

THE MISSIONARY HERALD.

The Missionary Herald (Dec. 1852).



BAZAR PREACHING, MONGHIIR.

THE MISSION FIELD.
PROGRESS OF MISSIONS IN INDIA.

However valuable may be the statistical tables and accounts published annually by missionary societies of the number of converts, the baptisms, and other facts which can be stated in those forms, it is unquestionable that they express but a **small part of the results** that have followed the labours of Christ's people in **heathen lands**. You **cannot** give in figures the improved moral feeling, the **expansion of mind**, the acquired knowledge, the **decay of prejudice**, the silent **operation of spiritual truth**, or the **new phases of social progress** that manifest themselves as the necessary consequences of the dissemination of Christianity. And even where very many have renounced paganism, and their number in the gross may be large, yet surrounded as they are by multitudes, **myriads on myriads**, of unbelievers, their numbers are lost in the great aggregate which heathenism presents, although they may gradually be penetrating the entire mass with the leaven of righteousness. Hence to mere **casual inquirers**, to the hasty traveller, to those ignorant of the language and social habits of the people, there appears little or no progress, and some have not hesitated to pronounce the efforts of missionaries as labour lost.

To another class of observers the accounts rendered seem questionable. Their belief in the honesty of men is so low, or their suspicions are so prompt in development, that they regard the reports of the missionaries with doubtfulness. Missionaries are interested, it is supposed, in making the best of the case; and where facts cannot be adduced, the want is met by profuse promises of future success, or by an exaggeration of the value of the work performed.

Objections of this nature are peculiarly liable to appear in reference to such a field as India, where the entire social fabric has been cemented together for ages by religious considerations and practices; where the adoption of Christianity involves a perfect revolution, destructive of the past, renewing the present, and presenting a future totally different to the settled habits and modes of thought of many centuries of civilized life. No such change can be sudden. Slowly, stone by stone, for years must the process of undermining go on. Great must be the preliminary toil and preparation, corresponding to the magnitude of the object to be accomplished. And next to the extinct mythologies of Greece and Rome, never has Christianity had to do battle with a foe mightier than that it meets with in the plains of Hindostan. The foundation for the Christian temple has not to be laid in ground already prepared or unoccupied. Temples of cyclopean structure have first to be removed. The tangled jungle and the almost impenetrable forest have to be levelled and burnt. The soil, hardened with age, trampled by countless throngs of heathen feet to the firmness of rock, has to be broken up; and with great painfulness, severe toil, and tried patience the structure begun in which the one true Jehovah shall receive the homage so long denied Him. All our past and present operations must be regarded as merely preparatory.

Yet are they not without many encouraging features which bid us expect a speedy return for the efforts we have made. The Hindoos themselves are far from considering missionary effort as unsuccessful, or the labours of our brethren impotent and despicable. Take for example the following extracts from a Marathi "Defence of the Principles of

Hinduism," recently published at Bombay. The author's name is GANGADHAR SHASTRI. He is a teacher in the government institution, a learned and clever man, well able to argue and defend the creed he holds. He has had the boldness to stand forth on behalf of his ancestral faith. His anticipations as to the prospects of Hinduism and of the results of missionary exertion, are thus expressed :—

In 1814 all Hindustan became subject to the English; and since that time the ministers of the Christian religion have, by their instructions, turned the minds of many from Hinduism to Christianity. This work of conversion is still going on, and doubtless thousands of Hindus will forsake their own religion, and become Christians.

The Hindus are an ignorant people, and wanting in judgment: hence the government, with a view to their improvement, has graciously devoted large sums of money to the support of numerous schools, in which many have received a liberal education.

Of those who have subsequently received an education, a large portion wholly pervert it, by abandoning and seeking to destroy their ancestral faith. They do not even put the mark on the forehead, which is the distinguishing sign of Hinduism. The religious washings, the appointed daily and occasional rites and ceremonies, as well as those which are left voluntary, are all held in contempt. They deny that caste is of divine appointment, the rites for the repose of the dead are abandoned as useless, all religions are declared to be false, and those who adhere to them are regarded as fools. Such is the course adopted by these persons, many of whom are of good caste. Their first object seems to be to destroy the religion of their fathers. And if such are the first fruits of their education, what must the end be? The Hindus are, as it were, one family, and the Hindu religion should be honoured by them as an amiable, benevolent father; but if those of high standing in the family thus seek to destroy this religion, then assuredly it must perish under the assaults of external and internal foes. Indeed, if the Hindus themselves seek to overthrow Hinduism, external assailants may relax their efforts, and quietly look on while it is destroyed by its own children. Against foreign enemies we might contend with some hope of success; but what shall be done when traitors within set fire to the citadel?

The ancient and noble edifice of Hinduism is now on all sides stoutly assailed by the adherents of a hostile faith; and we are

filled with dismay at finding that there is also treason within. No wonder that the venerable structure is already nodding to its fall. I, by means of this little book, seek to prop up the building; but when its size and its ruinous state are considered, what hope is there that such a feeble prop can prevent its falling? But, as in the case of one who is labouring under a complication of diseases, and who evidently must soon die, we continue even until death to administer medicines, even so do I minister to the decaying system of Hinduism. Hinduism is sick unto death; I am fully persuaded that it must perish; still, while life remains, let us minister to it as we best can. I have written this book, hoping that it may prove a useful medicine. And if it be so fated, then possibly the patient may even yet recover.

But Bombay is not alone in presenting this encouraging view. If in that presidency the Brahmin has felt constrained to defend his tottering system; in Bengal the opposite course is found requisite to withstand the progress of Christianity. Hinduism is given up as indefensible, and a direct assault on the foundations of the Christian faith itself is deemed the only politic course. We shall present the particulars of this notable event in the words of *The Friend of India*.

A number of educated Hindus, in despair of checking the progress of Christianity by the ordinary weapons of calumny and persecution, have resorted to the more civilized expedient of attacking its doctrines at the root. They have commenced the publication of a monthly periodical filled with extracts from infidel writers, which they are endeavouring to circulate as an antidote to the teaching of the missionaries. They say: "The vigorous exertions of the preachers of the gospel have tended to spread widely the knowledge of the Christian religion among the natives of India: there can hardly be found an educated Hindu that knows not something about it. They leave nothing untried that can efficiently contribute to its propagation. By means of schools, sermons, lectures, offering handsome prizes to successful essayists, and other indirect measures, they insidiously cause the youths of this country to be initiated in the doctrines of Christianity. The labours of the missionaries, it must be confessed, have been in this respect to a certain extent crowned with success, though in producing conviction on the mind of the Hindu population in regard to the soundness of the claims of their religion,

they have not met with equally happy results. But when it is found that the acquaintance of the people with the subject of Christianity has grown so general, and that they have got it, with some enlightened exceptions of course, through no other medium than that of its advocates, it is exceedingly desirable that they should be made aware of what is said against it by eminent men, born and educated in countries where the religion of Jesus is found to form the national faith."

It would scarcely be possible to bear stronger testimony to the zeal, activity, and success of the missionary body than is contained in these few lines. They indicate a profound conviction on the part of the Hindu community, that their strongholds are no longer impregnable, that the ground has been mined beneath their feet, and that the movement may commence at any moment which will terminate in the subversion of the system which they have surrounded with so many safeguards. The feeling of indifference almost approaching to contempt, with which missionary effort was once regarded, has given place to that vague alarm which is the forerunner of gratifying success. It is felt even by those who are most wedded to their own superstition, that the cause of which the missionaries are the pioneers is advancing rapidly, and that with whatever rigour the external observances of Hinduism may be maintained, its vital strength is rapidly declining. They dare not rely upon the vigour of idolatrous attachment in the rising generation, and are consequently compelled to search for new weapons, and to place themselves in an attitude of defence, instead of depending solely upon the *vis inertiae* which has so long befriended them. They occupy very much the position held by

paganism in the time of Diocletian—not yet defeated, but fairly frightened into a fierce spasmodic activity, most favourable to the progress of truth. The admissions of weakness do not come from one quarter alone. We quoted recently from the *Bhaskur*, the statement of a moderate Hindu, that the rising generation care nothing for the prejudices of antiquity. The Vedantists, who have themselves abandoned the essential peculiarities of Hinduism, are also beginning to feel that their attitude is insecure, and manifest a bitterness of spirit very different from the tone of triumph they at first assumed. There are signs on every hand that we are witnessing the beginning of the end.

We commend these very important testimonies to the efficiency with which missions have been carried on to the prayerful attention of our readers. It is evident that God is working in the midst of this great people, and in his accustomed way. His kingdom cometh not with parade, ostentation, or outward show. It works by comparatively feeble means; in the darkness, as well as in the light. The breath of the regenerating Spirit bloweth where it listeth; vivifying by its gentle warmth, quickening in silence the germ of life, and fanning with unseen wings the tender plant. But the harvest is at hand.

Hath not the mouth of the Lord spoken it?

INDIA.

MONGHIR.

Our esteemed brother PARSONS has favoured us with an account of the manifold labours in which he is engaged with the native brethren, and we gladly give insertion to it in our pages. The date is August 27th. It commences with a reference to the brief visit of our brethren MAKEPEACE and JACKSON, and the loss sustained by the former.

I am happy now to be able to report that

both have passed Monghir on their way to their station. Mr. Jackson and family arrived on a steamer on Monday afternoon, July 26th, and as the vessel staid here for the night, they were able to meet Mr. and Mrs. Lawrence at my house to tea in the evening. I, however, was myself absent on my tour, as mentioned above, so that I lost the pleasure of the interview. Mr. Makepeace arrived in his budgerow on Friday last, the 20th instant. Great was our pleasure in welcoming him back to his field of labour. He had sustained a painful bereavement in his way up the river. At Berhampore he had to commit to the tomb his

daughter Louisa, the youngest but one, and both parents had been deeply affected by their loss. It was a real refreshment to them, after the lonely passage on the river, to enjoy a day or two of affectionate intercourse with Christian brethren and sisters. Brother Makepeace did us the favour to preach twice in our English chapel on Sunday. On Monday they proceeded on their way. May the Lord grant to them, and to the dear brother who has preceded them, a long continuance of health and strength to labour in his cause.

Evangelization.

Besides our regular labours in the chapels and bazars, warning and inviting the heathen, exhorting the professed followers of Christ, and instructing the young, each month, since I wrote (excepting June), has witnessed an attempt to do a little towards the evangelization of the district around. In April, our brethren Soodeen and Bundhoo went to a village about eighteen miles distant, where, for about ten days, they had excellent opportunities of preaching to some thousands of the agricultural class, who were gathered there to deliver their opium at the government warehouse. They were much encouraged by the great readiness evinced by the people to listen to the word of God. They not only consented to hear when the brethren went to them, but they used so to frequent the brethren's tent, that they had hearers almost during the whole of most days there, and even after night-fall some would come to have more special queries answered, or knotty points discussed.

Village excursions.

In May, Nainsookh and Bundhoo made an excursion among the villages at a short distance to the south. We have a range of hills not far from us in that direction, and in the villages near and under them it was the intention of the brethren to spend a month or so, but heavy rain fell, and the rough roads from village to village, which are, in fact, not worthy to be dignified with the name of roads, became impassable. They were thus compelled to return in a fortnight. May is a scorching month, but our brethren resolved to brave the heat, because they expected to find the agriculturists very much at leisure. Unless rain fall, their fields are far too much hardened by the long heat to permit them to make use of their rude ploughs. So far as the brethren went, they found the people very willing to hear, and showing them a degree of kindness and consideration, which contrasts pleasingly with the contempt they formerly manifested. Though certainly we must not lay too much stress on the fact of the people being kind and obliging, since it would be more desirable that they should divide themselves into two classes, the one strenuously opposing, the other cordially

embracing, the truth as it is in Jesus; yet we may, we think, consider what we now witness as an advance on the former state, when superstition had such an ascendancy as to lead the people generally to refuse to listen to the gospel at all.

In July, I made my unsuccessful attempt to visit the villages on the Gunduck and Balan rivers. I only visited two villages, Jufra and Khuguria, before sickness compelled me to return. I will transcribe a few incidents of our labour:—

Incidents of labour.

In Jufra bazar, July 22nd, we had a good opportunity, and, amidst some levity, many paid great attention. One man tried to maintain that parents were the only beings worthy to be regarded as divine; but not many of the crowd appeared to coincide with him. On our return to the boat, a young man of great respectability asked for a Bengalee book, and seated Bundhoo near his boat, that he might explain the Christian doctrine to him. He afterward came himself to our boat, and listened to our family prayer, and to a plain declaration of the gospel, with much apparent interest. Next morning, in the same bazar, the people gave us seats, and called their neighbours together to hear. After they had listened to an address from Soodeen, a shopkeeper attempted to vindicate the reputation of Ram, but, after a variety of arguments, he seemed to feel the force of this—that no one of their gods was said to have come to save sinners: this was asserted of Christ only: He is therefore the appropriate confidence of sinful men.

The Vedantist.

In Khuguria, on the afternoon of the same day, we spoke and conversed in the verandah of a Bengalee's warehouse. One of the merchants was a Vedantist, and strenuously maintained that when a man attained to a right knowledge of things, he saw, felt, and perceived nothing but Brahm, or God, in all around him, and all that befel him.

The secret reader of scripture.

Afterwards, a Kyth, or man of the writer caste, conducted us to his house, and seated us there, while we conversed with him and his neighbours who came to hear. He says he reads the Testament, but, because his family are opposed to his doing so, he deposits his book in a neighbour's house, and goes there to read it. While we were sitting with him, a female member of his family came out of the house to urge him not to listen to us, or to read our books. One man who was there boasted of having taken, by mistake, a stone worshipped in honour of Muhadeo, to make a ten-pound weight of it, but, having discovered his mistake by noticing a little daub of vermilion on the stone, and having

then thrown the stone away, refused to make poojah as an atonement for his fault.

I could not discern in this last-mentioned person any correct notions, except a contempt for the obligations of Hindooism; but I have mentioned his case because I think that the occasional occurrence of such instances of disregard of Brahmanical authority and the usual practices of heathenism, is attributable in part to the continual denunciation and refutation of them on the part of Christian teachers, and so a sign of the declining influence of Hindooism over its votaries.

The Kyth, or writer, by caste, in whose house we were sitting, either visited us, or heard us in the bazar, or invited us to his verandah, nearly every day of our week's stay in the village. We have known him for some years. He is far from being a Christian, and yet his uniform attention to the word, and regard for the ministers of it, encourage some hope that he may be brought to submit to the Saviour's claims.

*Bazar preaching.**

On Monday afternoon, July 26, we went early into the bazar, and stopped at a shop where a number of young men were gambling. At first they were unwilling to leave their game, but afterwards laid it aside, and, after some discussion, they gave us seats, and with much apparent pleasure, sat down to hear our preaching. This was not the only time during our visit that we had the pleasure of turning a gambling party into a congregation to hear the word of God. The whole country around being inundated, trade is slack, and the shopkeepers gamble to kill time. One old man, who mentioned Gopaul's visits to the village, seemed especially atten-

tive. It was Gopaul who first invited Nainsookh to hear the gospel at Dinapore. On a subsequent day we went to this old man's house. He had taken a gospel, and wished us to visit him and explain its contents. Soodeen read and explained two or three chapters of Matthew. There followed some discussion, in the course of which much was said to prove the untruthfulness of the Hindoo shasters, from the results of European science and experience. Near the close of our conversation, a native came who had resided some years in the Mauritius, and opportunely corroborated many statements that had been made.

On my returning home ill, Soodeen and Bundhoo took a trip on the same boat to the villages on a nullah, which, in the rains, comes from the south-west, and falls into the Ganges at Soorjgurrah, mentioned above. They returned yesterday, and report that they found great numbers of people willing to hear; but I have not yet heard any detailed account of their labours. Nainsookh has been staying at home, with the view, especially, of promoting the spiritual interests of several persons whose minds have been drawn to the consideration of Christianity, and apparently convinced of the truth of it, principally through the influence of the faqur, or gosain, from Affghanistan, of whom mention has sometimes been made in our letters.

As to my in-door occupations, I think I must have mentioned that I have been obliged to lay aside "Carson on Providence," in order to comply with brother Leslie's request to revise the Kythee gospels. I have proceeded as far as Luke, 4th chapter, in revising the translation, and writing it out in the mode of spelling, which, though incorrect, we are obliged to adopt, in consideration for the illiterate villagers.

WEST INDIES.

TRINIDAD.

The last mail has brought some mournful tidings from the West. It will be seen from the extracts we have taken from Mr. LAW's letter, dated October 23rd, that our esteemed brother Mr. COWEN has been removed by death, after a very painful and somewhat protracted illness.

It is with a heavy and sad heart that I communicate to you the fact that our dear

brother Cowen has departed this life. On Wednesday the 29th of last month he was seized with cramp and violent spasms, which produced the most excruciating agony, so that the digestive organs were completely overpowered. I was speedily informed of his extreme illness, and lost no time in hastening to Savannah Grande. On my arrival he expressed great satisfaction that I had come. I found two physicians present who did their utmost for him. Though the most powerful and efficient remedies were applied it was only on the sixth day after the attack that the least relief was obtained. Inflammation had taken place, which by blistering and bleeding seemed to be removed. As soon

* The engraving for this month is intended to represent what the above paragraph describes.

as our brother was declared out of danger I returned to Port of Spain to discharge the duties devolving upon me there. We were all truly glad, and thankful to our heavenly Father that brother Cowen was being restored to us from the gates of death. But God had determined otherwise.

On Friday last a special messenger was sent to inform us that he had had a relapse, and that he was evidently about to die. Mrs. Law and myself immediately set out for Savannah Grande to do what we could for him and his family. We reached his residence on Saturday afternoon, tired and weary with the journey. Our beloved brother was in an alarming condition. Dr. Mitchell, being in the quarter, kindly visited him, but he at once declared there was "no hope." The inflammation had obtained complete ascendancy over the vital energies. But he had "a good hope" through grace. Although his body was racked with pain and was about to be dissolved by death, peace and joy possessed his soul. He knew that he was dying. Indeed he had a strong impression from the first that he was near his end. But he knew in whom he had believed. Hence he desired to depart and to be with Christ, which was far better. He often spoke of his refuge and hiding-place, and the sure supports and rich consolations which he had in Christ Jesus. Never once did he manifest any thing like impatience under his severe sufferings, or the least distrust of the wisdom and love of God. I well remember his exclaiming as he was struggling with the powers of death, "But for the immutable promises of God, where could I have footing now?" And then again, as the last enemy made one and another desperate onset on his mortal frame, he would say, "Let me go, do not hinder me, let my departure be hastened." On sabbath evening, the 17th instant, at half-past 8 o'clock, our dear brother breathed his last. Mrs. Cowen, after nineteen days and nights of watching and nursing her husband, was in a very weak state. When she saw him in the agonies of death, she was taken from the death scene, completely exhausted. Our bereaved sister felt keenly her loneliness, the poor children's hearts were torn asunder with grief. We all felt bitter anguish at the loss of a beloved and faithful friend. An armour-bearer had fallen in Israel. A brave soldier of the cross had been slain in the field of battle. But as he exchanged the battle field for heaven, he could exclaim, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord shall give me." His death is universally lamented. The large attendance of all classes and creeds at his funeral, as well as the deep sympathy manifested on the occasion showed the esti-

mation in which he was held by the community. All the Wesleyan and Presbyterian ministers in the island visited Mr. Cowen in his illness, and did their utmost to smooth his passage through the valley and shadow of death. The Rev. Mr. Eckel, the minister of the church of England in the neighbourhood, was, with his wife, daily, yea almost constant, visitors at the house of mourning. The same was the case with Colen Cambell, and James Taylor, Esqs., and their wives. These friends were not mere visitors, they were helpers in every sense of the word. Anything that their money, time, or labour, could command they most willingly gave to save our friend from disease and death. All the planters in the district as well as the members of our little churches showed by their labours of love how much they grieved over the sickness and death of our brother.

By this event our mission has sustained a great loss. The departed was a good man and a faithful minister of Christ. He endured "hardness as a good soldier of Jesus Christ." He laboured hard, perhaps too hard. He feared God, but never the face of man.

Do entreat the Committee to make no delay in sending to this dark land another man of God. Send us a strong man, strong in mind as well as in body,—one who is strong in faith and in love to God and man. Our dear departed brother was in many respects a model missionary. While he contended earnestly for the faith once delivered to the saints, he ardently loved all the Lord's people. I feel his death to be a great loss to me. We never grieved each other by one angry word. We lived and laboured together as brethren in Christ. Dear brother, pray for us, pray especially for the widow and the fatherless.

In the meantime I shall do all I can for Mrs. Cowen and family, as well as do my utmost to supply the stations now left without a minister. May the Lord strengthen me in body, soul, and spirit, that I may "make full proof" of my ministry.

The editor of the *Trinidadian* notices Mr. COWEN'S death in terms which will show how highly he was appreciated in the island, and coming from a public print the statement will be read with additional interest.

It is with feelings of the deepest sorrow that we allude to the obituary contained in our present number. Few men in the community were more generally known, or have been engaged in more important labours, than the reverend gentleman whose loss we have been called to mourn.

Mr. Cowen first came to Trinidad about fourteen years ago, in connexion with the schools of the Mico Charity, and for several

years he had the management of the affairs of that institution, and the direction and supervision of its *then* numerous schools. A very considerable proportion of the young men of Trinidad have acquired not a little of what learning they possess in the schools which were instituted or superintended by him.

Subsequently the baptist mission here was commenced by him, and he resided for some time in Port of Spain, preaching the gospel as a minister of that denomination. His chief labours as a baptist missionary, however, were in Savannah Grande and the neighbouring quarters, where, for the last seven years, his efforts have been most unwearied and energetic. When we mention that four places of worship have been erected under his supervision, and that, as we learn from good authority, he seldom, let the weather or roads be what they might, failed to meet his numerous engagements even in the most remote villages, we say enough to impress those who know any thing of the locality, with an idea of the exhausting toil he must have undergone.

He had secured for himself the esteem and respect of all parties in the neighbourhood. At one time, we have reason to believe, he was regarded by many of the planters as by no means their friend, and no very kindly feelings

perhaps were cherished towards him; but more intimate intercourse led to a perception of the thorough *honesty* of his character, and the real kindness of his heart, and deep and universal is the lamentation which his death has occasioned.

Towards the end of last month Mr. Cowen was seized with the disease which occasioned his death. The prompt measures adopted by his medical attendant, Dr. Barnet, seemed for a while to subdue its virulence, and cheering hopes were entertained of a speedy restoration to health; but on Tuesday the 12th instant, signs of returning inflammation appeared, and after protracted and most excruciating suffering, he breathed his last on sabbath evening. A very large concourse of persons attended the funeral on the following day, and the unmistakeable evidences of deep emotion then displayed, or rather betrayed, were a sufficient proof of the high estimation in which he was held. If general sympathy can avail to assuage the grief of his widow and children, we are sure they possess its soothing balm, but the loss of such a man as Mr. Cowen is a *public* loss; but it is the duty of us all patiently to submit to Jehovah's dispensations. These are never at fault, though they may sometimes be inexplicable.

BAHAMAS.

From Mr. CAPERN we continue to receive encouraging accounts of the progress of the truth in these islands, and more especially of his efforts to settle native pastors over the numerous churches. In his letter of September 9 occur the following particulars:—

I have to acknowledge the receipt of your communication of August 14th, and before replying to the particulars in it requiring notice, let me make an extract or two from letters of some of our native pastors.

Joseph Larada stationed at San Salvador, alias Cat Island, writes under date of August 18th, thus,—“I advised him (the leader of a church situated sixty or seventy miles from J. Larada's house) to have a special meeting to make the people sensible about the school—a daily school—to persevere, and make arrangements for it, before I go up there again, and he cheerfully consented to do so, and then inform me about it. I told the people myself when there, that we are determined not to let the children grow up in ignorance, and will therefore surmount many difficulties in order to have our object accomplished.

“I baptized seven candidates there on

Sunday the 8th inst. before numerous spectators. The kingdom of heaven is gradually enlarging there; the dead are rising, the blind receiving sight, the deaf are hearing, the lame are getting strength to walk in the road to heaven; yea many impotent folk are inquiring after the pool of healing waters. Our little chapel, which is I think about 28 feet by 14 feet, is now getting too small for the congregation. I have prevailed on one Henry Hunter and his sons to let us have a lot for a chapel on their land at Freetown, near Lucky Mount, which will be convenient for the people at Fortune Hill, Lucky Mount, and Freetown, and the friends promised to begin the chapel very soon.

“I am still, dear sir, endeavouring to fight the good fight with a steadfast eye towards Him who has promised to be with us always, even to the end of the world. The cup that is placed in my hand here is constantly full of mixture, for while there are many crying out daily, ‘Away with him, we will not have him preach to us,’ there are many saying, ‘Why do you not come oftener to show us the way of eternal life?’”

Samuel Kerr at Rum Cay, under date of August 20th, writes as follows:—“With great pleasure I have to acknowledge the receipt of yours of the 14th inst., and while I

rejoice over the *eleven* persons baptized by me on the 1st inst., I do feel great need of humility. I had not forgotten to ask the grace of the Holy Spirit that God in Christ may be the sole object of my joy. I also do remember that this is a subject concerning which we are very liable to be mistaken and deceived. There is in our nature a great propensity to think of ourselves more highly than we ought to think; but, as I wish solemnly to devote and give up myself to the Father, the Son, and the Holy Spirit, agreeably to the terms of the gospel covenant, and in humble expectation of the blessings it ascertains to sincere believers, I am persuaded that God will fulfil in me all the good pleasure of His will."

It may be asked, do these native pastors or missionaries in receiving candidates for baptism exercise discrimination as they ought to do? In answer to such a question I would say, that European missionaries would baptize the very same persons if presented to them for the ordinance. We have never known much about those whom we have baptized on the islands. We have taken the reports of the leaders and acted upon them, and not upon personal knowledge of character.

As a proof that our native pastors use some discrimination in receiving members, I may mention the fact that when I was at Rum Cay in June, seventeen inquirers were brought before me, but I baptized none of them leaving them for the native pastor to receive. Eleven of these seventeen were selected by Mr. Kerr, and baptized—a number no larger than I might have received; in all probability indeed, not so large. For, the missionary's visits being few and far between, there has generally been, during his visit, great eagerness evinced to be baptized then, and numbers have doubtless been very prematurely received. The measure of native pastorates, therefore, if we can obtain men after God's own heart, is one of great moral and religious moment in this colony at any rate.

At the above date both Mr. and Mrs. CAPERN were suffering somewhat from debility. We commend them and the field of their labours to the affectionate prayers of the church.

The intelligence from the Bahamas, which we have received since the foregoing went to press, is in some respects even more distressing than that from Trinidad. Mr. CAPERN writes in deep distress, Oct. 11, to announce the startling fact that *cholera* had made its appearance! Hitherto these islands were supposed to be exempt

from epidemics; but this, the most fearful of all, has been permitted to reach these shores. No wonder the people are terror struck! They have heard of its fearful ravages from afar. It has now visited themselves. Surely no friend, who reads Mr. CAPERN's letter, will forget him or the people in these islands when they bow before the throne of grace.

I had hoped to have been able to inform you by this mail, that I was under sailing orders for the out-islands, as the hurricane months are over, and the more certain breezes begin to blow. But with deep sorrow I have to tell you that for the present I must remain at home, in consequence of the descending of one of God's most fearful and terrible judgments upon this island; and which in all probability will overspread the colony.

We have always prided ourselves on the healthiness and salubriousness of these small islands. We have been informed of alarming epidemics prevailing in other places, but flattered ourselves that the peculiar nature of our soil would be a prophylactic to us. The cholera had raged in America, in Cuba, in Jamaica, and in other places; but we had seen no cases of it here. And we thought we were safe. But, alas! we find that we were not. This place appears in the list the destroying angel has been charged by God, in his anger, to visit.

On the 18th ult., this dreadful pestilence was found to be in the midst of us; and two persons on that day died of it. On the following several more died. And when it became generally reported that the cholera was amongst us, the whole town was panic struck.

It fell first on some white families; afterwards on the black population; and almost entirely among them at present it continues. That it will return to the white, we have every reason to fear; and great, as you may naturally suppose, is the dismay which the probability occasions.

Many of our members—sabbath school children, and many also of the congregation—have been cut down. Exceedingly distressing are the scenes which I have been called on to witness; and if my own life be spared, more painful ones perhaps remain behind.

Our poor people are, many of them, in a state of great destitution, as they can not sell their provisions and fruits; nor do they, as they were wont, go forth to their work; fearing that either they will themselves be attacked or that their families will be cut down in their absence. The government, I

rejoice to say, have done, and are still doing all they can to mitigate the calamity by distributing provisions, blankets, and flannel to the needy.

What our poor out-landers will do I know not, if the destroyer should reach them. They have no medical men among them, nor any means of obtaining medicine; nor, scattered as they are, could medical men be of much service to them. But they are in God's hands, and He will deal as wisely and mercifully with them as with us.

The 7th inst. the ministers of all denominations agreed to set apart as a day of humiliation and prayer, that the pestilence might be stayed. And never, since this colony

came under British rule, was any day in its history more religiously and solemnly observed than this. The whole community appeared to feel that they were brought by the rod of God's anger, within sight of the eternal world. Never before were the places of worship so crowded; and we have now at all our services large congregations. But in pecuniary matters we shall suffer loss. And the people will become more and more straitened in their means.

We shall have soon to minister relief rather extensively. Could any thing be allowed us from your balance in hand obtained for Jamaica? Let assistance be rendered us, if possible.

HOME PROCEEDINGS.

During the past month Mr. TRES-TRAIL has attended meetings at Bedford and Ampthill, and at Biggleswade he joined Mr. CASSIDY. Mr. GAY has advocated the society's claims in Dublin, Whitechurch, Salop, and Waltham Abbey, at which latter place Mr. WHEELER was present, who has also preached and attended a meeting at Battle. Mr. TRAFFORD and Mr. T. GOULD were the deputation to Pembrokeshire, visiting Pembroke Dook and places adjacent, Haverfordwest, and Narbeth. We have reason to believe that these meetings have all been largely attended, the congregations interested, and that the pecuniary proceeds are, in most instances, in advance of previous years.

We have great pleasure in giving a place to the following communication from the Secretary of the Bristol auxiliary; and we trust the example thus set in that city, will speedily be followed by the various auxiliaries, particularly in the larger towns.

Two interesting meetings have been held in Bristol. On Lord's day the 29th October, the children of the sabbath schools were gathered together in King Street, when they were addressed on Christian missions by the Rev. H. P. Cassidy. On the following Tuesday a meeting of the collectors, subscribers, and friends was held in Broadmead chapel, J. Shoard Esq., in the chair, when a detail of the proposed plan for the consolidation and extension of our missions was given

by the Rev. G. H. Davis; and the following resolution was moved by Rev. Thos. Winter, seconded by Rev. Evan Probert, and unanimously carried.

"That this meeting has heard with great satisfaction that the missionary committee contemplates the consolidation and extension of our missions in India; and recommends to the pastors, deacons, collectors of each congregation connected with the auxiliary, to take immediate steps to increase the number and amount of annual subscriptions, thus to enable our brethren to carry their proposal into effect."

The request contained in the following note has been cheerfully complied with, partly because the friends who are endeavouring to assist Mr. PHILLIPPO have no such convenient mode of acknowledging what has been received by them for this purpose, and partly because the insertion of Mr. GREEN'S communication will make the facts of the case more generally known.

Stoke Newington, Nov. 17th, 1852.

MY DEAR BROTHER,—I want a corner in your next *Herald* for a few words respecting Spanish Town chapel and our esteemed brother Phillippo. Readers of the *Herald* will remember that a legal decision of a long pending suit has recently put Mr. Phillippo and his friends in possession of the chapel and premises of which they had been unjustly deprived. Against these premises certain outrages have been committed since, involving injury and loss to the amount of £516 2s. A large part of this amount Mr. Phillippo and his friends might perhaps have recovered from the parish by legal proceedings, but for reasons they deem sufficient,

after protecting themselves against a repetition of such violence, they have preferred to waive their claim on the parish and to rely rather on the free-will offerings of friends to repair the loss. Accordingly the congregation and church have contributed £160 at the commencement of September. Other friends of Mr. Phillippo had expressed their respect to him by adding £30, and he hoped to raise the amount to full £300. For the remainder as you know, he appealed to the committee, asking it as a loan if it could not be given. At their last quarterly meeting, the mission committee very properly deemed that the funds entrusted to them could not be made available for such a loan, neither ought they from that source to give the amount.

Some members of the committee met afterwards, with Dr. Acworth of Bradford in the chair, and after mature deliberation, they resolved, on the motion of brethren Birrell, Brock, and Underhill, to attempt to raise the amount by special contributions and to send it to Mr. Phillippo by the end of the year. A beginning has been made, as will be seen from the following list of contributions received. A few other sums are promised, and on behalf of the brethren for whom I act I shall be very glad if in your next *Herald* I may be permitted by the kind liberality of friends to acknowledge the whole amount. Mr. Phillippo's high character and long standing render any commendation of the case from me superfluous.

I am, my dear brother,

Yours very truly,

SAMUEL GREEN.

W. B. Gurney, Esq.	£10	0	0
Rev. Dr. Angus	5	0	0
W. H. Watson, Esq.	5	0	0
J. H. Allen, Esq.	5	0	0
E. B. Underhill, Esq.	2	2	0
George Kitson, Esq. by S. G.	2	0	0
A. E. by S. G.	1	0	0
Mrs. Sharp, Lisson Grove	1	0	0
By the Rev. W. Brock	21	0	0
By the Rev. H. Dowson	10	0	0
By the Rev. C. J. Middleditch	8	5	0

An interesting meeting was held at John Street chapel on Friday, November 12th, in connection with Mr. CASSIDY'S return to Bombay. As his departure has been unexpectedly hastened there was no time to give much previous

notice of the meeting. Nevertheless there was a good gathering of friends on the occasion. The Rev. Mr. LARKINS, a friend of Mr. CASSIDY'S in India, commended him to God in prayer, Mr. CASSIDY gave a statement of his views and plan of missionary work in his selected field of labour; the Hon. and Revs. B. W. NOEL and C. STOVEL addressed him words of counsel and encouragement, and Mr. TRESTRAIL gave out the hymns and closed the service in prayer. Mr. CASSIDY is now on his way, *via* the Cape, and stops at Point de Galle that he may have an opportunity of seeing our brethren and their work in Ceylon. He will journey up through the country to Bombay. May our Heavenly Father direct his way, and greatly prosper him!

The Sub-Committee, appointed at the last quarterly meeting of the Committee, are giving prayerful and diligent attention to the plan for consolidating and extending the mission in India. They hope to be able very shortly to present their report to the Committee. When that has been duly considered, and the plan itself, and the means of carrying it out finally determined, the Committee will at once lay it before the pastors, churches, and friends generally, with the view of securing their hearty co-operation and aid. In the meantime the prayers of all who desire to see the mission prosper are earnestly entreated, that a spirit of wisdom may be vouchsafed, and that what is done may be done in faith and in a spirit of dependence on His wisdom and guidance whose glory in man's salvation is the great object sought.

POSTSCRIPT.

Since the painful intelligence from Trinidad and the Bahamas was sent to press, we learn from Miss HARRIS that another severe stroke has fallen on the

mission at Hayti. Mrs. W. H. WEBLEY'S health has long been feeble. She had scarcely recovered from domestic trouble, when her husband left for New

York to get the frame of the house he was erecting. During his absence, Mr. D. WEBLEY fell ill, and was obliged, as our readers are aware, to return home. The anxiety, watching, and broken rest, consequent thereon, contributed still further to weaken an already debilitated frame. Great difficulty arose in procuring the sort of food necessary for an invalid. On the 29th of Oct., she was seized with a severe attack, and after a severe struggle, in twelve hours breathed her last. It was only by the kindness of the post-master, as the office was closed, that even this imperfect account could be sent. Mr. WEBLEY, at the time Miss Howard wrote, was more calm than could have been expected; but in a sad state of weakness and depression, and the motherless infant seriously ill. The deepest sympathy will be felt, and

fervent prayers offered, by all who read these lines, that God may, in His mercy, support our bereaved brother, comfort those friends who are now sorrowing, and sanctify these severe and repeated trials, to the mission band at Jacmel.

Miss HARRIS did not intend to return until January, as she was anxious to do all in her power to carry out funds to defray the expenses of the new school house. These tidings have, however, altered her plans. With the self-denial and zeal for which she has always been distinguished, she goes at once to the help of the sick and sorrowing, and will leave by the packet which sails on the 2nd inst. This will be an explanation to her friends in the country who may be expecting a visit or communications from her, of the cause which prevents a fulfilment of these engagements.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of October, 1852.

£ s. d.	LONDON AND MIDDLESEX AUXILIARIES.	£ s. d.	£ s. d.
<i>Annual Subscription.</i>			<i>CAMBRIDGESHIRE.</i>
Jay, Mr. A.....	Blandford Street—		Cambridge, on account,
	Contributions, for		by G. E. Foster, Esq. 46 15 8
<i>Donations.</i>	<i>Burial</i>	5 0 0	<i>CHESHIRE.</i>
Beddome, R. B., Esq....	Bloomsbury, on account	30 8 2	
Bible Translation So-	Camberwell, on account	30 0 0	
ciety, for Translations	Hammersmith, on ac-		
Boyce, Thomas, Esq.,	count.....	8 13 4	Stockport—
Trustees of the late...	Shoreditch, Providence Chapel—		Sunday School.....
80 0 0	Sunday School.....	1 0 0	5 3 0
Educational Committee	Walworth, Lion Street—		<i>CORNWALL.</i>
of the Society of	Sunday School, for		
Friends, for Trinidad	<i>Gayahaya School,</i>		<i>CORNWALL, on account,</i>
Schools.....	<i>Ceylon</i>	6 0 0	by Mr. P. H. Guther-
25 0 0			idge.....
Gurney, W. B., Esq.,	<i>BEDFORDSHIRE.</i>		16 0 0
for <i>Spanish Town</i>	<i>Ampthill—</i>		<i>Padstow—</i>
<i>Chapel</i>	Goodman, Mrs. and		A. and B.
10 0 0	Miss, for Rev. W. K.		0 2 6
Mason, Miss M.....	<i>Rycroft's Chapel,</i>		<i>Redruth—</i>
2 0 0	<i>Bahamas</i>	5 0 0	Anon.....
N. C., for <i>Itinerary</i>			1 8 0
<i>School, Brittany</i>	<i>BERKSHIRE.</i>		<i>DERBYSHIRE.</i>
5 0 0			
Y. Z., by Rev. F. Trea-	Wallingford, on account,		<i>Derby—</i>
trail, instead of Le-	by Edwd. Wells, Esq. £2 6 5		Reed, T. S., Esq.
gacy.....			1 1 0
200 0 0	<i>BUCKINGHAMSHIRE.</i>		<i>DEVONSHIRE.</i>
Young Men's Mission-	<i>Olney—</i>		
ary Association, Col-	Collections.....	7 19 5	<i>Bovey Tracey—</i>
lected by Mr. W. E.	Contributions.....	4 17 3	Collection.....
Beal, Walworth, for	Do., Sunday School	0 3 10	2 14 0
<i>Gayahaya School,</i>			Contributions.....
<i>Ceylon</i>			4 4 8
1 1 0			
<i>Legacy.</i>			
Burdett, Mr. R., late of			
Naseby.....			
10 0 0			

	£	s.	d.
Chudleigh, Brookfield—			
Collection	2	15	0
Contributions	12	10	8
Exeter—			
Adams, Miss, Heav-			
tree, for <i>Itinerary</i>			
<i>School, Brittany</i> ...	5	0	0
Plymouth, on account...	41	18	0
Tiverton—			
Sunday School, for			
<i>Native Teacher, Paul</i>			
<i>Rutton, Dinagepore</i>	5	0	0
DURHAM.			
Hamaterley	1	4	4
Sunderland—			
Friend, 1 Chron. xxix.			
14	5	0	0
Wolsingham	0	12	0
GLOUCESTERSHIRE.			
Tewkesbury	16	13	10
HAMPSHIRE.			
Beaulieu—			
Burt, Rev. J. B.	10	10	0
Contributions, Minis-			
ter, Sunday School			
Teachers, and			
Scholars, for <i>Native</i>			
<i>Preachers</i>	6	0	0
HERTFORDSHIRE.			
Hitchin—			
Friend, by Mrs.			
Dodwell, for <i>Intally</i>	4	0	0
Markyate Street—			
Collection	2	4	10
Contributions	2	10	7
Do., for <i>Native</i>			
<i>Preachers</i>	1	16	0
	6	11	5
Less expenses	0	1	0
	6	10	5
KENT.			
Sevenoaks—			
Contributions	11	3	0
Do., Sunday School	0	9	0
LANCASHIRE.			
Accrington—			
Collections	9	12	4
Contributions	2	2	1
Do., Juvenile	3	6	10
Do., Sunday School	0	10	11
	15	12	2
Less expenses	0	1	3
	15	10	11
Bolton, on account	25	0	0
Burnley—			
Collection	6	2	6
Contribution	5	0	0
Colne—			
Collections	5	19	8
Contributions	7	17	4
Goodshaw—			
Collection	2	0	6
Harwood—			
Collection	1	5	5
Sunday School	0	15	9

	£	s.	d.
Liverpool, Myrtle Street—			
Collections	46	6	10
Do., Public Meeting	26	6	11
Contributions	14	13	5
	86	7	2
Less expenses ...	3	8	6
	82	18	8
Millwood, near Todmor-			
den	3	15	0
Padham—			
Collection, &c.	4	10	0
Preston—			
Collections, &c.	20	10	0
Rochdale—			
Collections	47	14	8
Contributions	184	17	11
Do., Sunday School	9	5	11
	262	8	6
Less expenses	17	5	9
	245	2	9
LEICESTERSHIRE.			
Arnsby—			
Collection	5	10	0
Contributions	2	10	0
Do., Sunday School	0	7	0
Blaby—			
Collection	1	7	0
Contributions	2	14	6
Cosby—			
Collection	0	12	0
Countesthorpe—			
Collection	4	10	0
Leicester—			
Collection, Public			
Meeting, Belvoir			
Street	10	14	11
Belvoir Street—			
Collection	33	2	4
Contributions	61	19	11
Do., Sun. School	2	8	10
Do., do., Harvey			
Lane	1	2	0
Charles Street—			
Collections	17	4	2
Contributions	43	17	10
Do., Sun. School	0	4	6
Proceeds of Bazaar,			
Juvenile	2	17	0
Monk's Kirby—			
Collection	2	2	6
Sheephead—			
Collection	6	1	5
Contributions	6	7	10
Sutton in Elms—			
Collection	2	7	6
	208	1	3
Less expenses	12	16	3
	195	5	0
LINCOLNSHIRE.			
Boston—			
Collections	3	14	3
Contributions	3	8	3
Grimshy—			
Collections	7	6	4
Contributions	3	16	5
Holland Fen—			
Collection	1	10	1
Horncastle—			
Collections	6	3	0
Contributions	6	4	3
Do., Sunday School	1	0	0
Proceeds of Lecture...	1	1	0
Horsington—			
Collection (moiety) ...	1	7	0

	£	s.	d.
Lincoln, Mint Lane—			
Collections	7	3	3
Contributions	19	5	1
Do., Sunday Schools	0	17	11
Proceeds of Lecture...	0	10	0
Mareham le Fen—			
Collection	0	17	0
	64	3	10
Less expenses	9	12	2
	54	11	8
NORTHAMPTONSHIRE.			
Brington—			
Collection	2	1	2
Ravensthorpe—			
Collection	6	6	0
Wollaston—			
Ward, Mr. John	10	0	0
SOMERSETSHIRE.			
Clevedon—			
Reeves, Mr. S.	0	12	0
Taunton—			
Collections	7	15	0
Contributions	13	18	11
	21	13	11
Less expenses	0	13	0
	21	0	11
Winscombe—			
Contributions, Juve-			
nile, by Mr. Hoop-			
pell	5	0	0
SUFFOLK.			
SUFFOLK, on account, by			
Mr. S. H. Cowell	70	0	0
WARWICKSHIRE.			
Birmingham—			
Christie, Mr. James...	2	0	0
WILTSHIRE.			
Westbury—			
Collection	1	6	3
Wilkins, Mr. John ...	1	0	0
Westbury Leigh—			
White, Mrs. Sarah ...	1	0	0
WORCESTERSHIRE.			
Astwood—			
Collection	5	0	0
Sunday School	0	5	6
Blockley—			
Collections	9	17	0
Contributions	1	12	0
Do., by Teachers ...	3	4	5
Do., Sunday School	3	11	10
Do., do., Draycott. .	1	2	6
	19	7	9
Less expenses	0	17	0
	18	10	9
Kidderminster—			
Collection	2	9	0
Contributions	8	16	2
Do., Sunday Schools	1	12	0
	12	17	2
Less expenses	0	11	0
	12	6	2

£ s. d.		£ s. d.		£ s. d.	
Pershore—		Haworth—		SOUTH WALES.	
Collections.....	8 0 10	First Church—		CARDIGANSHIRE—	
Contributions	42 1 10	Collection	10 6 4	Aberystwith—	
		Contributions	8 10 6	Collections.....	4 10 0
		Do., Sun. School	1 3 2	Contributions	11 10 0
Less expenses	50 2 8	Second Church—		Do., Sunday School	0 7 6
	0 19 0	Collection	3 3 6	Jezeel—	
	49 3 8	Hellifield—		Collection	0 11 0
Worcester—		Collection	1 0 0	Contributions	0 0 0
Collections.....	21 16 11	Horkinstone—			
Contributions	24 12 8	Collection	0 15 0		
Do., Juvenile.....	17 13 3	Huddersfield—			
	64 2 10	Collection, &c.....	16 12 11	Less expenses	17 19 6
Less expenses	2 1 6	Idle—			1 5 0
	62 1 4	Collection	1 1 1		16 14 6
YORKSHIRE.		Keighley—		GLAMORGANSHIRE—	
Baldersby, Boroughbridge, and		Collection	2 13 0	Adullam.....	0 7 0
Disforth—		Contributions	1 9 0	Bridgend—	
Collections.....	8 2 8	Long Preston—		English Chapel—	
Contributions	8 14 4	Collection	2 3 5	Collection	1 9 3
Barnoldswick—		Meltham—		Contributions	10 9 1
Collection	7 11 10	Collection	4 1 9	Do., Sunday Sch.	1 10 5
Barnsley—		Polemoor—		Welsh Chapel—	
Collections.....	8 6 5	Collection	4 8 7	Collection	1 0 0
Collection	3 0 0	Contributions	1 19 0	Caersalem—	
Blackley—		Pudsey—		Collection	0 12 11
Collection	1 5 6	Collection	0 18 6	Cowbridge—	
Bradford—		Rawden—		A Widow's Mite	0 0 6
First Church—		Contributions, &c.....	9 10 8	Dinas, Noddfa	0 9 0
Collections.....	55 19 10	Contributions, Juve-	2 6 6	Foxhall	0 7 6
Do., Public Meet-	16 0 2	nile	2 6 6	Morrison	0 10 6
Do., Juvenile	6 0 0	Rishworth—		Norton	1 7 8
Second Church—		Collection	3 14 0	Siloam, Skely	0 9 3
Collections.....	20 14 3	Salendine Nook—		Swansea—	
Contributions	1 8 0	Collection	17 12 6	Collection, Public	2 13 7
Proceeds of break-	0 11 5	Contribution	1 0 0	Contributions	5 10 0
Brearley—		Sheffield, on account, by		Mount Pleasant—	
Collection	2 18 2	Mr. S. Chapman	70 0 0	Collections.....	5 1 3
Contributions	2 2 0	Shipley—		Contributions	10 1 6
Do., Sunday School	0 2 7	Collection.....	7 17 11	Do., Sun. School	1 7 8
Cowling Hill—		Contributions	15 14 11	York Place—	
Collection	1 0 0	Skipton—		Collections.....	3 17 0
Cullingworth—		Collection	0 16 6	Contributions	2 15 6
Collection	1 1 0	Slack Lane—			49 19 7
Dewsbury—		Collection	2 12 8	Acknowledged before	46 4 9
Collection	1 0 6	Steep Lane—			3 14 10
Earby—		Collection	3 12 6		
Collection	1 4 0	Sutton—		MONMOUTHSHIRE—	
Farsley—		Collection	10 10 6	Tredegar, by Mr. Jarman	0 6 0
Collection	6 7 9	Contributions	5 18 6		
Contributions	10 0 0	Do., Bible Class	3 5 0	SCOTLAND.	
Gildersome—		Wainsgate—		Irvine.....	1 10 0
Collection	1 16 8	Collection	1 18 6		
Halifax—			432 6 2	FOREIGN.	
Collections.....	29 10 9	Less expenses	22 13 10	AMERICA—	
Contributions	12 5 6		409 12 4	American Bible Union,	
Do., Juvenile	8 6 5	WALES.		for Translations	203 12 5
		"My Mother's Legacy"	35 0 0		

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Friends, by Miss Barker, Lower Street, Islington, for a box of useful articles, for *Rev. A. Saker, Western Africa*;
- Friends, at John Street, for a box and parcel of clothing, for the same;
- Mrs. Hawtin, Hammersmith, for a box of books, for *Rev. J. Makepeace, Agra*.