two young ladies who had been guided by the Holy Spirit to devote themselves to a missionary life in that “Land of the Book,” Syria. To bid them God speed, according to the literal meaning of that term, many people flocked to them and their works, assembled at Nine Elms Mission Hall, Wandsworth-road. This is a great centre of Christian labour, and hence radiate beams of light ready to pour their influence both near and far.

Here those dear girls were trained in the Mission Institute; and bither we came for a farewell meeting in the fall of the year. The large hall, which was built for religious meetings, is sometimes filled with discharged prisoners, assemblies of nurses, employés from Nine Elms Station—navies and working men generally—or gatherings of the poor of the neighbourhood. On the occasion in question, a different kind of company met. One by one the members of the Nine Elms Ladies’ Association appeared, clad in their unobtrusive black dresses, close bonnets and veils. Mrs. Meredith, the foundress of that numberless institute, came in, followed by her sister, Miss Lloyd, who superintends the Missionary Institute, not far from the hall. Then came Miss Cavendish, head of the Missionary Institute, and the Rev. Mr. Stanhope, and originator of the Christian Women’s Education Union. With them were the young ladies training for service in the Divine Master’s vineyard. Amongst the latter, and in no wise distinguished from them, were the twin about to leave their native land for foreign climes. They looked very sweet and calm as they stood amongst their friends, all of whom were warmly attached to them. As the room gradually filled, they were surrounded by others, anxious to learn particulars of their intended journeys and labours. They replied simply and clearly to all questions.

“We follow the Lord’s leading,” they said.

“We are going to teach in Mrs. Bowen Thompson’s British Syrian School. We have first to learn the Arabic language, which, we understand, is very difficult. No; we have no particular aptitude at acquiring languages, but we believe God will help us. We have gone with Mr. Mackintosh, who has been twenty years a missionary in Syria, but he has been suddenly obliged to give up his work owing to the illness of his wife. We hope to be met at Port Said by a sister working in the hospital there. We have no fear, but are prepared to follow the Lord’s leading. Our friends consent to our going. Beyrouth is our destination, and we hear the climate is delicious; but we do not yet know whether we shall remain there, or be sent elsewhere.”

Such was the burden of their speech, while the hall filled, and until their pastor, Mr. Camphe, and the missionary ladies amongst the assembly to listen to his valedictory address. This was, however, preceded by earnest singing, and the Missionary hymn. One of the students of the Institute presided at the harmonium, and she had evidently much ado to restrain her tears as she played, and listened to the protection of their heavenly Father. Indeed, it seemed impossible to refrain from weeping, and all present, save the young missionaries themselves, were manual workers. They were sustained by a strength not their own.

Very affectionate and solemn were the words spoken by Mr. Camphe, who, having been himself a missionary, was able to sympathise with them in all their holy thoughts and aspirations. He did not attempt to gloss over their probation trials and difficulties, but told them they should perhaps suffer hardships in their Saviour’s cause, and have to bear loneliness and privations amongst a people who could not understand them; but, he said, there was a day for the lines who saw the end, and who could make “the wilderness to blossom as the rose.” It was apparent that he would miss their valuable help in his parish, for he told them how very poor, how much they had to do for them. “I hear frequent,” he said.

“What is that nice lady coming to see us? We do like her, and wish she would visit us again! Do ask her to come and see us, which is encouraging, if melancholy.”

This allusion to the love they would find behind them did doubled SOCKET and paint their spirits away, and they would have pleasant memories of work done at home to refresh them when toiling in strange soil. And this teaches us that all are not called upon to leave their native country in order to serve the Lord, but that there is always work for us at our very doors.

When Mr. Camphe had concluded his address, the hymn had been heartily sung. Mrs. Meredith rose to speak for and of her young friends. That lady must command respect and admiration everywhere she appears, for, few, if any, have done more for their fellow sinners than she has done. Following in the wake of Mrs. Try, she has espoused the cause of poor prisoners, visited them in their cells, taken charge of their helpless children, and provided work for them when released from prison. The important steamer liaisons she has raised are at Nine Elms, with the Village Homes for the children are at Addelstone, in Surrey, where she herself resides. Coffee palaces, and every sort of missionary work, accompany and follow her at both places; so that there is a machinery so to say, of charity set going that will, we hope, be kept in motion so long as “we have the poor with us.” and that, our Saviour tells us, is “always.”

Mrs. Meredith gave a full and clear account of what the missionary students had done, and would be expected to do. She said that she had deeply felt a desire to help such young people who had laboured with them and watched them over two years, and knew them to be trained and prepared for practical work among the heathen.

If their inclination, however, was for teaching the young, and such being the case, and instructors being needed in the Syrian schools, they would give us their whole time on that service, and would go forth in faith to teach the Syrian children, and with, the blessing of God, to introduce the Gospel amongst them. In order that they should become capable ministers, not only religiously, but practically, one of them had studied the Kindergarten system, and the other elementary system according to the Act of Parliament, which would enable her to organise a school up to its standard. Both had been engaged in teaching the children of the Village Homes, as well as the district poor, and had been much blessed in bringing the little ones to Jesus.

They had also been district visitors, and aided in the difficult work amongst the discharged prisoners. They had stood at the prison gates nine o’clock in the morning, when some of the4 are many women are fully discharged, to invite them to a meal of hot coffee and rolls in the small room opposite, and to honest labour afterwards. Here they had learnt to sympathise with the outcasts, and to reason and pray with them, which must be a good preparation for consecrated work for the Lord. For, “to will and to do” are not always synonymous. It is necessary to study before going forth to fight Christ’s battles, so that we may be armed at all points, and give of our power to His service. To use Mrs. Meredith’s own words, they should “out practised, approved, capable, and with no other view than to see the young early given to the Lord. They go abroad, not as separated from our association, but as members, to work at a distance, and stay or return according to God’s will.” Thus, it will be readily understood that if young women are led to choose missionary work for the propagation of the Gospel, they must be trained for it, as for any other position. In connection with the Nine Elms Ladies’ Association, four ladies are now going among a course of local missionaries. In order that no disgrace may rest upon them when acting as doctors in the Zenas of India, or elsewhere, they will pass through the usual medical courses and take their M.D. degree; while, in addition, they will learn at the Institute how to save the soul, while healing the body.

Mrs. Meredith, too, has shown that women are well fitted to enter, as doctors, those Indian homes where men are not allowed; and already they have been of much temporal and spiritual benefit to their much neglected sisters in the Zenas, or women’s quarters. Not long ago, a native Syrian missionary told us how he longed to take back with him such lady to help him; and from all parts, comes a cry for similar aid. Want of funds is too often the drawback, and Mrs. Meredith told us that one of the students alluded to needed material help to complete her course.

It is not surprising that parents and friends should object to their children leaving them for other countries; still, when they see that the call is imperative, it may be advisable not only to give free consent, but to assist them in their self-denial to Almighty God—that highest of all services—and not to refuse the “silver and the gold.”

Very emphatic were Mrs. Meredith’s words. It was evident that both the pastor and the young people present were deeply interested in these young girls, so soon to leave them, and their loving prayers for them were met by a shower of tears from the whole assembly. It was not an ever genuine supplication ascended to the throne of the Most High, it did then and there. And praise was superabundant; for the young girls were close to the throne of grace, triumphal, and proved that it is possible to be lifted above all worldly considerations, and to shine in this our supernatural sphere. Standing side by side, the young girls joined in the song, "
VARIEIES.

Let us pray that the eternal Father, Son, and Holy Spirit may go with them.

KIND CONSOLATION.—A man was one day returning from market with a shoulder of veal for his dinner, and containing instructions as to the manner in which it should be dressed. A dog, passing, snatched the joint and ran away with it. The friends of the man comforted him by saying that though the dog had stolen the meat, he had not got the recipe how to dress it.

FLOWERS AND ROOTS.

BEAUTY, strength, youth, are flowers but fading seen;
Duty, faith, love, are roots, and ever green.

COMPLICATED RELATIONSHIP.

A certain Mr. Hardwood had two daughters by his first wife, the eldest of whom was married to one John Coshick, she being his second wife. This Coshick was a daughter by his first wife, whom old Hardwood married, and by her he had a son; therefore John Coshick's second wife could say as follows:

"My father is my son, and I'm my mother's brother;
My sister is my daughter, and I'm grandmother to my brother."

THE ACQUISITION OF KNOWLEDGE.

"The mind is like a trunk. If well packed it holds almost anything; if ill-packed, next to nothing.

A MODERT AND PRUDENT REPLY.

--If anyone tells you such a one has spoken ill of you, do not refute her in that particulars, but answer.--Had she known all my faults she would not have spoken only of that one.--Epictetus.

ACTING WITH PRIDE.

--Conduct thyself always with the same prudence as though thou wert observed by ten eyes and pointed at by ten fingers.--Confucius.

At a monarch's court.

--Some courtiers of Philip II. accused him to Philip, who wanted him to punish a prelate who had ill-used him. Philip, however, refused. "I know," said lie, "that I can avenge myself, but it is a fine thing to have vengeance in one's power and not to use it."

Wronging one's mother.

--The son of Aaron Racshid, says the poet Saadi, came to make a complaint and demand redress of a man who had calumniated his mother. "Oh, son," said Aaron Racshid to him, "are you doing a greater wrong to your mother than he; for you will cause it to be believed that she did not teach you forgiveness?"

A wife's triumph.

There was once a man who had so bad a temper that his wife, although she behaved to him with the utmost attention and affection, had never once pleased him since their marriage. He made a point of contradicting whatever she said; in short, would contend that black was white, and that he spent a fortune. One day it happened that he went out one day, and passing the market bought a very fine pig, which he desired might be sent home with directions to his wife to have it roasted for dinner at such an hour. The servant took in the dish and informed her mistress of it, who immediately asked if any directions had been left as to how it was to be dressed. The servant replied that her master had sent no other message than that he should dine at home at a certain hour.

"I will enquire the mistress, what is to be done? If we wait his return, he will be enraged at finding that nothing is prepared; if I boil it, he will prefer it roasted; if I roast it, he likes it better stewed; if I stew it, it should have been sliced; and if I fry it, he always eats it fricassèd. So, what can I do, to avert his ill-will and anger?"

"Oh," said the servant, "a thought has struck me. As the pig is a very large one, cut it in five parts, and dress each in a different manner."

The singular scheme was put in execution, and succeeded so well that the husband on his return was thoroughly convinced of his wife's desire to please him, and having for once had a glimpse of her husband's really good and his own extraordinarily ill-nature, he was from that time so softened in disposition that he very seldom had any disputes.

Noble counsel.

--Be substantially great in yourself and more than thou appearest with others, and let, the world be deceived in thee as they are in the lights of heaven.--St. Thomas Browne.

MISERABLE EDUCATION.

--Women's education is often a cruddy and tawdry setting which cumbers and almost hides the jewel it ought to bring out.

In the light of experience.

--Coleridge compared experience to the stern lights of a vessel, which illuminate only the track over which it has passed.

A note upon reading.

--Reading without passion is so much better than passion, as it begins to have a deliberate, serious, and improving effect.

More is got from one book on which the thought settles for a definite end in knowledge than from libraries skimmed over by a wanderer.

A cottage in the woods is the home of the bee, a king's garden none to the butterfly.--Edward Bulwer.

An impossibility.

--A sin without its punishment, here or hereafter, is as impossible, as complete a contradiction in terms, as a cause without an effect.

The beginnings of evil.

--We are not worst at once; the course of evil begins so slowly, and from such slight source, an infant's hand might stem its breach with clay:

But let the storm be stayer, deeper, and Philosophy, Aye, and Religion too, shall strive in vain to turn the headlong torrent.-Old Author.

Finding fault with the looking-glass.

--An old woman, looking at her glass, and finding that it too faithfully reflected her wrinkled and blemished features, was overheard saying, "They do not make mirrors so well as they used to do."

A curious inscription.

--At the entrance of the church of San Salvador, in the city of Oviedo, in Spain, is a most remarkable tomb, erected by a prince named Soto, with a curious Latin inscription, which may be read two hundred and seventy ways, by beginning with the capital S in the centre.