

below the pulpit. They had come out through the dark night to attend their meeting, some of them carrying babies on their shoulders. For a woman to go out at night is an unusual thing in Egypt. Women are not accustomed to sit on chairs or benches; and as they were there alone it was nice to sit flat on the mat. They also in this way could get close together, and thus have the advantage of proximity in prayer, so useful in giving life to a prayer-meeting. I listened eagerly from behind the screen to catch the words of their prayers and their remarks. What a disadvantage it is to be cut off from the main body of a prayer-meeting, either by a screen or by a series of intervening seats! The women knew we were listening, but yet it was natural that they should be less embarrassed with the curtain between us. The subject was "The Living Water," and the remarks were all appropriate and helpful. Though there were no set speeches, about half a dozen women took part in making remarks as they occurred to them, but without confusion or noise. A tone of reverence pervaded the meeting. They seemed to speak from the heart to the heart. It seemed to me there was in this meeting a spirit of earnestness I have never seen in a prayer-meeting among the Egyptians."

In the five missionary centres—Alexandria on the seacoast; Mansoura in the delta near the land of Goshen; Cairo, the capital of the country; in Assiout, a large trade centre two hundred and fifty miles south of Cairo, and Luxor, where are the splendid ruined temples—American ladies have the superintendence of the work, and there is a good deal of system, as to the dividing of the districts and houses among the different Bible women, who give in a report every month of the pupils, lessons, Bibles sold, etc. In the cities there is a larger number of Moslem women reached than in the villages, also Jewish and Coptic women. There were 1082 women enrolled in our mission as taking lessons in 1892. A few of these only had the Bible read to them regularly with explanations, but the majority were learning to read it for themselves, those in the primer being taught verses, Bible stories, the Lord's Prayer, etc. These pupils are generally of the middle classes; but there are some of them in Coptic *beys'* families, and, on the other hand, there are some who live in very poor hovels. In Cairo it has been the custom to have some of the women's meetings from house to house in different districts. Perhaps it will be interesting to hear a short description of one held in a part of Boulac where the huts are owned by those who live in them, but a ground rent is paid to the government, which owns the land. The houses are small, the streets narrow, and the people are of course poor, whether Moslems or Copts, the latter being nearly always from the upper country. Some of the residents are of the baser class, but there are a few of the salt of the earth. Two sisters and their husbands, members of one of our village churches, live in such a neighborhood. The women had been taking lessons, and asked us to have the Tuesday morning meeting there. The house-owners and the immediate neighbors were all Moslems. When we arrived the largest room in