

courage and energy to stand against opposition and discouragement."

My friend laughed and said, "Did the lady in question, then, begin her spiritual career with opposition?" I replied that I did not know when she was converted. I only became acquainted with her subsequently, at a mission I was holding in her neighborhood. Then, it appears, without knowing her, or who she was, I gave her one of my tracts, "The Lord's Messenger," little thinking what a messenger she was afterwards to become.

Soon after this, when we were introduced, she manifested her spirit of opposition and criticism, and gave me her mind about missions and mission preachers: it was the most extraordinary proceeding she had ever witnessed in a church or in a pulpit, and so on. The vicar had told me that his congregation would not stand an after-meeting, and that some of them had said they would walk out of the church if I spoke to them personally.

I repeated this to the congregation from the pulpit, and added: "'Ye faithful saints, fresh courage take.' I promise not to come nearer to you than I am now. Do not run away from the after-meeting."

"The very idea of that!" said the lady. "And just think of your singing a solo in the pulpit, expecting us to join in it, when we had never heard such words or such a tune before: 'I do believe, I will believe, that Jesus died for me.' Then the idea of telling us that we were all saved or unsaved. I never heard of such a thing!"

I saw from the first that this lady had some vitality in her, and I was taken with her frankness. I daresay the strangeness or novelty of a mission service, with its irregularities, as contrasted with the stated and stately formalities of an ordinary service, were sufficient cause to arouse the criticisms in question. Being accustomed to my own work, it had not occurred to me how uncouth my manner might appear before such proper people.

The alleged strangeness, however, wore off in time, and the lady became as much at home in the deep sea fishing work as she had been in the sylvan glades of quiet pastoral teaching. Her career has been one of success and blessing, and her example very catching and easy to be followed—all the more so for the common-sense and reality of her words.

Two well-educated young ladies took her meeting for several weeks, and then became so interested in the kind of work that they also began. They obtained the use of a schoolroom in their own parish, and opened it for the benefit of outside people who went nowhere. These were quickly attracted to the meeting; for, besides the kindness of these ladies towards the people, they sent down

their harp from the drawing-room to accompany the singing.

One evening, as I was going by invitation to give an address in that place, an enthusiastic passer-by, not knowing me, hustled me along, saying, "Come on, the harp's up to-night!"

"Indeed," I said to my friend, "the Lord is using women in a marvellous way in these days. They often have far more influence with rough and unmanageable people than we men have."

"Sir," said the gentleman, "I wish you much joy in your exemplary disciple."

"Thank you," I replied, "I have much joy in the same."

"Pray, sir," he said, "and have you set other ladies going like this?"

"Yes," I answered, "thank God, I have been enabled to do so. Many scores it has been my privilege to help forward in the path of usefulness during the past forty years, for the glory of God and the good of many souls."—From "*The Christian*."

THE OPENING OF MANSFIELD COLLEGE.

BY JAMES B. REYNOLDS.

Less than a generation ago, Nonconformists were not allowed to graduate from Oxford. There has just been opened in its very centre, amid the congratulations even of many zealous Churchmen, a Nonconformist college especially to train ministers for dissenting churches, and to afford their students free opportunities for special theological study. To Americans it will be hard to realize how significant is this event. But to those who have experienced the repressive power of the Established Church, and who recall the traditions of Oxford, its hostility to innovations, and its leadership in so many movements for the more positive assertion of the ecclesiastical doctrines of the most extreme element of the English Church, it is felt to be a great advance.

No such representative gathering of Congregationalists, or even Nonconformists, has been held in England in years as that which assembled to do honor to this occasion. Delegates were present from Australia, Scotland and Wales, while America was represented by two clergymen from Montreal, Rev. Charles Ray Palmer of Bridgeport, sent officially by Yale University, and your correspondent. The leaders in this movement have been Congregationalists. So are all the professors; but students of all denominations are welcomed. The buildings, namely, a chapel, library, lecture rooms, private rooms for the professors and the residence of Principal Fairbairn, are, according to the custom of English universities, joined together. The site is well chosen, and the grounds are