

tized was 141—nearly three times the number of any previous year. During the last week of prayer we asked the Lord for 500 souls during this year. We have already baptized 181, and still have about 400 inquirers.

"Of our 13 stations, nine have been provided with preaching places by the natives themselves; three of them were once idol temples."

A year ago Miss Rosamond Anne Webb, Secretary of the Society for Promoting Female Education in the East, wrote a letter, which simple pressure of other matter has hitherto crowded out. She says:

"That society has been at work for fifty years in Singapore; the school, the Chinese girls' school (boarding), and one or two other ones (day) have been nurseries for heaven. The Lord has richly blessed the work. Many of the native young women educated there are active Christian workers, and others have gone forth as missionaries to foreign lands. By this post I send two numbers of the society's little magazine, the *Female Missionary Intelligencer*, which give information on the subject—the article in that for February being just a reprint from the *Malaysia Message*. Yet the Rev. W. J. Oldham, in his article on 'Malaysia' in the *MISSIONARY REVIEW* (May, 1894), completely ignores this work, although he was appointed to Singapore some nine years ago, and it is hardly within the range of possibility that he should have known nothing about it. Justice to the devoted laborers in that island, to whom the Lord has given many souls for their hire, compels me to draw attention to this omission."

The information she refers to is as follows:

"The Society for Promoting Female Education in the East was not established until 1834, but, previously to that time, Miss Newell (subsequently Mrs. Gutzliff) had begun work in Malacca. She was succeeded by Miss Wallace, to whom the first grant ever made by this society, a sum of £50, was allotted; and in 1835 the committee sent Miss Thornton, a missionary of their own, to assist her. After eleven years of labor, Miss Thornton returned home, and the committee gave up Malacca as one of their stations.

"Later, a school for Chinese girls was opened at Singapore, and as China was at that time closed to mission work, a most important outpost was thus gained, for, through Singapore, China could be reached. To this day the school then commenced by Miss Grant,

and continued by Miss Cooke, proves itself an invaluable help to Chinese missions by training up a body of Christian Chinese women, able to do good work, either as teachers and Bible women, or as wives and mothers of Christian families. Two years after Miss Grant's school was commenced she had the joy of seeing three of her pupils baptized into the Church of Christ. At that time the Chinese were greatly opposed to Christianity, and Miss Grant was often in actual danger of her life. During the ten years of her stay in Singapore, however, a great change was wrought, and when Miss Cooke arrived, in the year 1853, all these difficulties had been removed, and she found not only a peaceful and secure home established, but also a staff of native girls fitted to be teachers, and many houses open to be visited. Three girls were baptized the Sunday after Miss Grant's departure, and the work went forward rapidly in Miss Cooke's hands. Making use of her native girls as interpreters, she commenced Bible readings in some of the houses, and many women came to these meetings. Noticing that men would often stand outside listening to the Gospel, Miss Cooke was stirred to consider what could be done for the men.

The London Missionary Society, which for many years had flourishing missions in Malaysia, had removed their last man to China about seven years before Miss Cooke's arrival, and the work among the Chinese had entirely ceased, although Mr. Keasberry was still carrying on his work among the Malays, and, to some extent, among the Malay-speaking Chinese. The entire field, therefore, was unoccupied, neither the Church of England nor the Presbyterian Church making any attempt to reach the Chinese. Accordingly Miss Cooke began to teach two men in her school-room, with the assistance of a Christian Chinaman, the men walking twelve miles there and back every Sunday. The number soon increased to twelve men, and the Church of England chaplain, the Rev. W. Humphrey, becoming interested in the movement, advised Miss Cooke to fit up a small bungalow in her compound (originally built for a billiard-room) as a chapel. Services were held regularly, and the congregation soon increased to seventy or eighty. The simplest Church prayers were selected, and were read by the interpreter, who was required to prepare his notes for the sermon in English, so that Miss Cooke might know what he was preaching. These services were continued thus until the chaplain persuaded his