

however, we commend it to his careful attention, as worth something more than a mere passing glance or cursory perusal.

Perivanayagam Arumanyagam, Joel Bulu Appoji Bapuji, George Curian, Junia Digoon, Matthiasany Devaprassadham, Aaron Fotofili, Oberis, Jansy Goume-ekere, James Ilavea, Cornelius Jayesimbe, Te Kote, Koshi Koshi, Kurawella, John Lutu, Oomen Mamen, Semvasagum Madhuranayagam, Namior Ngatopi, Wiremu Patene, Isaac Qio-kata, San Quaha, Isaac Rawaindrain, Behari Lal Singh, Madhurendhiram Savarirayan, Nary Tagirhabibau, Peter V., Paul Vea, Benjamin Wagalekaleka, Cornelius Wijesingha.

*Bizarre* as these curious appellatives look, and difficult to pronounce as they are to English tongues, if we seriously examine their surroundings and associations, we shall light upon a most important page of church history, and may chance to take away with us a few facts worth storing in our memories. Do we raise the inquiries, Whose are these names? How came they into connection with Europeans and Christianity? What is the relationship which they sustain to us?—the answer is, in the first place, they are representative names.

In so far as Asia and Oceania are concerned, they are names selected from those of a vast number of pastors, more or less educated, refined and energetic, scattered throughout Ceylon, Burmah, New Zealand, the Isles of the Pacific, and the various nationalities of India; in those lands governing and building up the native churches under the general superintendence of Caucasian ministers. The names of Africans and North American Indians are excluded from the above, from the fact of their generally adopting a European surname on their reception of Christianity; while a few—like Peter Jacobs, or Pahtahsegay, and Peter Jones, or Kakkewagonaby, two deceased Ojebway Indian ministers—are known by two names, the one Christian and the other heathen, for which anomaly they have precedent in Paul, who to the Jews was Saul of Tarsus.

Irrespective of race, however, and unmindful of colour, the Protestant native ministry is, as a body, not unworthy of being compared with the early ministers of the Christian faith, although it would be altogether unfair to judge of them as a whole by the stringent rules of acute criticism, or the tests of Western scholarship. Let us view them by the side of the first evangelists. Surrounded by the deceitfulness of heathenism, and brought face to face with its most repulsive features, were the ancients found faithful in their testimony against the corruptions of their day? So are our native ministers. Perhaps no incident in illustration of the thorough uprightness of a

real Christian pastor, more telling in its character, can be narrated than the conduct of the Karen preacher, San Quaha, when a valuable Government appointment, equal to £300 a year, was offered him. San Quaha was not receiving one penny in the way of pay; he had no home of his own, no income, and knew not in the morning where he would sleep or how he would live; yet he declined the offer, saying in ever-memorable words, "Suppose I accept it, what will my countrymen say? Will they think I preach the Gospel for the sake of Christ, or because of the salary I get from Government. . . . I will not touch it." For purity of life, energy of character, and burning zeal, this eminent man, who, in his personal characteristics, is but a specimen of many like-minded among the Karen pastors, will show to advantage by the side of primitive bishops of the first century.

Is it asked, do native evangelists resemble the men of apostolic days in their forgetfulness of self, their willingness to "endure hardness" as "good soldiers" of Christ? we can point to many who, upon trial will stand this test also. The story of Savage Island recurs to our memory. This small spot in the Pacific Ocean, unapproachable by European vessels, since the days of Cook, on account of the unconquerable ferocity of its inhabitants has been converted to Christianity, by God's blessing on the bravery of native preachers from Samoa. It was impossible to land in the ordinary way. White men would have been speared on the instant. But it was prayerfully hoped that if brown men voluntarily devoting themselves to expatriation, should leap into the sea near the landing place, and go among these barbarians, intercourse might be opened and good results follow. This has been done. At different times five Samoan preachers swam through the surf. God gave them favour in the eyes of the savages; the good news has been received; the Bible is being translated into the dialect; the inhabitants of the island have settled into five villages connected by roads, each village possessing a church presided over by one of the five natives who leaped into the sea; in a word, Captain Cook's appellation of Savage Island, has become a misnomer. We dare affirm that this feat of Christian courage will compare well with the primitive ages of the Church.

It has been said by enemies, and by those who have only a superficial acquaintance with the work of missions, that upon the withdrawal of our European agents the whole superstructure raised with so much toil would melt away like ice before the south wind. Possibly it might. There are many imperfections in connection with the work of missions. Many churches fresh from heathenism belong to races in the transition