

linguistic attainments to say that in four years he was able not only to master that difficult language, the Pushtoo, but also to complete an elegant and faithful translation of the New Testament. Perhaps no man in India had so great a knowledge of Asiatic literature, and few are so complete masters of the manners and customs of the natives and oriental politics, as he was. His library, which filled the four sides of his rooms, reached by a ladder, was the richest part of Calcutta in ancient MSS. and rare books. It was said of him that

man but he had ever gone, or dared to go, into the Kyber Pass, and he was respected by all who knew him, whether European or native, and loved by many. His knowledge of the natives made him of great service to the Government at the time of the mutiny. Indeed, if he had not been a missionary he might have been a statesman. It has often been remarked by some of the best judges in India, that Isidore Loewenthal had one of the most powerful intellects that ever came to India. Little idea can be formed of the laborious habits of the man. Three or four hour's rest were all that he allowed himself. Compositions for quarterlies, essays on various subjects, contributions on missionary topics of literary interest, with kindly correspondence to a numerous circle of friends, together with *daily preachings* in the Bazaar, served as a change from more severe studies that yearly told upon his slender and delicate frame. To spend an hour in his society was a treat never to be forgotten. He was no less remarkable as a preacher than a writer or a talker, and will ever be remembered for the able sermons which he delivered to the soldiers at the Umballa Pass."

And who was this remarkable man—this Isidore Loewenthal, who had accomplished all this work for Christ before his marvellous career was

mysteriously closed by the assassin's hand? Thirteen years before his death, at the age of twenty, he was a Jewish pedlar, walking along the streets of Princeton, New Jersey, in America. A Christian minister fell in with him, took an interest in him, sent him to college, and was the means of bringing him to Jesus. This Jewish pedlar became a head and heart believer in the Lord Jesus Christ, and then became in a few years one of India's most learned and useful missionaries.

Whether we look at the converted Jew, as in the case of Dr. Neander, reviving and strengthening the faith in *Protestant and rationalistic Germany*; or at the case of the converted Jew, Dr. Capadose, establishing *Sunday-schools* in Holland, and interesting himself in the conversion of the *young*; whether we look at the converted Jew, Bernard Kerb, fearlessly distributing the Word of God amid persecutions, among *corrupt, dead Christians*; or whether we gaze upon the marvellous work among the *heathen* accomplished by the converted Jew, Isidore Loewenthal, we confess to a feeling of wonder and amazement beyond the power of language to describe, that the Church of Christ should be apathetic as to the conversion of a people so remarkable in themselves, and though separate from, yet sustaining, for all practical purposes, a close relationship to every nation and tongue, and still "beloved for their fathers' sake."

Brother and sister Christians, we urge the claim of the Jew—the prior claim of the Jew; on the authority of the Word of God we urge it; by the wrongs of ages we urge it; by the incalculable blessings we have received through him we urge it; by the needs of the Church and the world we urge it; and for the glory of Christ we urge it. We owe the Jew a heavy debt of justice for past wrongs; we owe him a debt of gratitude for untold blessing;