MacCluer assumed the pastorate of the Rose City Park Church, Portland, Oregon, a new residential district where he has labored for the past seventeen years. The church has grown to a membership of about 1400 with a S. S. enrollment of nearly 1000. He has been Moderator of the Synod of Oregon; and while defeated in his foreign missionary ambitions, he rejoices that God opened up for him a difficult work on the Pacific Coast. He expresses sincere affection for the Carlisle Presbytery and sends his greetings. The Foreign Missionary Board accredits him to the Presbyterian Church of New Bloomfield.
SYRIA

ROBERT HALDANE WEST, M. A.

1883—1906

Not every one who left a Presbyterian home within the bounds of Carlisle Presbytery for missionary work abroad carried the authority and commission of the Presbyterian Board of Foreign Missions, honorable and sacred as that authority and commission are.

Perhaps the most outstanding illustration of this is found in the person of Robert Haldane West, fresh from graduation at Princeton University in 1883, who went into the Near East to join the faculty of the Syrian Protestant College at Beirut, Syria.

There went to Japan in the Far East at the same time a sister of Robert West, the one to die in the harness after a notable service of twenty-three years, and the other to tarry awhile in quietness among us after a brilliant missionary career of forty-one years—Miss Annie Blythe West.

Robert West was the son of Rev. William A. West, D. D. His father was born in Perry County, Pa., was enrolled in the membership of the Mercersburg Church, graduated from Marshall College, Mercersburg, Pa., spent a long and fruitful life within the bounds of the Presbytery, was its Stated Clerk for more than a generation. Robert West's mother was Jane M. Waddell of Mercersburg, a niece of the late Dr. Thomas Creigh who for nearly a half century was pastor of the Mercersburg Church. She was a woman of culture, refinement and deep spirituality.

Professor West was a mathematician and astronomer of high rank. The President of Beirut College wrote of him after his death:

"Professor Robert H. West, for twenty-three years actively connected with the college as instructor, Director of the Observatory, Principal of the Preparatory Department, Treasurer, and, at the time of his death, Dean of the College Department. The range of Professor West's activity in the work of the college is only partially disclosed by the list of positions he filled. He was a strong and able man, the best type of Princeton graduate, thorough, industrious, open-minded, progressive. Whether as teacher, administrator, disciplinarian or educator, he was a man whose work would have been notable in any college or university."

Professor West died after a brief illness December 12, 1906. To those who knew him he was a man of splendid physical proportions. One said of him, "His face was always toward the future. He did not speculate in fancies, but he dreamed dreams and he saw visions. He had a 'noble discontent.' Mere theorists he despised; men of faith 'who endured as seeing the invisible' he admired and exemplified." He was just rising to his prime when God took him.

Dr. West's widow is now in Istanbul, and their daughter, Margaret, is also there as Secretary to the President of Robert's College.
This missionary to the Philippine Islands was born in Harrisburg, August 15, 1900. He is the son of Loring A. and Josephine Etter Sanders. His church relationships were, first, Lutheran, then Market Square Presbyterian Church, Harrisburg.

Mr. Sanders was graduated from Central High School of his native city in 1920, Wheaton College, 1924, Princeton Theological Seminary and Princeton Graduate School in 1927. His degrees are A. B., Th. B., A. M.

He was appointed to the Philippine Mission April 4, 1927, married June 4, to Edna M. Farnham, ordained by Carlisle Presbytery in June and sailed August 30, 1927 for the Philippine Islands.

He resigned October 19, 1936, because Mrs. Sanders was not physically able to live in the semi-tropical Philippine Islands, and it became necessary for her to remain in this country. Much grief was felt in the Islands because of their loss. Dr. McAfee writes that Mr. Sanders knows the Islands well, that he did fine evangelistic work and has been greatly blessed in it. And he adds, “I believe he would help to vitalize your celebration if you would give him an opportunity.”

We have given Mr. Sanders an opportunity, and we are happy to be assured that he will be one of the speakers at the Gettysburg meeting of the Presbytery, September 27th. He will come to us from Wooster, Ohio, where he has recently accepted a responsible position in the school established there for the training of the children of our Foreign Missionaries who have sent them to the home-land for an education.

Mr. Sanders’ work among Philippine students was exceptionally fruitful. He contacted them through study classes, reading room and dormitory. In addition, when his return became necessary, he had oversight of churches and was pastor of the English speaking congregation of 500 Philippine members, and pastor of a Chinese congregation of 100. The Philippine churches and students are still hoping and asking for his return to them.

Liberia and West Africa

Rev. David A. Wilson

And

Mrs. David A. Wilson

1851—1859

David A. Wilson was born near Gettysburg, Pa., December 5, 1821. He was educated at Marshall College, Mercersburg, Pa., graduating in 1845. He studied Theology at Mercersburg Theological Seminary for one year, 1848—1849, where he came under the influence of those two great men, one a theologian and the other a church historian, John W. Nevin and Philip Schaff. He completed his course in Theology at
Princeton Seminary in 1851. The Board appointed him to Liberia in Africa. He and his wife, whose name is unknown, were appointed to the African Republic January 4, 1850, and they reached their field of labor July 14, 1851.

Dr. Wilson served as Principal of Alexander High School, Monrovia, Liberia, 1851—1860. Dr. Arthur J. Brown intimates that at this time a readjustment of the Liberia mission took place. Whether so or not, the Carlisle Presbytery roster indicates that the Wilsons were transferred to the West Africa Mission, located in the Cameroun at Potosi, April 11, 1860.

At this time they were furloughed to the United States. The Civil War was in progress and Dr. Wilson served as chaplain in the U. S. army during the years 1861—63. While the record cannot be confirmed, it is believed that these good people returned to the “Dark Continent,” and began a new work at the mission assigned in West Africa. For Mr. Wilson had conferred upon him the degree of Doctor of Divinity by Liberia College in Africa, in 1879.

NOTE: — In seeking information from the Board pertaining to this sketch and some others we wish to acknowledge the patience, the pains-taking care and courtesy with which response has come from 156 Fifth Avenue, New York. Also this sentence from a recent letter, which any one who is accustomed to scan ancient records will appreciate: “We have very scanty records for the missionary leaders who went out early in the century, due to the fact that records were not considered so important then as now.”

SANDWICH ISLANDS

MRS. WILLIAM P. ALEXANDER
1832—1888

Mrs. Alexander, before her marriage, was Mary Ann McKinney. She was born in Wilmington, Delaware, January 10, 1810. Her parents were Mordicai and Mary Chambers McKinney. They were Presbyterians. They removed from Delaware to Cumberland County and then to Harrisburg. In 1824, at the age of fourteen she united with the Presbyterian Church of Harrisburg, the Market Square, in the pastorate of Rev. Dr. William R. DeWitt.

Miss McKinney was married to Rev. Wm. P. Alexander of Paris, Ky., in 1831, a student of Princeton Seminary. In November, 1831, with her husband and seventeen others, all under appointment of the American Board, she sailed from New Bedford, Mass., for Honolulu, Sandwich Islands. They landed in May, 1832, after a “pleasant voyage” of six months.

The story of this group of missionaries who began their work in these Islands in 1832, is a tale of missionary achievement of surpassing interest. They Christianized the natives, established churches and schools and other American institutions. They exhibited to this primitive people the virtues of the Christian home and made known to them the rudiments of American social and political order. Thus, without design, they prepared the Islanders for annexation and a place in the Commonwealth of the United States. Many there are who think it best that the destiny of these gems of the Broad Pacific should be held by America rather than by the “Sunrise Empire.” The first church organized there was Presbyterian, 1834.
Mrs. Alexander had a great part in this stupendous work. She lived fifty-six years among these people and died in 1888 on the Island of Maui, in the home of her son-in-law, the Hon. Henry P. Baldwin, at the age of 78 years.

She is spoken of as a woman of high character, wise, calm, patient, faithful, steadfast and cheerful under many trials and burdens. Her home has been described as a model one “Well remembered by all who entered it as a delightful place where Christian graces were seen in constant exercise.”

The people of Hawaii are demanding admission to the Union as a State. A large delegation of Congress is studying the proposal on the Islands. If admitted, the 49th in the sisterhood of states will stand as a monument to the courage, consecration, sacrifice and service in the name of Christ of this group of missionaries, who, one-hundred-five years ago went to them with the Gospel of Love. One of these was our own Mary Ann McKinney—Mrs. William Patterson Alexander.

NORTH AMERICAN INDIANS

REV. JOHN ROBINSON AGNEW

1835— (?)

The Agnew family has figured conspicuously in the life of the Presbyterian Church. James Agnew and Mary Ramsey Agnew who settled at Fairfield, Adams County, were the pioneers of John R. Agnew.

John R. Agnew was the son of Col. James Agnew and Elizabeth Findley. His father was a successful business man, a devout Christian, and an elder in the McConnellsburg church. Dr. E. Erskine spoke of him as “a venerable man of sound and vigorous mind and unwavering integrity.” He was a brother of Samuel Agnew, M. D., of Harrisburg, an eminent physician and surgeon, whom Dr. Thomas H. Robinson described as “a man of noble qualities,” father of Rev. J. Holmes Agnew, a man distinguished for scholarly attainments, and of Hon. James C. Agnew, an elder in the church of Edina, Missouri. Dr. D. Hayes Agnew who attended President Garfield in his fatal illness was of the same family, as was Rev. Benjamin Agnew, D. D., LL. D., an eminent pastor in Philadelphia, and also General Secretary of the former Board of Ministerial Relief. The late Samuel Agnew, of Philadelphia, was the younger brother of the subject of this sketch. He founded the Presbyterian Historical Society.

John R. Agnew was born in 1810, prepared for college at Gettysburg Academy and graduated from Dickinson in 1829. He studied Theology at Union Seminary, Virginia, and at Princeton, where he was graduated in 1832. He had a varied life as a minister.

He began his ministry as a foreign missionary among the Choctaw Indians on the extreme frontier along the Texas border. No missionary organization sponsored him and he supported himself. Later he took service under the America Board.

The exposures he suffered were almost beyond human endurance. “To ride through malarial regions in the night to avoid the burning heat of the day, to ford rivers up to the neck in water, to sleep in a hut through which he could see the stars in the night, and to feel the rain and the snow falling on his bed, to live on the precarious provisions of
an Indian's hospitality, though he was a chief, to sicken and burn with the malarial fever of the region, these were some of the common experiences of this missionary of the Cross. It was indeed a very self-denying and hazardous work.” “Here,” in the language of a member of his family, “he sowed the seeds of disease which never left him.”

After eight years with the Indians and his health having failed, he returned to Pennsylvania and had a pastorate of several years in Butler Presbytery, then served as agent for Lafayette College, and later of Lincoln University, then as a Professor in the Steubenville Female Seminary, and as chaplain in the Penitentiary of Missouri. In all these relationships he performed a large amount of ministerial and other forms of useful service. His last years were spent in retirement at Greencastle, Pa., where he died February 3, 1888, at the age of 78 years. His widow and daughter survived him.

REV. EDMUND McKinney
1841—1862

Edmund McKinney was a brother of Mary Ann McKinney who married Rev. William P. Alexander and became a missionary in the Sandwich Islands. He was born in Harrisburg in April, 1815. During a revival he united with the Presbyterian Church of Harrisburg under Dr. Dewitt at the age of fifteen. He was soundly converted and his thoughts immediately turned to the gospel ministry. The decision of his sister to become a foreign missionary directed his mind toward a similar life.

He was graduated from Washington College in 1835, and studied theology in Andover and Princeton seminaries. He was licensed by Carlisle Presbytery and ordained by the Presbytery of Erie. Our recently organized Foreign Board appointed him to go to China with the lamented Walter Lowrie. But domestic reasons prevented the execution of this plan. Had he gone with Lowrie he doubtless would have met Lowrie’s fate, who was thrown over board off the coast of China by pirates and perished.

The Board next appointed him to labor among the Western Indians, at that time foreign mission work. He was first assigned to the Seminoles who had been moved beyond the Mississippi by the Federal Government. Their unrest and wrath because of their removal made it impossible to remain among them with safety for his family and himself. He then worked successfully among the Choctaw Nation, and later with the Omahas and Otoes in Nebraska Territory. Here he established a church and translated portions of the Bible into a language which he had to reduce from the spoken into a written form.

When the Civil War came on he accepted the chaplaincy of the ninth Pennsylvania Cavalry. He followed its movements to the close of the War. His work among the Indians bore lasting fruit. His service as an officer and religious counsellor in the army won for him the confidence and affection of the soldiers and staff. And later for a number of years his work under the Freedmen's Committee of the General Assembly at Clarkesville, Tennessee, was a pioneering work which later grew into the Freedmen's Board.

This brother and sister, Edmund and Mary McKinney, children of Market Square, working in fields separated by thousands of miles, reflect credit upon their church and honor upon the Presbytery.
On the Forty-sixth Anniversary of the Organization of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., October 31st, 1883, I landed in Japan and on April 1st, 1924 I was placed on the roll of Honorable Retired Missionaries.

On this Centennial Anniversary I offer reverent praise and thanksgiving to “Our God, Our Help in Ages Past” for the guidance and loving protecting care throughout the years: and to our Lord and Saviour Jesus Christ who, the same yesterday, and today, and forever, fulfills his promise “I am with you always, day by day.” (Weymouth Translation)

To our Board and to our beloved Secretaries I give my heart-felt gratitude for all the friendship, the sympathetic understanding, the wise counsel and the help given throughout more than half the century which is just closing.

At this meeting of the Carlisle Presbyterial, I want to express anew my loving remembrance and my deep appreciation of all the loyal devotion and generous support of the women of Carlisle Presbytery during my forty years of “active” service as a missionary. I wish also to remind them that the special gift which they sent, not long before my retirement, furnished the funds used to complete the building of the Oi-Machi Kindergarten which stands on a beautiful spot overlooking the Tokyo Bay.

In Japan there is a saying “Tatsu Hayai, Matsu Nagai,” “the setting forth, or the going, is swift, the waiting is long.”

The passing of the years now seems to have been all too “swift” yet I know that for my family and for friends in Carlisle Presbytery, the “waiting” was indeed long from my last furlough, 1901-02 until my return to America in 1924. To them I offer my explanations and thank them for their patience.

There were indeed times of regret that circumstances which seemed inevitable caused the repeated postponement of my furlough, but when my term of forty years was ended and retirement suddenly came, I was truly thankful for the unbroken stretch of twenty years. Into these years were crowded unexpected and special opportunities, and notwithstanding most earnest effort to meet each one as was my rule, “according to circumstances,” or in Biblical language, “as occasion requireth,” so much was still undone, so much seemed near accomplishment, that when the ruling for retirement came I felt like the American soldier who soon after his arrival in France when ordered to retreat, exclaimed “I have just got here.”

Then came perhaps the greatest trial of my faith, and victory came only as I applied to myself what I had long taught. If I truly believed in the power of prayer then my work must be carried on as Paul carried on his work for the Churches and for the believers whom he had left here and there, many times writing to them “without ceasing I have remembrance of thee in my prayers night and day.”

As I look back over the four decades, ever-changing Kaleidoscopic pictures pass before me. First, I see groups of children, Kindergarten and Sunday School children, enthusiastically learning as only children can learn, then growing up into Christian men and women, establishing Christian homes, living Christian lives, some of them in places of great responsibility. I see groups of women, “seekers of the Way” meeting week after week in one of their homes, for instruction, then, one by one, becoming “believers” and finally helping found a Church. I see other groups of women in the Training School for Christian workers eagerly studying the Bible, learning to play the organ, learning to carry on a Sunday School, to visit in homes, to teach other women, learning everything so that they may go out into city, town, village or lonely country places and teach the Gospel of Jesus Christ.

I see groups of Mothers, meeting in our own home, earnestly seeking the “Way” so that they may make better homes and bring up their children to lead pure and upright lives.
I see groups of young girls in factories eager to see the scrolls with pictures of the Life of Christ, eager to hear the stories, eager to memorize and sing the hymns and finally, after a prayer, eager to carry away simple facts and the little monthly paper “Glad Tidings” to read in spare moments.

I see groups of blind officers and soldiers who lost their sight in the Japanese-Russian War. Their faces lighten as they hear of Helen Keller and her wonderful courageous life and of Fanny Crosby, who from childhood was blind and yet, at ninety-one said she was younger than she had been at nineteen. They love her songs and are wistful as they sing, “And I shall see him face to face,” and “Tell the story saved by grace.”

They are touched by the story of George Matheson as they learn to sing his hymn — “Oh Love that will not let me go” and they face their own lives of darkness with a new courage.

Then I see individuals more than I can number — individuals from all classes of society.

First of all, I see a little girl twelve years old, in the Red Cross Hospital. I see her there, week after week, for more than a year — And as I see her I come to see the nurses of that great Hospital and friendships are formed which continue through the last three decades of my life in Japan.

I see her with many happy memories, for through her I was led to know many in the Red Cross Society as well as in the Hospital — and because of her I later see groups of Ladies of the Volunteer Nurses Association — I see them rolling thousands of bandages, making and packing other Hospital supplies for use in the Japanese-Russian War. I see them working in the Wards for soldiers and in the Main Hospital for officers. I see these ladies in many meetings of the Red Cross, and always with a friendship which grew out of “working together.” I see the making of the Calendars which was my special delight for two and a half decades — I see the midnight oil burning when they were being tied up in true Japanese style. I see the number grow from three hundred, first made for the nurses, to six thousand for wide distribution but always with the magic characters — “This article is not for sale.” I see all this come to pass because of a little girl’s long and painful illness which for me opened the door to many new spheres of influence.

I see many other individuals. I see one who comes on a hot summer afternoon and, without preface, simply says “I want to be a Christian,” “Will you tell me how I may become one?” I see others come “by night” that they may hear the Gospel and carry the message to some one not yet ready to hear it publicly. I see many reading the Bible in secret and seeking an opportunity for “talk,” which always means talk about the Bible and about Jesus Christ. I see some accept Christ as Saviour with simple faith. I see others try to follow his teachings in their lives and in their homes. I see some coming into the Kingdom through the singing of hymns. I see some in prison, appointed unto death, seeking the way of repentance and forgiveness, some deeply touched by the story of the Prodigal Son as though it were their own life history. I see another, perhaps the most desperate criminal, reading the Gospel unmoved until he came to Christ’s word on the Cross, “Father, forgive them” and then “I was stabbed to the heart as if pierced by a five-inch nail.” I see him later with changed countenance because of his changed heart. His last words were: —

“My name is defiled,
My body dies in prison,
But my soul purified
Today returns to the City of God.”
I see another who had been in prison seventeen times, sitting by the firelight on a November evening. He shows me a scroll on which is written the record of those seventeen crimes and his imprisonment and at the end are the words: —

“All these things are blotted out by the Grace of His Majesty The Emperor” and there is the Imperial seal and that of the Minister of Justice.

True in prison so many times and then on that seventeenth time in a little Testament sent to a fellow prisoner he read:

“Thou shalt call His name Jesus for He shall save His people from their sins” and “I came not to call the righteous but sinners to repentance” and he accepted the message for himself and when his term was finished he came out a “new man in Christ Jesus.”

For twenty years he helped men coming out of prison make a fresh start into right living. The Government recognized his work and finally at the Coronation of the Taisho Emperor blotted out all his record which was a blight not only upon him but upon his family. In the firelight I saw Joy as never before.

I see many, far more than I can number, who whether in groups or as individuals are being sought, some in ways which are very direct, some through friendship and influence and always with much prayer, until the “time is ripe” for personal leading and teaching. I see some come to tell the day, the hour, the place where they “found Christ” and dedicated their lives to Him.

I have long felt that the greatest moment in the lives of missionaries is when they see one whom they have been teaching about Christ come to Know Him.

I see the havoc of the Great Earthquake on September 1st, 1923 then as Bishop McKin cabled “All seems gone but Faith in God.” Day after day, I see the courageous spirit with which this disaster is met — “It is mutual” on the lips of every one means “We all suffer together rich and poor, high and low.”

I cannot tell all that I see in the weeks which follow but on Christmas Day I see a great Christmas tree in the Red Cross temporary Hospital. It is decorated for hundreds of earthquake sufferers still crippled or ill, many without homes or family. I see their faces showing despair yet smiling a bit when they try to sing the hymns mimeographed on bits of paper. I see them eagerly listen to the “Christ Is Born” story read from the Gospels. I see the official as he asks me to speak to them and then pray for them.

So I see these hours of my last Christmas in Japan spent in the Hospital where my little friend was ill thirty years before and my mind is filled with many memories of the years which lie between.

As I think of them I see many as they stood for baptism and sang —

“O Jesus, I have promised,
To serve Thee to the End,
Be Thou forever near me,
My master and my friend.”

and I pray that today this hymn may ring in their ears and in their hearts, and that they may —

Stand fast,
Keep the Faith,
Endure to the End.

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