

Mr. Robinson in 1861, and, five years afterwards, Mr. Jackson, of St. Augustine's College, also gave his assistance. "Building, translating, doctoring, learning the language,"—we read in *Under His Banner*, "and compiling grammars, baptizing occasional converts, teaching children, forming mission bands—thus the trio of faithful men laboured. At times favoured by the king and prince, at others running the risk of offending them, they made their presence felt."

In the meantime the news of heroic deeds in the mission fields of Africa was noised abroad in England, and attracted the attention of Rev. T. E. Wilkinson, curate in charge of a Suffolk parish, who became strongly imbued with the missionary spirit, with the result that his congregation also became interested in the good cause. We surely have a right to expect the clergy to lead their people in the great work of missions. The change that this would make in the congregations of the whole country would be at once apparent. The lethargy would die away, and an enthusiastic people would not only pray and talk about missions, but work for them with heart and soul and purse. Those clergymen who are not missionary in spirit, need not wonder that their people are not so either.

The zeal of Mr. Wilkinson was so pronounced, that he was selected to go to Zululand to be its first Bishop, a fund for the purpose having been raised (largely through Mr. Wilkinson's exertions) as a memorial to Bishop Mackenzie, who had met with an untimely death in the wilds of Africa.

Mr. Wilkinson was consecrated in 1870, and arrived in his diocese in the same year, to the great delight of the trio of missionaries, who were continuing their manifold and laborious duties. Soon after his arrival he confirmed twenty-one natives—a small beginning, but still in time it bore good fruit. By this time Cetewayo had become the real king in Zululand, and he, as well as Pando his father, received the bishop kindly.

In 1876 Bishop Wilkinson resigned his see, which was destined to remain vacant for several years, during which great troubles were to sweep down upon the wild territory in which the sweet notes of the Gospel were beginning to be heard. Early in the year 1878 the native tribes of South Africa began to get restive and to break out in some cases into open warfare with the English, and this, of course, made the territory exceedingly dangerous for missionaries, who, with the exception of Mr. Robertson and Mr. Samuelson, retired from the field. Cetewayo, king of the Zulus, hesitated for some time before breaking out into open hostilities, but in 1879 he took the war path, leading his almost naked troops to face the deadly weapons of the British soldier. Then was a time of horror and carnage. No missionaries could remain in the land. Many fine Englishmen lost their lives, and the Prince Imperial of France

fell under the assegais of the savages. At Isandhlwana the bodies of many English soldiers lay cold in death, and a monument of stones marks the spot of the great disaster. The Zulus were brave, and thought nothing of throwing themselves into the very jaws of death. Were it not that the British soldiers were armed with guns that fired with great rapidity, they would not have been able to hold out against them; but in the end they conquered, and, in 1879, Zululand became subject to British rule. But how desolating was all this to mission work! At the beginning of the war there were eight missionaries at as many different missionary stations, and all these eight missions were more or less destroyed, and the loyal missionaries wept over their devastated field; but, when the clouds of war swept by, light began to shine at eventide and hope once more began to dawn. In 1873 Douglas McKenzie, a scholar and wrangler of Peterhouse, Cambridge, after having held several responsible positions in England, sailed for South Africa, to be Vice-Principal of St. Andrew's College, Grahamstown. In 1880 he was consecrated second bishop for Zululand at Capetown, by the bishops of the African Church, and at once turned his attention to the work which lay before him. Like Marius, sitting among the ruins of Carthage, he viewed the desolated field. The missionaries proposed that a memorial church should be built at Isandhlwana, a project which was afterwards carried out, and the bishop selected it as the place of his own dwelling. Close by was his cathedral—Isandhlwana, a spot full of sad memories but yielding hopes for future missionary work. Some of the native chiefs helped the bishop nobly in his work. The name Isandhlwana was changed to St. Vincent's and a substantial house and school-room were built for the Bishop.

In 1884 mission work was again checked by marauding bands of natives, who destroyed some of the mission stations, but quiet was again restored only to be followed by a new trouble in the shape of claims put in by the followers of Colenso for some of the mission stations. But in spite of all troubles the bishop persevered in his work, adding five new stations to his mission. Translation work, too, was carried on, and in 1885 a large portion of the Prayer Book was printed in the Zulu language. In April of that year the Bishop was also able to hold a Synod in his church of St. Vincent (Isandhlwana). In 1886 Bishop McKenzie returned to England to arouse fresh interest in his work. Two years later he is in Africa again, grappling with new labours, forced upon him by a large influx of white people into his diocese, rushing to the gold fields. This caused the Bishop much anxiety, for the influence of the white people, of the gold seeking class, is not always for the best upon the natives of Africa, or indeed of any other country.