

## Missionary World.

REV. DR. S. H. KELLOGG.

[The following extracts from a letter of Rev. Dr. S. H. Kellogg, late of St. James Square congregation, Toronto, published in the *Presbyterian Messenger*, Pittsburg, U.S., will be read with interest.—ED.]

Your kind letter came in a few weeks ago, welcome as always. It found me in the thickest of work overseeing my native masons and carpenters, etc., who are adding two rooms for our house, so as to give us a room for a study and a place to put a friend. What such work means, only those who have been in India or some such country can understand. You know from the beginning that every individual man of those around you intends to cheat if he can, and everything has to be watched or bad material will be put in, mortar made with mud instead of lime, the day's work cut at both ends, etc. The addition, like the rest of the old house, is of stone, as by far the cheapest material in these rocky mountains, and of course there is nothing better in itself.

Coming down from Landour a little over two weeks ago I went almost immediately to Ludhiana, where our Synod was to meet, leaving my family here. For two days before the meeting we held a series of devotional meetings in Hindustani which were very largely attended by our native brethren from all parts of North India. The tone was excellent and all felt that good must be done. The great subject kept in the foreground above all others was the need of the grace and gifts of the Holy Spirit for us all. The meetings were conducted sometimes by one of us American brethren, sometimes by one of the native brethren, two or three of whom in particular spoke with special power and unction.

After two days thus passed in prayer and conference, four sessions each day, the Synod organized. The brethren did me the honor to make me moderator, a position which I have always been more than glad to leave to others for many reasons. But seeing that they were intent on it, notwithstanding my strongly expressed desire that my name should be dropped, I accepted at last their manifest will. All the sessions were conducted in Urdu, excepting that as we had three young missionaries from Kolhapur, where no Urdu was spoken, I or others had to translate for their benefit all important items of business as they came before us.

I felt the position to be one of peculiar interest. We met in the very building in which after the terrible mutiny of 1857 the survivors of our mission met for the annual meeting, mourning eight of their number who had been put to death since their previous meeting, and where and when the venerable Dr. John Morrison moved the adoption of that resolution asking the world's Evangelical Alliance to appoint the first week in January of each year as a season of prayer for the outpouring of the Holy Spirit upon all flesh according to the promise and the speedy coming of the Kingdom. What immense advance since then in mission work, what doors opened, what hundreds of thousands gathered into the church! Then in the little grave yard near the Mission Church lay the body of the beloved brother Joseph Meyers, who with his wife, came out with me a classmate in Princeton in 1864, one of the saintliest of men, whose death when only four years here, remains one of the unsolved mysteries of which there are so many.

Then the composition of the synod had a peculiar personal interest to me. Four of us there were fellow students in Princeton thirty and more years ago. Three of us were sons of fathers who, like their sons afterward, almost sixty years ago were classmates in Princeton Theological Seminary. Of all the foreign missionaries present four were former students of mine in Allegheny, and of the ordained native ministers present no less than nine, it had been, in like manner, my privilege, in the former days in India

when I was in our theological school in Allahabad, to train for the ministry of the Word. I assure you it filled me with feelings of very great gratitude that the Lord should have permitted me to see with my eyes before leaving this world, under such affecting circumstances, so much fruit of what I had tried at home or here to do for His church in India. Something like David's language involuntarily came to my mind as he was so affected by the apprehension of God's great and undeserved goodness to him in II. Sam. vii. 18.

Other circumstances of interest to you all came out during our sessions. For instance, it appeared that no less than nineteen out of over seventy of our missionaries present, men and women, had come out of the number of that Student's Volunteer Movement of which you have been hearing so much at home of late years. Furthermore, we had one evening a meeting of all who had in any way been connected with the Christian Endeavor movement, and in a meeting of about thirty-five, it appeared that not only about all the younger men and women had been members of Christian Endeavor Societies at home, but that two were wholly supported by Christian Endeavor Societies and another was to be after a very short time.

Several testified that their connection with the Christian Endeavor Societies had been the means under God which led them in the first instance to think of coming out to the foreign field. Considering how very recent this organization is this record was, you will agree, very significant and encouraging.

Among the new missionaries who had just come out was a Miss Caldwell, M.D., from Johnstown, Pa. She herself went through that awful flood visitation, climbing out of the third story of their house with her father, mother and sister, on to the roof of a house that happened to be floating past, and drifting about for a long time in instant prospect of death, while both her mother's parents and all her mother's brothers and sisters, six in all, were drowned. Before coming out here she was a short time a missionary among the Mormons. She has impressed us all as an admirable person in every way for the ladies to have sent out here, and I may just add that the same impression was made by the other young medical ladies who came out with her all the way from Oregon.

As a Christmas reminder I am sending you a photo of the native Himalayan teacher whom my Toronto Young Peoples' Society of Christian Endeavor supports. Preaching in a village some five miles from Landour. I was with him, and the Zemindar, chief proprietor of the village, seemed disposed to be contentious and hinder preaching. I thought it wise to be crafty and catch him with guile, as Paul put it, and so having my camera with me, I asked him if he had ever seen one, etc., and finally told him I would take a picture of his village and his tenants for him, which pleased him greatly, has stopped all contention and has opened a way for preaching the Gospel without opposition, they all feeling that I am a friend. Only yesterday I had a message from him thanking me for the picture I had sent him, and asking me to come out again and preach in his village. The picture which I send is not much photographically, for, perforce, I had to take it at a time of day when the light was not right, and it is very flat, but it will give you an idea of the way these little miserable hamlets nestle around the shadow of these tremendous mountains. It is that same village seen from a distance, Toneta.

Commissioner Johnston reports of the Livingstonia Mission: "It is much to be commended for the way it has acquired an influence over the fierce Angoni tribes who settled on the highlands to the west of Lake Nyassa. They have practically saved the Attonga race from extinction at the hands of the Angoni."

Miss F. M. Williams, of the China Inland Mission, writes of "three Christmas days," beginning with 1891, and how, with but eight souls redeemed at first, the number rose to thirty-eight, and finally to eighty-six.

## PULPIT, PRESS AND PLATFORM.

John Hall, D.D.: If all the members of the church would give to missions all the money they could save by doing without things that are not necessary, what an impetus would be given to the missionary cause!

Mid-Continent: "Honor the Lord with thy substance," is a divine command. It lays an obligation upon every Christian to give according to his ability to support the local church with which he is connected, and also to further the interests of Christ's cause in the world. This obligation holds whether one is able to give much or little.

Zion's Herald: He is considered a fool who tries to act up to the spirit of Christian love in the marts of trade, and refuses to take advantage of the weaker. Nevertheless we are fully persuaded that to have an eye to other people's interests as well as our own, to be ready to lend a hand and cultivate bowels of compassion—in a word, to be Christlike—is to be on the winning side in the long run even from a temporal point of view; and in the light of eternity what a dreadful mistake all others are making.

The Advance: Time brings danger to the Christian life because we grow older. The freshness of youth passes, and eagerness and enthusiasm are moderated, and then comes the temptation to think that we are losing faith and zeal. Many Christians think that they are losing piety when they are simply losing the enthusiasm of youth. What is needed is a readjustment of methods and views to the working forces and principles of action belonging to their time of life. They need to learn that as we grow older, deeper principle should take the place of youthful enthusiasm.

Rev. C. B. Pitblado: This one man has left by far the deepest impress for good of all her children on his country's history. A man of colossal moral weight and specially raised up and adapted to the times, every inch a hero, decided, true as steel, was the great reformer. Stern he was, but three centuries ago there was stern work to do in Scotland, both in church and state, and God employed Knox that work to do, and he did it well. Through his instrumentality those principles which gave singular sublimity and grandeur to the man an Overruling Providence has stamped into the genius and character of Scotland.

Presbyterian Witness: We have read of old foes with new faces—old errors under new guises. So, too, there are old truths which never change in substance but whose aspects towards us may change indefinitely. There are truths which must be apprehended anew by every generation and expressed in new terms. The great verities of religion can and ought to be expressed in the language of to-day. As religious truth concerns us practically and intimately we do well to express our thoughts and feelings in relation to it in terms that we can understand. Language changes; truth does not change. The point of view changes; but the substantive verity remains.

S. S. Times: Darkness and cold, night and winter, are as important, in their place, as light and warmth, noonday and summer. Life would be unendurable with never a shadow or a chill. Glaring light and burning heat would shrivel and destroy, if it were not for the relief of coolness and shade. This is as true in the spiritual life as in the natural. When we find ourselves in the shadow of a great sorrow, or in the chilliness of a bitter disappointment, we should know, even though it be hard to feel, that it is God's love that has permitted this, and that we have cause for gratitude that he who has led us in this way will sustain us while there, and will bring us out beyond.

## Christian Endeavor.

EVERYTHING FOR GOD.

BY REV. W. S. McTAVISH, B.D., ST. GEORGE.

March 10.—Luke xiv. 25-33.

Great multitudes were following Christ. Was Christ pleased to have them follow Him? Certainly, provided they were prompted by proper motives. In this company there doubtless were some who really wished to enlist as disciples of Christ, but it is probable that many were prompted to follow Christ by motives which could not be commended. Perhaps some came simply for the pleasure of being in a crowd. Perhaps others came out of idle curiosity. Perhaps others came because they wished to see Him perform a miracle. Perhaps others were delighted with His teaching and desired to hear Him further.

But whether their motives were commendable or otherwise, Jesus advised them all to pause and consider. Turning to them He said, "If any man come unto Me and hate not his father, his mother, his wife and children and brethren and sisters, yea, and his own life also, he cannot be My disciple." What is implied in this strong statement? It signified that they must count the cost; that they must surrender themselves completely and implicitly to Him; that His word was to be unhesitatingly obeyed; that while earthly friends might have claims upon them, He had a stronger claim; that while earthly friends might be loved, He must be loved supremely—in a word, that everything must be subordinated to Him. This thought is beautifully wrought out in the opening part of Bunyan's *Pilgrim's Progress*.

Probably another illustration will make the thought clearer still. An eloquent writer says, "While discussing the passage (Luke xiv. 25, 26) one day I noticed that a beam of sunlight had fallen upon the mass of glowing coal in the grate, and where the sunlight fell, the bright redness was turned into actual blackness. Ah, thought I, there is the meaning of this passage. As the glowing coal appears black beneath the far more intense light of the sun, so Christ asks that the light of our love for Him should be so intense as to render our earthly loves even as hatreds in comparison. In reality, although the red coal appears black under the sunlight, it is still as hot as before—yes, hotter than before, because of the added heat from the sun; so our love for friend and relative although it should appear as hatred beneath our love for Christ will not be quenched by it, but added to it and rendered deeper, purer."

It may be thought by some that the conditions which Christ imposes upon His followers are somewhat exacting, but a moment's consideration will show that they are very reasonable and perfectly just. They are such as were naturally to be expected. Two or three considerations will show this:—

I. Christ would not have any one deceived by false hopes. Satan might, and does, dupe his followers with promises which he cannot implement, but Christ is very careful to state the conditions under which one might become His disciple. In clear, unmistakable terms He presents the absolute necessity of giving up everything for God. He would have all know at the outset what to expect.

II. He would save His followers the shame and disgrace of turning back. A man is ashamed of himself if he contemplate building a house, and yet is able only to lay the foundation. The foundation stands as witness of short-sightedness and want of calculating. It is a humiliating thing for a king, who is likely to suffer defeat, to go and sue for mercy at the hands of his enemy. "So the abandonment of religion exposes to contempt and disgrace. It proclaims the folly and weakness of the persons for not counting the cost. In some cases it proclaims a man to have been a hypocrite; in other cases a coward."

III. Those who count the cost can also count upon Almighty help even till the end of the course is reached. "As thy day thy strength shall be." The one who counts the cost can say:—

"Let fools my wiser choice deride  
Angels and God approve;  
Nor scorn of men, nor rage of hell  
My steadfast soul shall move."