

forward once more and gave another £7,000. Hence the Mission looked upon the Society as in a certain sense its nurse, and would always regard it with the deepest love and reverence. The founders of the Melanesian Mission were men whose names were household words in the Church, and they were in very friendly relations with the Society. Bishop Selwyn laid down the plans of the Mission. He was followed by Bishop Patten, who was, in a sense, a father of the Mission, learning the languages, reducing them to writing, compiling the grammar, and winning the love and affections of the people. Then came "Bishop John," as the second Bishop Selwyn was affectionately known on the other side of the world. Probably no Bishop had been so much respected there as Bishop John Selwyn.

A DYING CHINAMAN'S BAPTISM.

A TOUCHING STORY OF THE WORK AMONG THE CHINESE IN HAWAII.

BY THE BISHOP OF HONOLULU.

BOTH our Chinese congregations, that of St. Peter's, Honolulu, and that of St. Paul, Makapala, Kohala, continue to grow steadily in numbers, and in contributing to their self support. I found five to be confirmed at Makapala, and at Honolulu two heathen to be admitted catechumens.

An event occurred last year which seems to have made quite a stir among the heathen Chinese in Honolulu. A heathen man who had become



conversant with the Faith of Christendom, and had sometimes attended service at St. Peter's, but was unknown to the members of the Church, was on his deathbed. The doctor attending him was a Christian, a member of the Anglican Church. To the doctor's surprise the dying man asked that one of the clergy might be sent for, as he desired to be baptized. His wish was complied with, and

his faith being found sincere, he was duly baptized. That any society should admit to membership one at the point of death was regarded with the greatest astonishment by the heathen. Hitherto they had regarded the Christian body as "a society," so far similar to the numerous societies among themselves, in that its privileges and duties must necessarily cease at death. But here there was an object lesson set before them that the Christian Society was essentially different from any other society, for if it would admit a dying man, there was only one conclusion to be drawn, that this society extended into the unseen world. I am told that this baptism was the subject of discussion in the stores where the Chinese congregate. This is an indication that the heaven is working.

The impression made by this baptism was further deepened by an incident after burial. After his baptism the man expressed a wish to be buried in the Christian cemetery at Makiki, instead of the Pagan burial-ground at Panoa. But his wife implored him to allow her to bury him in the Panoa ground. "If you are buried at Makiki," she said, "your soul will be cold and hungry, for no one can send you food, or clothes, or money." It is the practice of the heathen to have a feast on the grave, and to burn pieces of paper representing whatever they wish to supply to the departed. Replying that he should not want any of these things, he yet yielded to the solicitations of his wife, and consented to be buried in Panoa, adding that, wherever his body might be laid, Jesus would take care of him. So he was buried in Panoa. And after the funeral the wife and others were performing their Pagan rites upon the grave, burning paper to supply the soul of the deceased with clothing, etc. With them was a woman, who had once professed Christianity, though never a member of the Anglican Church, but had lapsed into heathenism. This woman received a severe burn on the face from a piece of lighted paper thrown upon her, whilst the rites were going on. It made a salutary impression all round, being taken as a warning that those who have once been Christians cannot meddle with Pagan rites with impunity.—*Mission Field*.

THE Church Society for the Promotion of Kindness to Animals, London, Eng., has issued an appeal to Church workers in which it is pointed out that in every parish there are many persons who get their living, for the most part, by means of animals. It is contended that such persons should learn the requirements of the animals with which they have to do, and that as the Epistle for the Fourth Sunday after Trinity has some appropriate teaching upon this subject, advantage may be taken thereof both in the pulpit and in school.