

# MEN OF MIGHT IN INDIA MISSIONS

The Leaders and Their Epochs

1706-1899

By HELEN H. HOLCOMB

AUTHOR OF

*"Mabel's Summers in the Himalayas"* *"Bits About India"*

FULLY ILLUSTRATED



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SAMUEL HENRY KELLOGG

1864-1899

SAMUEL HENRY KELLOGG was a child of the manse, a son of the Rev. Samuel Kellogg, a Presbyterian minister. His mother's maiden name was Mary P. Henry. He was born at Quiogue, Suffolk Co., Long Island, September 6th, 1839. At a very early age the boy evinced surprising mental activity. A veritable interrogation point, the precocious child asked questions which it was difficult to answer. No priggish boy was he, but remarkable for docility and studiousness, and at the same time full of active interest in all the amusements and sports for which wide-awake boyhood is distinguished.

When quite young, he had a dangerous illness. All hope of recovery had been relinquished, and around the couch on which the unconscious boy was lying, the sorrowing friends were gathered in anticipation of the end. A devout woman, a member of his father's congregation, gave herself to prayer for the recovery of the child. "God has

granted my petition," she said at length. "The boy will live, and will yet preach the Gospel."

He was prepared for college chiefly by his parents, his mother, energetic and efficient, taking no small part in guiding and aiding her apt scholar in his home studies. This son when grown to manhood told with affectionate pride of the lessons in Latin given him by his mother as she went about her household avocations, while he followed her book in hand.

In 1856 he became a student of Williams College, but ill health compelled him to leave college after spending one session there. Two years later he entered Princeton College and graduated with honours in 1861.

One of his classmates, the Rev. W. J. P. Morrison, a missionary at Dehra, India, in an address delivered at the Memorial Service held in Landour, August 18th, 1899, said, "Of the one hundred members of the class of 1861 in Princeton College, there were two young men who, by the award of the Professors, and the judgment of the students, took easily the first rank among us in scholarship, mental power and character. \* \* \* Though they were rivals for college honours, yet theirs was an honourable rivalry, which rather cemented than interfered with the intimacy of their friendships. These were Samuel H. Kellogg and Samuel S. Mitchell."

When he entered Princeton College his simplicity in dress, his unassuming manners, retiring

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disposition, and deeply religious character, excited the ridicule of some of his fellow-students; but as he without ostentation, by unremitting diligence and vigour of intellect, made his way to the head of his classes, and carried off the prizes, he commanded the respect, and won the admiration of all.

The year of his graduation was the year of his mother's death, and her loss was deeply felt by this affectionate son.

He pursued his theological studies in Princeton, completing his course in 1864. Two years before, he had been appointed tutor of mathematics in the college, "and had he not sacrificed brilliant prospects at home in order that he might give his life to India, he would no doubt have soon been called to a Professor's chair."

From his childhood he had been a diligent student of the Scriptures, nor were these studies interrupted by his engrossing college duties. While a student he published a tract entitled "A Living Christ." This expressed what Christ was to him then and all through his life.

In the quiet manse where his boyhood was spent he became familiar with the missionary publications of his own and other Churches. His thoughts were turned definitely to missionary work as a vocation, and to India as a field of labour, through a sermon preached in the First Presbyterian Church of Princeton, by the Rev. Henry M. Scudder, D.D., on the eve of his re-

turn to India. Could the brilliant young physician, Dr. John Scudder, the father of Dr. Henry M. Scudder, when in 1819 he relinquished prospects in all respects the most flattering, for a missionary career in India, have looked forward to that day when a sermon from his own distinguished missionary son would be used by God in calling to India a man chosen of the Lord to do a great work for Him, how would his heart have been rejoiced!

On the 20th of April, 1864, Mr. Kellogg was ordained a missionary to India by the Presbytery of Hudson. Before leaving America he was united in marriage to Miss Antoinette W. Hartwell, of Montrose, Pa. In company with several other missionaries the young couple sailed from Boston on the 20th of the following December, in a merchant vessel bearing a cargo of ice to Ceylon. On the third day out they were struck by a cyclone, in which their Christian captain was washed overboard, and the ship barely escaped foundering. The loss of the captain placed an officer in command who was soon found to be entirely unfitted for such a charge. On account of his ignorance of the art of seamanship, and his brutality, a plot was laid by the crew to rid themselves of him as a commander. Happily this was discovered and suppressed. As a last resort in a dire extremity, the new commander, having accidentally discovered that Mr. Kellogg had studied navigation to some purpose, asked

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him to take the daily observations, doubtless feeling that the vessel would be safer in the hands of the young missionary than in his own. Thus in less than a week after leaving Boston Mr. Kellogg found himself in charge of the nautical library and instruments of the late captain. He took the necessary daily observations, and acted as navigator until they reached Ceylon, not in one hundred days as they had hoped to do on leaving Boston but in one hundred and forty-five days. They had made the Cape of Good Hope in fifty days, but the nominal commander, in opposition to the urgent representations of Mr. Kellogg, as to the course which ought to be taken, took a course which greatly lengthened the voyage.

They reached Calcutta in May, one of the hottest months of the year in India, and the journey to their field of labour in the Northwest Provinces was, in consequence, most trying. On their arrival in Barhpur,\* a station of the Furrukhabad Mission, to which they had been appointed, Mr. Kellogg gave himself with all the ardour of his nature to those studies which would fit him for the work awaiting him.

Because of the paucity of labourers, he was soon left in sole charge of the work, assisted by a small staff of Hindustani helpers. "It was hard at first," he wrote, "but had the good result of

\* Barhpur is situated one mile from the city of Furrukhabad, and three miles from the military cantonment of Fatehgarh.

bringing me on in the language much faster than I should otherwise have learned it."

After a residence of six months in India, Mr. Kellogg began to take his turn regularly in conducting the vernacular church services on the Sabbath. Work for his active brain and hand he found on every side, and unflinchingly he tried to grapple with it. Greatly interested in the youths of India, he found a congenial field in the Anglo-vernacular school in the city of Furrukhabad. He was much interested also in evangelistic work, as carried on in the city and surrounding villages. During that first year he began to make notes on the language he was studying, which rapidly grew into an important work hereafter to be mentioned.

The writer first met the subject of this sketch in the cold season of 1870-71, when in company with her husband, she paid a visit to Fatehgarh, and then began that acquaintance which afterward ripened into one of the warmest friendships of our Indian life. An interesting reminiscence of that visit is in connection with a typical incident, showing Mr. Kellogg's alertness of mind, and his habit of painstaking in turning to account every particle of knowledge which came in his way. In the course of a drive with him through the city he halted to speak to a native gentleman of his acquaintance. When the interview was over, Mr. Kellogg took from a side-pocket of his coat a book and pencil, and quickly jotted down



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something which he wished to remember, then looking up with a radiant face, he said, "I have got a new word."

So zealous and unremitting were Mr. Kellogg's labours, that early in 1871 his health failed, and heeding the advice of his physician he returned to America for a season of rest and recuperation. After a year and a half spent in the United States, with his family and a party of missionaries, he left New York on his return to India. This second journey, by the "overland route," was in pleasant and striking contrast with his memorable first voyage in a sailing vessel, "where passengers were of less consequence than freight."

The party reached Allahabad in time to be present at the General Missionary Conference held in that city in December. The one hundred and sixty missionaries present on this occasion, some of whom had come from the remotest parts of India, represented nineteen missionary Societies. Noble veterans from these Societies were present, including among others Dr. John Wilson of Bombay. "We thought," wrote Mr. Kellogg, "as we looked over that unique assembly of foreign missionaries, native evangelists, pastors and laymen, of Carey, Marshman and Ward, and of Judson, forbidden by a Christian Government to enter India. We looked on the dark faces of the twenty-one native clergymen present, and thought of Henry Martyn, who had worked in this very part of India, and who had said that if he could

see a Brahman converted, he would regard it as the greatest miracle of which he could conceive; and here were once proud Brahmans preaching the faith which once they destroyed."

Soon after the close of this Conference, Mr. Kellogg in company with the oldest member of the Mission, the Rev. J. F. Ullmann, made a long preaching tour, the remotest place reached being the city of Jhansi, which these brethren had been asked to visit, with the object of reporting upon the advisability, or otherwise, of its being occupied by the mission as one of its stations. The report of the visitors was favourable, but it was not until thirteen years later that Jhansi became one of the stations of the Furrukhabad Mission, and a missionary was sent there to reside. To the close of his life, Mr. Kellogg felt a very deep interest in this new field, watching with ever increasing satisfaction its growth and prosperity.

Mr. Kellogg after his return to India was stationed at Allahabad, where the American Presbyterian Synod of India had recently established a Theological School, he having been appointed an instructor, along with his fellow missionaries, the Rev. A. Brodhead, D.D., and the Rev. T. S. Wynkoop. His labour in connection with this institution was, however, but a part of his work. He engaged as he had opportunity in evangelistic work in the city and adjacent villages, in preaching in the vernacular to the native Christian con-

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gregations, and in occasional English preaching. His pen too was busy. It was the careful husbanding of the odd moments of his every day life, combined with the ability to concentrate his powers upon any subject that was occupying his mind, that enabled him to accomplish such a vast amount of literary work in the midst of other multitudinous and pressing duties.

The year 1876 brought to Mr. Kellogg a heavy domestic affliction. In March of this year after a very brief illness Mrs. Kellogg was taken away by death. She had been a true helpmeet to her husband during the years he had spent in missionary work, and her sudden removal was to him a very heavy stroke. Four children, two sons and two daughters were bereft of a mother's care, and this, in his case, necessitated the breaking up of his home in India and the relinquishment for a time of his chosen work. Hurried preparations were made for the sad home-coming, and with heavy hearts we saw the father with his motherless little ones turn away from India. Very painful on account of the work laid aside, as well as on account of personal associations with beloved fellow workers was the void in the mission circle which this bereavement and this parting occasioned.

Before Mr. Kellogg took his departure from India, he saw the completion of his great work,—his Grammar of the Hindi Language, a portly octavo volume published by Trübner & Co., of

London. That this work might be finished before he left India, he was obliged to put forth strenuous effort at a time when his energies in many directions were pressingly demanded. Hindi is the language spoken by more than one-fourth of the people of India, and the need of a scholarly and comprehensive grammar of this language was great. The work at once received the highest encomiums from scholars, who pronounced it a "masterly performance." The reputation which this work and others which followed it secured for the author gave him an honoured place in the Eighth International Congress of Orientalists, held in Stockholm in 1889, under the Presidency of King Oscar II. This Hindi Grammar on becoming known to the Government of India, and to the Council of the British Government's Secretary of State for India, was prescribed as an authority to be studied by all such candidates for the India Civil Service as were required to pass examinations in the Hindi language.

It was during this year that his Alma Mater conferred on him the honorary degree of Doctor of Divinity.

The story of the next fifteen years might well be told in fuller detail than is possible or perhaps appropriate in this volume. It was a story of pastoral work in two large churches; the Third Presbyterian Church in Pittsburg, and the St. James Square Presbyterian Church in Toronto, separated by a service of peculiar value to the

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Church at large as Professor of Systematic Theology in the Presbyterian Theological Seminary at Allegheny, Pa. This was a somewhat trying position, following as it did the peculiarly successful work of the Rev. A. A. Hodge, D.D., who had been called to Princeton Theological Seminary. Dr. Kellogg however took the place by storm and soon sat on the Professorial chair as on a throne.

His breadth and accuracy of scholarship, his philosophical insight into the Scriptures, and readiness in quoting passages to prove his points, his aptness in asking questions and his cleverness in answering them, his patience and sympathy and tact in preaching, his missionary zeal, his loyalty and beautiful spirit, and his ardent devotion to the Lord Jesus Christ, quickly won his way into the minds and hearts of his students, and made him master of the situation. He had in a rare degree that highest gift of a teacher, contagion. His spirit was catching, subtle emanations radiated from him that no student could escape. Simply to be in his class-room was to be immersed in an intellectual bath. At the same time his faith was the central fire glowing in his heart, lighting up his face and shining through the whole man. Hundreds of ministers are preaching the Gospel all over the world to-day who look back to those years under his influence as a very precious and fruitful part of this preparation. With all this too, there was a geniality and perfect

naturalness that at times manifested itself in what some of his associates felt to be a lack of dignity. He was young in spirit, and it was this fact that lent to his manners a special charm and gave him so powerful an influence over all classes of people, young and old.

While disassociated formally from the Board of Missions by a resignation which was inevitable under the circumstances, Dr. Kellogg never lost in the slightest, his intense missionary spirit, and both in his preaching, public speaking and writing identified himself with the great work to which he had consecrated his life. He was a member, during his residence in Toronto, of the Canadian Presbyterian Assembly's Foreign Mission Committee and Convener of the Committee on the Palestinian Mission.

He kept up his scholarship in Oriental languages and it was during this period that he attended, as an honoured member the Eighth International Congress of Orientalists at Stockholm, one of the largest and most influential meetings of that body and saw the revised edition of his Hindi Grammar through the press.

He was always very much interested in work among the Jews and published a book, "The Jews, or Prediction and Fulfilment, an Argument for the Times" which gained most favourable notice. Another work, "The Light of Asia and the Light of the World" appeared in 1885 and was pronounced "critical, scholarly and brilliant."

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A competent critic said of it that there was no other book in the English language which filled exactly its place as a thoroughly comprehensive and clearly discriminating comparison of the legend, doctrines and ethics of Buddha and of Christ.

His service in the Theological Seminary in Allegheny, closed in 1885, the immediate occasion being a feeling on the part of some of the Directors that his pronounced pre-millennial views were not in harmony with the general teachings of the Institution. There was a most cordial feeling toward Dr. Kellogg personally, and his resignation was in no sense pressed upon him but was offered as on the whole the best way to avoid any possibility of clashing. His interest in education was continued after his removal to Toronto, by his membership in The Senate and Examining Committee of Knox Divinity College.

From year to year it seemed as if his duties increased. He prepared the Stone lectures for Princeton Theological Seminary, was prominent in the General Assembly's work of the Presbyterian Church of Canada, and at the same time published largely. All this was made possible by the happy home which had been reestablished by his marriage in 1879 to Miss Sara Constance Macrum, of Pittsburg. The deep sorrow over the loss of his son Alfred, did not prevent his work, but rather sanctified it.

In the midst of his multitudinous activities Dr.

Kellogg received a call to return to India to assist in the revision, or rather retranslation, of the Hindi Scriptures of the Old Testament. He was asked to engage in this work as a representative of the various Presbyterian Societies, British and American, working in India. In this invitation the North India Bible Society with headquarters at Allahabad, and the British and Foreign Bible Society, London, as well as his own mission in India, and the Mission Board of his own Church in New York, united. It was felt that he had special qualifications for this work, as he was universally recognised as an expert in Hindi, and was besides an accomplished Hebrew scholar.

Correspondence and negotiations in reference to this matter extended over a period of fifteen months. This call was one that required earnest consideration. There was on the one hand, his work in Toronto. It would be a severe wrench to leave his congregation composed of people who were devotedly attached to him; but the work to which he was called across the seas was in every way attractive and congenial, and when, as he had often said while labouring at home, his heart was in India, is it any wonder that his heart went out again towards a work which was his first love? The call he felt was the call of God, and when the path of duty was made clear, there was no hesitation as to the course of action.

In May, 1892, he announced to his congregation his decision to resign the pastorate of the



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St. James Square Church to accept the call that had come to him from India. The congregation regretfully united with the Presbytery in asking for a dissolution of the pastoral relation. On Sabbath evening, September 13th, Dr. Kellogg preached his farewell sermon before a very large audience, including many representatives from sister congregations in the city. "Thou shalt remember all the way which the Lord thy God led thee," Deut. 8:2, was the text of his discourse. The Tuesday evening following, there was a largely attended farewell meeting in the church, to testify to the high appreciation in which the retiring pastor was held. There were present on this occasion not only his own people, but many others from evangelical denominations throughout the city. Addresses were presented on behalf of the congregation, the Sunday school and the Society of Christian Endeavour. Practical interest and appreciation were manifested by the presentation of a substantial purse. On the following evening Dr. Kellogg took a final farewell of his people, and soon thereafter left Toronto.

Before leaving for India Dr. Kellogg paid a visit to Pittsburg, where he was warmly welcomed by the many friends who held him in affectionate remembrance. He preached a farewell sermon in the First Presbyterian Church, the congregations of the East Liberty, and the Third Presbyterian Churches uniting in this service.

On the 5th of October, Dr. and Mrs. Kellogg

and their four younger children left New York for India. Bombay was reached about the middle of December. A part of the cold season after his arrival was spent by Dr. Kellogg, accompanied by his family, in evangelistic work in the district of Allahabad. Early in the spring he removed with his family to Landour, in the northern Himalayas, and there with his associates, the Rev. W. Hooper, D.D., of the Church Missionary Society, and the Rev. J. A. Lambert of the London Missionary Society, he began the work for which he had been called to India. A station in the mountains had been selected for residence during the summer, because the work of translation could be more successfully prosecuted in the salubrious air of the hills, than in the great heat of the plains, and as it was expected that the work would extend over a period of several years, a house on Landour Hill, Mussoorie, called "The Firs" was purchased by the Mission Board in New York for the use of Dr. Kellogg and his family, and here several of the happiest and most useful years of Dr. Kellogg's life were spent. Seven or eight months of each year were passed in Landour, and during the remaining months the home of the family was in Dehra Doon, a beautiful town at the foot of the mountains.

As respite from his special work could be gained in the cold season, the opportunity was eagerly seized by Dr. Kellogg to visit cities on the plains for the purpose of delivering lectures

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to students in theological schools, or to educated non-Christian natives; or to engage, as of old, in evangelising the simple villagers, in some one of the districts. In evangelistic work of this latter description, a month was once spent most happily by Dr. Kellogg in the Jhansi district; and during the same visit, the English speaking gentlemen of the Hindu community in Jhansi were privileged to listen to a number of highly instructive lectures on religio-scientific subjects.

As a preacher, either in English or in Hindustani, Dr. Kellogg was listened to with delight wherever he went. During the six hot seasons which he spent on the hills, his voice was frequently heard from the pulpits of Landour and Mussoorie, and during the successive intervals when he resided at Dehra Doon, the English and Hindustani churches of the mission were privileged to enjoy occasionally his ministrations. When Dr. Kellogg's rare power of elucidating the more difficult subjects connected with the study of the Bible became known, exceptional opportunities were afforded him for reaching and influencing for good many in the English community who would never be seen at ordinary prayer meetings or Bible readings. At large drawing-room gatherings Dr. Kellogg discussed many subjects connected with Apologetics, which were, says the Rev. W. J. P. Morrison, of Dehra Doon, "calculated to be helpful to those who have intellectual difficulties through the scientific and

agnostic objections raised against our Christian faith. While holding firmly himself to the verities of revelation, he had patience and sympathy to the uttermost with the doubting, and, granting to the full all their reasonable positions, from their own standpoint endeavoured to lead their minds on to the firmer ground of assured belief." Eschatological themes had a great attraction for Dr. Kellogg's mind, and upon these he was often asked to discourse. Of such discourses, frequently listened to at Mussoorie and Dehra Doon, Mr. Morrison thus speaks: "Is it not his discourse, his theme that will account for Dr. Kellogg's uplifting, helpful influence in those communities? So anxious were people to hear him on these themes, that he several times expressed to me a regret that they pressed him to take up such subjects so often, lest it might give a one-sidedness to his ministry, and lest they should be regarded as a hobby with him. It was these themes especially that made his ministry such a rare one amongst us."

Dr. Kellogg had felt that when the special work for which he had been called to India should be finished he must return to America to make arrangements for the completion of the education of his children, but as the time for leaving the mission field drew nearer and nearer, his heart more and more clung to India. In his last letter to one of the Secretaries at the Mission House in New York, he wrote: "There is no shadow

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on our horizon except the prospect of having to return to America as soon as this Bible work is done. My wife no less than myself has taken root in India, and we shall go home, wishing from our hearts, so far as it is right to wish for anything which God's Providence makes impossible, that our life-work might indeed be here. \* \* \*

You will have heard that I have promised the Princeton faculty to deliver the annual course of lectures on Missions, the first season after my return. I am as yet only incubating my lectures, but think of taking some such general subject as Hinduism in relation to Christian thought, with special reference to the more recent developments, such as the Arya Samaj and Brahmoism in its various schools, dwelling more in contrast with my little book ("A Hand-book of Comparative Religion"), on the points of contact, than of contrast. In connection with the work of revising the Hindi translation of the Old Testament Scriptures, I am writing a small book in Urdu for the help of our theological students, and our native pastors, on the Typology of the Mosaic Law as setting forth various aspects of our Lord's redemption work."

Near the end of March, 1899, Dr. Kellogg was our guest while in attendance on a meeting of Presbytery, held in Jhansi. "I had not thought to come to this meeting," he said, "but reflecting on the few opportunities that remain to me for meeting my missionary brethren, both American

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DR. KELLOGG AND HIS PUNDIT

and Hindustani, before going home, I resolved to make an effort to be present." At this meeting one of his former students in Allahabad received ordination at the hands of the Presbytery, an event in which he felt a deep interest and much satisfaction. Never had we seen Dr. Kellogg in a happier mood than on this occasion. He had a short time before received a copy of his latest published work, "A Hand-book of Comparative Religion," and in his leisure moments he turned the pages of this book, pencil in hand, noting changes to be made in a future edition.

Dr. Kellogg had anticipated that his Bible translation work would be finished in the summer of 1899, and that the work of final revision would be completed in the following cold season; and with this consummation so near at hand, he was arranging to return to America with his family in the spring of 1900. But God in His unerring wisdom had other plans for His servant. On Sabbath evening, April 30, the last Sabbath of his earthly life, Dr. Kellogg preached by invitation in the Methodist church of Mussoorie, a sermon from the words, "Neither shall they die any more." Said one of his auditors on this occasion, "It was the most glorious sermon on death and eternal life to which I ever listened. The speaker looked like one speaking from the eternities."

For many years at the house of the Rev. Dr. Valentine in Landour, a weekly Bible-reading

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has been held during the summer, when visitors flock to this station. Dr. Kellogg was asked to give the Bible-reading on the afternoon of Wednesday, May third. He replied that it would be impossible for him to be present on that day, but if the meeting could be held on Tuesday afternoon instead, he would be glad to come. Tuesday was accordingly fixed upon. A large and expectant audience greeted Dr. Kellogg when he appeared at the appointed hour. He had selected for his theme, "The mysteries and glories of the end of time, and the great hereafter." His hearers sat spellbound, for he spoke as if for him the heavens had already been opened, and he caught glimpses of the glories beyond. On the conclusion of the discourse, all present seemed awed, and at the request of Dr. Kellogg, the hymn with which the meeting ended was, "Jerusalem the golden."

Before leaving the house, Dr. Kellogg, with two or three of the company, retired to Dr. Valentine's study for a short season of prayer. As they were about to separate some one remarked that Mr. Lambert, one of Dr. Kellogg's associates in the work of Bible revision was that night quite ill. "Then I will call and see him on my way home," was the reply of Dr. Kellogg. He made a brief call, and then hurried on to his own home, that dear home which was to be his for only one more night,—a night, and then for him the morning of a glorious eternity was to dawn.



Dr. Kellogg enjoyed bicycling, and he was an expert rider. His physician had recommended this exercise, and he had found it beneficial. A terrace on which the house he occupied in Landour is built afforded room for a short course, and here he used frequently to take exercise from which he came in refreshed and ready for his literary work. He had risen early on this last morning of his earthly life, and after taking his usual refection of toast and coffee, mounted his wheel for a little exercise before beginning the heavy work of the day. He had gone but a few rods, when the wheel swerved, where there is an unguarded fall of about twelve feet—and he was not, for God took him. How the accident occurred will never be known. No one saw that fatal fall. The servants heard the sound and rushed to his assistance, but life had departed.

60 years

The news of his tragic death sent a shock through the entire community, and a message which that day flashed over North India, and under the seas to a distant land, carried sorrow to many hearts. A large company of friends assembled at "The Firs" on the afternoon of the following day for a brief service, and then joined the sorrowful procession to the beautiful cemetery on the mountain side not far distant, where the mortal remains were laid to rest, "Until the day break, and the shadows flee away."

As the company with heavy hearts turned away from that new made grave, one of the num-

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ber said to a companion, "Dr. Kellogg knew his Bible well." "Dr. Kellogg knew everything well," was the rejoinder of one of Dr. Kellogg's English friends.

One of his fellow missionaries, the Rev. C. A. R. Janvier, of Allahabad, wrote thus of Dr. Kellogg in the "Indian Standard." "The first thing, perhaps, that would strike one about Dr. Kellogg was the versatility of his genius: he could turn his hand successfully to almost anything—could preach a sermon or take a photograph, deliver a lecture or prescribe a potion, teach theology or steer a ship! He was informed on almost every conceivable subject, and could talk intelligently on the most technical topics. It was this in part that made him so brilliant a conversationalist, and secured the wonderful richness of illustration which was so marked a feature of his sermons. But unlike most versatile men, he was as thorough and accurate as he was versatile. He was never superficial. What he did, he did well. What he knew, he knew thoroughly. His careful observation, quick apprehension, and remarkable memory, combined to make him almost a specialist in every department of work or of recreation upon which he entered.

"Another striking feature of Dr. Kellogg's character was the clearness of his mental vision, and his ability to pass on to others what he himself clearly perceived. He saw to the centre of things, and he reproduced what he saw with a

directness and incisiveness not often surpassed. He was as simple as he was incisive. He was simple in his language, even when the profound subjects he often presented seemed to forbid simplicity. He was simple and unpretentious in his personal character. He was never over-bearing, rarely sarcastic, never ostentatious. No one would ever have guessed his extraordinary abilities from anything in his general bearing. He was a devoted husband, a loving father, and a faithful friend.

“The greatest thing about Dr. Kellogg undoubtedly was his wonderful knowledge of, and love for his Bible. He was a man of the Book. His insight into its meaning was phenomenal, and his ability to present its truths to others was such as few men attain. He mastered principles and details alike in his Bible study. And it was not simply an intellectual mastery: he was clearly taught of the Holy Spirit. He was not naturally an emotional man, but God’s truth and God’s Spirit stirred his deepest emotions; and many a heart has thrilled, as he set forth in his simple, quiet way the deep things of God. Any reference to his study of the Bible would be wholly incomplete without an allusion to his intense convictions on the subject of the second coming of our Lord. He was a consistent Premillenarian, confidently expecting the personal reign of Christ on earth, though deprecating all attempts to fix the time of the advent.”

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In the church of St. James Square, Toronto, where for six years Dr. Kellogg had been pastor, when the news of his death reached the congregation, they set aside a popular children's service, for which elaborate preparations had been made, draped the church in mourning, and held a memorial service instead. In resolutions passed by the session of this church they say of Dr. Kellogg, "Although only a little more than six years a resident of Toronto, he speedily secured for himself a position of unusual influence throughout Ontario, and far beyond it, as the result of his wide and varied scholarship, and by means of his numerous and valuable contributions to theological literature. It is not to be wondered at that during his ministry in St. James Square Church the membership increased from 503 to 704, and that all departments of the congregation's activity enjoyed abundant prosperity."

From Resolutions passed in reference to his death by the Foreign Missions Committee of the Presbyterian Church in Canada, the following is taken: "Affable in manner, ripe in scholarship, distinguished as an author, self forgetting in service, and unwearied in diligence, Dr. Kellogg will always be remembered with affection by those who were his colleagues and co-workers in the Foreign Missions Committee of the Presbyterian Church in Canada."

The Board of Foreign Missions of his own Church in America, as well as his own Mission

in India passed Resolutions expressive of the high estimation in which he had been held, and of the irreparable loss sustained by his death.

Dr. Kellogg was the recipient of well-deserved, but unsought honours. Wooster University conferred on him the honorary degree of Doctor of Laws. He was corresponding member of the American Society of Orientalists. He was made a member of the International Congress of Orientalists, and of the Victoria Institute of England.

When Dr. Kellogg was removed by death the question arose, How now shall the work be continued? Can the two remaining members of the committee complete the work, or shall a third member be elected? To introduce a new element at this stage of the work did not seem advisable, and it was finally decided that Dr. Hooper and Mr. Lambert would be competent to carry on the work more satisfactorily than if a third member should be added to the Committee, especially as it was found that Dr. Kellogg had left very full notes. In reference to the course decided upon, it was afterwards said: "Day by day we are more and more thankful that such a decision was reached. As things now are, Dr. Kellogg is, so to speak, present with us all through our meetings. We can truly say that he being dead yet speaketh. On almost every question which arises we are pretty sure what his view would be. When we differ between ourselves, and we recall

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what would have been Dr. Kellogg's view, the one whose opinion differs from this gives way at once. In this manner his influence in our Committee survives."

Dr. Kellogg was taken away when his life was at its zenith. Counted by years, his was not a long life, yet marvellously fruitful had that life been. Though his missionary work in India was interrupted for a number of years, yet his work as a missionary did not cease during that enforced sojourn in the United States and Canada, for then, while occupying high places in the Church he exerted a powerful influence in promoting the cause of foreign missions. As a theological teacher, besides performing an important part in equipping many young men for the home pulpits and the home mission work, he shared, it is said, in the training of no less than thirty-six missionaries for the foreign field. How many through the influence of his life and words were led to accept Christ as their Saviour, and to devote themselves to the service of their Lord in various walks of life, eternity alone will reveal.