



ISANDHLWANA OR ST. VINCENT'S.

In 1888 the bishop attended the Lambeth Conference, where several of the chief subjects for discussion touched him and his diocese most closely. The questions connected with polygamy, though arising in all parts of the mission field, practically came to a head in Zululand.

The difficulties in that country compelled the attention of the Lambeth Conference. Their decision, which was in harmony with the bishop's own views, was that "Persons living in polygamy should not be admitted to baptism, but should be accepted as candidates and kept under Christian instruction until such time as they shall be in a position to accept the law of Christ."

On his return to Zululand the bishop endeavoured, with his customary spirit, to meet as far as he could, the strain which the gold fields and the rapid influx of settlers put upon the resources of the diocese. After a short term of further missionary work, the bishop's health began to give way, and he looked forward to rest in order to recuperate it, but before that rest could be obtained he passed quietly away, on January 9, 1890, to the great grief of his clergy and all who knew him. His body was laid to rest close to his church at Isandhlwana.

Six months after the death of this faithful bishop, the see of Zululand was accepted by the Rev. William Marlborough Carter, M.A., Pembroke College, Oxford, head of the Eton Mission, Hackney, Wick. On September 29, 1891, he was consecrated in St. Paul's Cathedral, at one of the most impressive ceremonies ever held

there, four other clergymen being consecrated with him. And thus let us hope that work in Zululand is once more in a position to prosper and thrive.

MODERN MISSION WORK.

IT was only about the year 1790 that the work of modern missions began. In 1794 Carey and his companions, sneered at by Sidney Smith as "consecrated cobblers," went to India to found a mission at Serampore. A voyage to India was then no small undertaking. The ocean steamer and the locomotive were unknown, and the Suez Canal, which was opened in 1869, was then undreamed of. The great East India Company cast its whole weight against mission undertakings. Such things were denounced as chimerical, presumptuous. Early missionaries to India were forbidden to leave the shores of England. Some had to find their way to Holland or America, and some were smuggled into India as if they were spies and outlaws. Carey and his fellow labourers, on reaching Calcutta, were not allowed to remain under the British flag, but found refuge in a Danish settlement: and Judson, Newell, and others were driven here and there, and worried and shunned as if they had been dangerous beasts.

If such obstacles were thrown in their way by men who professed Christianity it would not be surprising that in China, as well as in Japan,