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BY

WILLIAM RANKIN

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us all. With earnest alacrity, he devoted his energy and time to the acquisition of this difficult language; and now, when he had nearly reached the goal he aimed at, and was becoming fluent in speaking, it pleased the Master to take him to himself: thus teaching us, that however well qualified we may be to carry forward the Lord's work, he can get along without us, and find other agents to accomplish his purposes.

“To the speaker, Mr. Lloyd was peculiarly dear as a family friend, and an endeared associate nearly all the time of his residence at Amoy. He was kind and uniform in his affections, faithful in his friendship and equable in his temperament; firmly conscientious in respect to duty, and stable in his personal religion. He was laborious in his efforts to save the souls of the heathen; vigorous, sound and discriminating in his views of truth; in short he may be characterized as humble, methodical, persevering, devoted and conscientious, a man much beloved, and in whose heart grace reigned. He was permitted to bear public testimony in favor of Christ among the Chinese; for by applying himself almost exclusively to the spoken language, he had made good progress, and could communicate religious truth freely to the people, with whom he was universally popular. Had he lived longer, we had much to hope for from his labors.”—*J. C. L.*

REV. ISIDOR LOEWENTHAL.

Mr. Loewenthal was born A.D. 1827, in the city of Posen, in Prussian Poland, of Jewish parents.

He was the eldest of a family of eight children. His father had at heart little regard for Judaism, but observed, from custom, its principal rites and ceremonies. His mother was a strict adherent to the traditions of the Rabbis (oral law), and instructed her children carefully in the tenets of the Jewish faith, and in the principles of morality.

His parents bestowed upon him a liberal education. At a very early age he was placed at a Jewish school, where he acquired the rudiments of science, learned to read the Hebrew text, and to repeat prayers he did not understand. At this period, though but a child, he evinced that love of books and thirst for knowledge which characterized his maturer years.

From the first he made rapid progress in his studies, and gave evidence of more than ordinary talents. After a few years he entered the gymnasium in his native city, where he studied the higher branches of a liberal education—the ancient classics, natural science, metaphysics, mathematics to some extent, music, Hebrew, and several of the languages of modern Europe. At the age of seventeen he had passed successfully through the course of study usually taught in such institutions. After leaving the gymnasium he entered a mercantile house in Posen, as a clerk. But merchandising was ill-suited to his tastes which were for books. His hours of leisure from business were devoted to his favorite pursuits. He had a strong desire to enter one of the German Universities, and had made arrangements to do so, but was prevented by the events that led to his emigration to

the United States. He formed associations with educated young men of his own age, of liberal political sentiments, and became complicated in political difficulties, by being so rash as to publish in one of the public journals a piece of poetry of his own composition, containing sentiments adverse to the government. This brought him under the notice of the police, and, being informed that he was in danger of arrest, he hastily fled from his home; after many difficulties, he reached Hamburg, where, after much embarrassment, he procured a passport and took passage on board of an English ship for New York, arriving in the autumn of 1846. Here he was a stranger in a strange land, possessed of but little means and ignorant of the English language. He made efforts to find some employment in New York, but was unsuccessful. He then visited Philadelphia, where he met with the same want of success. Leaving Philadelphia, he went to the country and sought employment from the farmers, offering his services for what they chose to give him; but he was again doomed to disappointment. Being of diminutive stature, and having no acquaintance with farm work, the farmers deemed him dear at any price. His funds being now nearly exhausted, and every door of employment seemingly closed against him, he became very despondent. But, feeling the pressure of necessity to do something for a living, as the last resort he invested the little money he had left in a small basket and a few notions, and, with this on his arm, he started out to the country as a peddler.

In this capacity, on a cold day in November, 1846,

he came to the house of the late Rev. S. M. Gayley, near Wilmington, Del., drenched with rain and suffering from the cold. He had disposed of some of his wares, and was about to depart, when Mr. Gayley, noticing that he was thinly clad, the evening being intensely cold, gave him a cordial invitation to spend the night with him, which he gladly accepted. By conversation with him during the evening Mr. Gayley discovered that his guest was a young man of no ordinary talents, and had received an excellent education; that he had an extensive and accurate knowledge of the ancient classics, Hebrew, and several of the modern languages. His sympathies were at once drawn out towards him. He thought it a pity that a young man of such talents and acquirements should be engaged as a peddler, when he might be more usefully employed. Mr. Gayley invited him to remain at his house, while he would interest himself to secure him a situation as a teacher, which invitation he accepted.

Mr. Gayley secured for him the position of teacher of French and German in La Fayette College, where Mr. Loewenthal entered upon his duties in the beginning of January, 1847.

At this time he had but an imperfect knowledge of the English language. With untiring industry he addressed himself to its study, and, at the close of that session, he could both speak and write it with classic purity. In a very short time, he acquired a considerable knowledge of English literature. He was a most indefatigable student; not only his hours of leisure from college duties, but habitually long

hours in the night, and frequently whole nights, were devoted to study. His usual time allotted for sleep was four hours. Possessed of an iron will, whatever he resolved to do was done if labor could accomplish it. Gifted with a retentive memory he rarely forgot anything he read.

During his stay at the house of Mr. Gayley he never disclosed his lineage, nor did Mr. Gayley ever suspect him of being a son of Abraham, until Mr. Loewenthal, in a letter to him, some time afterwards, informed him that he was a Jew. It was during his residence there, that the veil was taken away from his heart, that he received the first religious impressions, and became convinced of the truth of Christianity. In a letter to Mr. Gayley, in July, 1847, he informs him of his conversion to Christianity, and he gives a history of the means employed by the Holy Spirit in bringing about this change. He states: "It was by Providence I was sent to your door. When I came to your house it was for worldly gain; little did I then think I was to receive there what was infinitely better. It was at your house, by your earnest prayers (at family worship)—to which I first went half from curiosity, half from politeness—by your humble supplications, that I was first awakened to apprehend my danger, to consider I had an immortal soul. I began to open the Bible. I was astonished. I waited with eagerness, morning and evening, for the summons to family worship, to hear you pray. I was more and more convinced I was on the wrong path." During the time he was at college, Mr. Gayley corresponded regularly with him,

and, although ignorant of what was passing in his mind, gave him religious counsel. These kind words, Mr. Loewenthal states in the above letter, were most seasonable—were specially adapted to his case. In the following autumn, during the vacation of the college, he made a public profession of his faith in Christ as the true Messiah, was baptized by Mr. Gayley, his father in the Gospel, and received into membership of the Rockland Presbyterian Church, to which Mr. Gayley then ministered. Mr. Loewenthal entered the Senior class of La Fayette College in the fall of 1847, and graduated with honor. After his graduation, he acted as tutor in the college for some time, and afterwards as a teacher of languages in a school of high order at Mount Holly, devoting his leisure hours to philological studies, in which he made rapid progress.

In the fall of 1852 he resigned his situation at Mount Holly, and repaired to Princeton. Theological studies were much to his taste. There he took a high stand. His public exercises were far above mediocrity, and augured his future eminence. Whilst there he still pursued his philological studies during his leisure hours, and was a contributor to the *Biblical Repertory*. His able articles published in that quarterly established his reputation as a writer. The Society of Inquiry of the Seminary selected him as their essayist, to read the essay at their annual meeting at the commencement at which his class was graduated. His subject was, “India as a Field of Missions.” It was a masterly production, evincing great ability and learning. For some time after his

graduation at the seminary, he acted as tutor in Nassau Hall, which position he filled with marked ability.

At this time his thoughts were turned to India as the field of his future labors, and he received an appointment to the new mission to the Afghans. His eminent linguistic talents and acquirements remarkably fitted him for that post. He was licensed in 1856, by the Presbytery of New York, and in August of that year he sailed for India. When he arrived, late in the autumn, at once he went to Peshawar, the mission station, and immediately entered with ardor upon his duties. He soon mastered the difficult language of the Afghans, the Pushto. He acquired with great rapidity the different languages and dialects of that part of India; and as soon as able to speak intelligibly the languages of the people, he diligently engaged in the active duties of preaching. Although his missionary life was only seven brief years, yet he had translated and published the whole of the New Testament in Pushto, had nearly completed a dictionary of that language, and he could preach with facility in Pushto, Persian, Cashmeri, Hindustani and Arabic. It is doubtful whether many foreigners in India had a better knowledge of Asiatic literature, or a fuller acquaintance with the manners and customs of the natives, and with Oriental politics, than he. He had a thorough knowledge of the religious systems of the people; and as a disputant with Mohammedans and other religionists he was a master. He enjoyed the friendship of some of the first men in both the civil and military service in India;

and he had made a valuable collection of manuscripts and rare books. The amount of intellectual labor he accomplished was remarkable. Besides his linguistic labors, he was actively engaged in preaching daily in the bazar, and undertook frequent itinerancies into the neighboring districts; he conducted a large correspondence, and was a contributor to British and American quarterlies.

At the early age of thirty-eight, in 1864, he came to his death by violence at the hand of his own watchman, who it is said mistook him, walking in his garden at night, for a robber, and fired at him, the ball penetrating his forehead. He fell senseless and soon expired.

Mr. Loewenthal was under the usual stature, yet in that small, fragile casket was contained the jewel of a mighty intellect. His natural talents were of the first order, and were assiduously cultivated by study. He possessed genius in the truest sense. His mind was characterized by great versatility, he having what was exceedingly rare, a seemingly equal aptitude for all branches of study. He excelled in whatever he undertook. He was an accomplished musician, mathematician, metaphysician, and preëminently a linguist; and he stood in the first rank as a philologist. His learning was solid and various. He was a writer of great elegance and power. His style was perspicuous, chaste, classic, vigorous and ornate. In the social circle he was a charming companion; he possessed a mind thoroughly cultivated, and richly stored with knowledge, and genial humor with fine conversational powers. As a Christian, he

was sincere, humble, devout and zealous. He was, in a word, a man of God. Sad was his death, and irreparable his loss to the cause of missions. The memory of his many virtues is embalmed in the heart of the Church of which he was an ornament.—*Rev. S. A. Gayley.*

MRS. H. E. LOOMIS.

Mrs. Loomis, wife of the Rev. Charles L. Loomis, M.D., died at Corisco, Africa, August 20, 1861. The Rev. W. Clemens, writing soon afterwards, spoke in high terms of her Christian excellence:

“She whose death is here noticed, freely made a sacrifice of all for a missionary life, to toil for the redemption of Africa. She decided for a home among the heathen, and to die for Christ, knowing that she had ‘in heaven a better and an enduring substance.’

“On the 21st of January, 1860, she arrived at Corisco, in company with her husband. On the 9th of May of the same year, after having passed their acclimation, they entered on their work permanently, by being appointed to the charge of the station at Evangasimba. Here she labored patiently among a strange people, who could not appreciate the sacrifices of the servant of Christ. Her feeble health was, doubtless, her greatest trial. Seldom has any one been so severely afflicted with repeated attacks of fever as fell to her lot. Naturally robust, and of a strong constitution, she felt these attacks more severely. There were no less than eighteen, two of which were