

people have been baptized from Kitamur. The women being unable to read or write, and yet wishing to join in the service, not only by repeating the Lord's Prayer and the Confession, which they could learn, but also by singing the hymns, resolved to get taught and, having no money to buy ink and paper, they placed sand in an old tray, and with their fingers or bits of sticks traced out the letters till they could write and remember them.

In the beginning of 1890 this little band was much troubled by a combination of villagers who refused to deal with them, and one family, whose subsistence depended on tile making, were nearly starved before the Christians in Nakagosé heard and helped them. Another point of interest in connection with the mission in Banshee district is the opening out eastwardly to Kumei, Tuijui, and Kouda. In Kumei lives a Shinto priest named H—, and through various sources he has got to know and, as he says, to believe in Christianity. He sent his son to a Christian school, and learned more thoroughly his persuasions, and he himself has spoken of Christ to many; indeed, the opening above mentioned has been mainly through him. As yet, however, he has not had strength of mind enough to give up his priesthood. A colporteur came by in 1890, and, being interested in the mission, volunteered to stay on, and going from place to place, visiting those whom he heard of as seekers after God, was gradually able to lead many in these villages to become catechumens. An old man in Kouda, aged about eighty, was baptized, and since then he has gone to join in the unseen world the Saviour in whom he trusted. His son and grandchildren have also been baptized. In fact, ten in Kouda, three in Tuijui, and five in Kumei have been enrolled in the army of Christ; and the little band of eight, as it was in 1887, is now augmented to sixty, whom may God bless. Two of those baptized have, I fear, fallen away for a time. The faith of one or more others seems to be weak and at times to flag; but, as a rule, they are fighting well and going forward in the knowledge and grace of Christ. Since the church was built a catechist has been going out every fortnight. During 1890 the colporteur has been there as well, and now we have two young Japanese divinity students there who are visiting Kobe for a year and doing practical evangelistic work. Until now this mission, in all its expenses, has been supported by private friends in Japan and England, as the funds available from the S.P.G. were fully occupied in other parts of our mission. I much hope that this account of the work in Banshee may be a means of calling forth new well-wishers, who, by their offerings and their prayers, will endeavor in this mission to be "workers together with God." H J. Foss.

Miss Smith adds:—"I was out through this district with the S.P.G. workers in Kobe last autumn, and visited old Mr. Kabayashi. He was much pleased that the missionary ladies should come to see him, and made each one of us point out on the map exactly where we came from. A large colored map of the world (copied by himself) was spread out on the floor, and we all sat around it while the old man asked us many questions about our homes and mode of life. I was the first Canadian he had ever seen, and he said he knew very little about Canada, except that it had many large lakes and rivers. He seemed very much touched that so many of us should leave our homes and friends to come to bring the message to his countrymen. We all, followed by Christians of the village, went down to the little church for a short service, in which all joined most heartily."

## THE ARCHBISHOPS OF CANTERBURY.

(Continued.)



THE murder of an archbishop naturally marks an epoch in the history of a Church. It was so with the death of Thomas à Becket. The religious world seemed stunned by it, as if by a heavy blow. King Henry, at the time in a foreign land, felt the recoil as he alone could feel it whose words had been the cause of the terrible deed. When the news reached him he was seized with violent remorse and, according to the usages of the day, begged that he might be allowed to atone for his hasty words by some act of penance. It is not clear whether the king did this from his own personal feelings regarding the matter or from a desire to place himself right, as far as possible, with the religious feelings of the age. He could not go in and out amongst the bishops, monks, and ecclesiastics generally as an unshriven murderer of an archbishop. Therefore he must get pardon of the Church, and the Church in those days was largely represented by the pope. The pope, therefore, gave it as his opinion that Henry should make a pilgrimage to the tomb of the murdered archbishop and be flogged by the clergy. This the king did, with every mark of outward sorrow and contrition, and the religious world was satisfied. For two years and a half the archbishopric was kept vacant. It was a suitable time for a lull in its history. At length Richard, a Benedictine monk, who, in days gone by, had been chaplain of Archbishop Theobald and a friend of Thomas à Becket, was selected for the position. One man, however, Roger, Abbot of Bec, had previously declined the honor, for what reason we know not; but quaint old Fuller declares that he refused it "as ominous to succeed Becket in his chair, lest he should suc-