

NORTH AFRICA

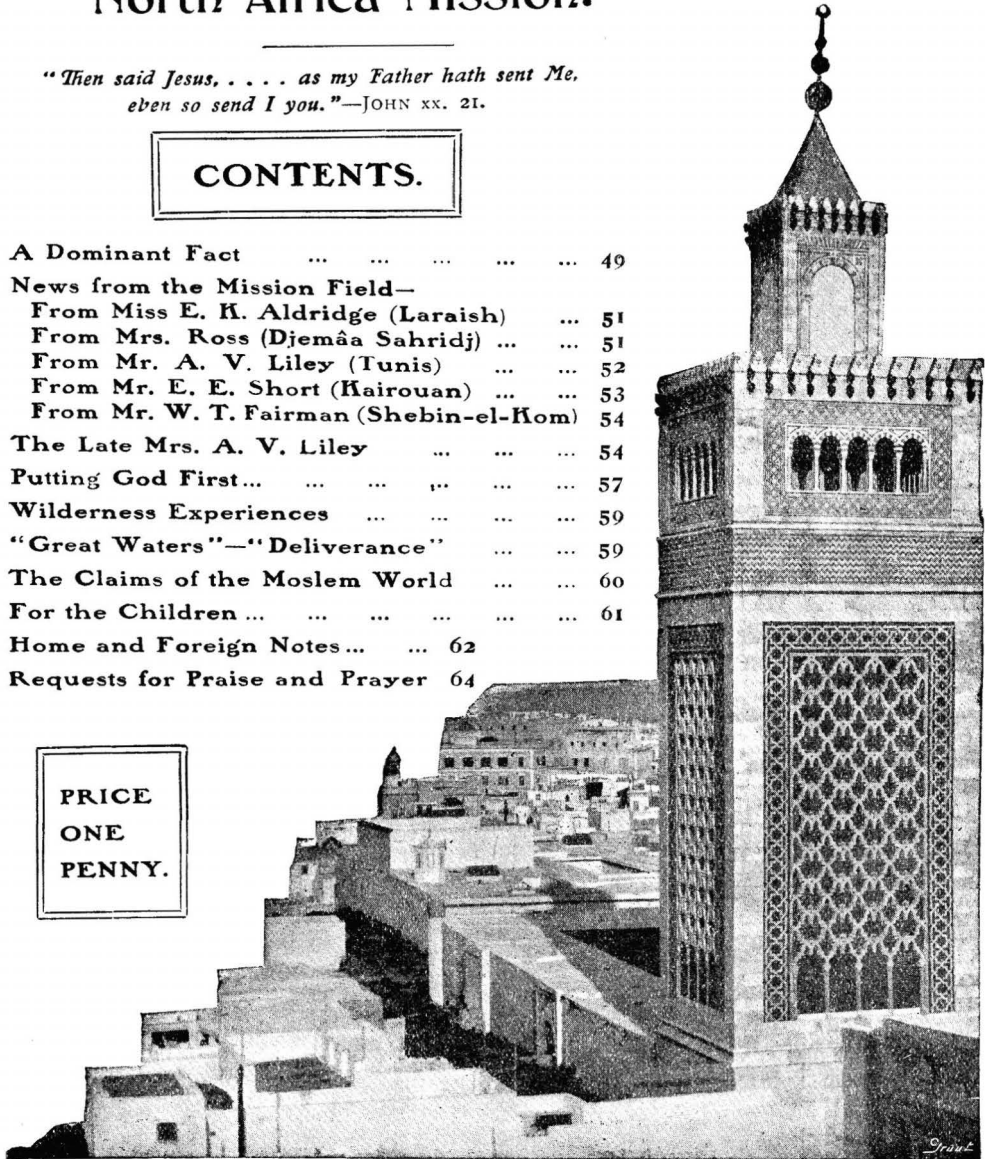
The Monthly Record of the North Africa Mission.

"Then said Jesus, . . . as my Father hath sent Me, even so send I you."—JOHN XX. 21.

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PRICE
ONE
PENNY.



Office of the North Africa Mission, 4, HIGHBURY CRESCENT, LONDON, N.

S. W. PARTRIDGE & CO., LTD., 9, PATERNOSTER ROW, LONDON, E.C.

Subscription for this magazine 1s. 6d. per annum, post free.

THE NORTH AFRICA MISSION,

4, Highbury Crescent, London, N.

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SUMMARY.

| FEBRUARY. | £ | s. | d. | TOTALS—JAN. AND FEB., 1912. | £ | s. | d. |
|---|-------------|----------|-----------|-----------------------------|--------------|----------|----------|
| General Fund | 248 | 11 | 8 | | 541 | 14 | 11 |
| Designated Gifts | 165 | 5 | 4 | | 465 | 14 | 11 |
| North Africa — Subscriptions and Sales | 12 | 19 | 3 | | 25 | 6 | 10 |
| Other Publications | | 10 | 1 | | 19 | 6 | |
| Sundries | 12 | 18 | 6 | | 16 | 13 | 0 |
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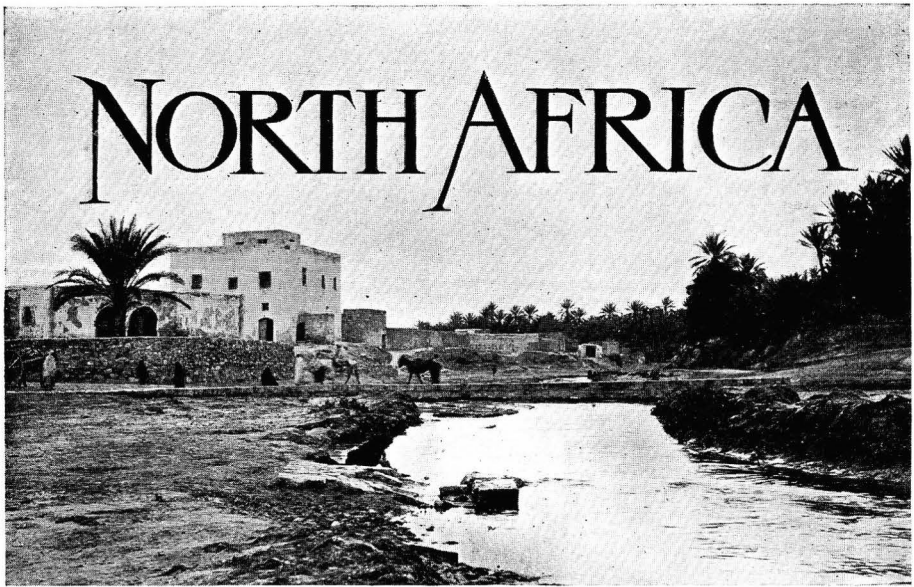
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A Dominant Fact.

“ Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.”
—ROM. iii. 19.

THE Holy Spirit through Paul thus sums up the subject of the condition of the inhabitants of the whole world, whether Jews or Gentiles. All are guilty, all are exposed to the judgment of God.

This is *a dominant fact*, and it is in the light of this fact that God has taken action, and in the light of this fact we are called to take action.

Christ, speaking in John iii. 16, declared that God, seeing the danger of the world perishing, moved by love, gave His Son for their deliverance from such a doom. He sent His Son to be a propitiation for our sins (1 John iv. 10). And not for ours only, but also for the sins of the whole world (1 John ii. 2). It was not that the inhabitants of the world were merely ignorant and needed instruction, or sunken and needed uplifting. They were guilty, and deserving of the wrath of God; they were exposed to judgment. The wrath of God, as a dark cloud, was hanging over them, and might at any time burst in a flood of righteous judgment on their unprotected heads.

This fact moved heaven—it moved God—and the plan and purpose of God, who had foreseen this terrible condition of things, was proceeded with. The Counsels of Eternity were put in operation, and the Eternal Son became incarnate that He might reveal the character and heart of God, and might, by the Eternal Spirit, offer Himself as a propitiation for sin. He made expiation for men's crimes, so that God might in grace justify and glorify any and every poor guilty one, who, yielding to the convictions of the Holy Spirit, sought for mercy.

Further, Christ having thus died as a substitute, commissioned His disciples to go to every creature of every nation in the whole world and declare to them the good news of the salvation He had purchased; promising them that He would be with them all the days, to the end of the age. Besides this, He promised that

He would send the Holy Eternal Spirit, the third Person of the Blessed Trinity, to empower them for this great and glorious work. On the one hand, the Holy Spirit would empower the disciples; on the other, He would work on the hearts and consciences of the sinners to whom they were sent. He encouraged them to expect that some would welcome their message, while he warned them that many would reject it, and persecute and even slay them.

These great truths—the reality of men's guilt and danger, and God's gracious and glorious provision for it—were the great motive powers that propelled the early Church in its work of evangelising the world. In spite of persecution even unto death, in spite of ridicule and slander, in spite of the wrath of men and devils, the work went on. Without the patronage of the great, or the riches of the wealthy, the work went forward until the Pagan Roman Empire was led to abandon its paganism and adopt a nominal Christianity as its faith. Then it was that Satan, by corrupting the Church by nominal professors within, hindered the work as he could not do by persecutions from without. At the Reformation, these great truths of men's guilt and danger and God's remedy were again declared with power, and from time to time since then the Church has been stirred to renewed activity in revivals at home and mission work abroad.

At the present time there seems to be a flagging in foreign missionary interest and in direct evangelistic work at home. The Church has knowledge and wealth; but these great truths have not been given the prominence that they should have, and in many cases they are denied. The heathen need to be raised and educated, it is said. This is true; but it is forgotten by many, and denied by others, that they are spiritually *dead*, and exposed to the righteous judgment of God. The fact that they are in danger of eternal punishment is seldom mentioned, and frequently denied.

Present missionary enterprise is largely the result of unexhausted impetus of former days, when the Church generally believed in the reality of the doom awaiting the sinner, and the reality of the salvation of the believer. As time goes on missionary enthusiasm will continue to flag *unless* there is a revived faith in the great realities that have moved God and man in the past.

The prevalence of luxury, pleasure and amusement among Christians at home is largely to be accounted for in the same way. There are many things that in themselves are harmless and even good, which yet divert the energy of the churches. There are many things that might rightly engage the attention of true Christians if everybody were saved, which are quite out of place while the world is perishing. Nero's fiddling was not wrong in itself, but to fiddle while Rome was burning was inhuman and devilish.

To spend one's time in harmless pleasure is not abstractly wrong; but to do so while multitudes are sitting in spiritual darkness and going down to an undone eternity must be grievous to God.

Half the problems as to whether this or that is right are settled and solved when the terribleness of the world's danger and the fulness of the Gospel are apprehended. Alas! even those of us who do apprehend these things, often do so but partially, and we spend our time, our influence and our means on matters of small moment, or no moment, while the procession of multitudes of the unsaved pass by, and go for ever beyond our reach.

Men and women are perishing eternally. God has committed to us the good news of a plan of free salvation for all who will accept it. We must all appear before the judgment seat of Christ. How shall we give an account of our stewardship?

May God forgive us for our slackness and help us to be awake and active for the future.

E. H. G.

News from the Mission Field.

MOROCCO.

From Miss E. K. Aldridge

(Laraish).

The rains have been very heavy this winter, and this house, not having been built for bad weather, has suffered considerably. The walls are soaked through, and will take a long time to dry. Night after night during the heavy storms we have had to fly round trying to keep the water out, but, in spite of our efforts, over and over again the bed and sitting-rooms have been flooded, and it has taken two hours or more to put things right. Now the rains are over for the present, and we have a spell of quite hot weather.

A much larger number of people than usual are coming to the dispensary. A good many Arabs who are only used to tent-life find a difficulty in mounting the stairs. It is no unusual thing to see some of them crawling up, and they make quite a fuss about coming down.

Yesterday, when it was the turn of one woman to be seen, she quietly placed a wee baby of about ten days old in my arms. After a moment she said, "I have another one here and another here" (on her back). There they were! Three little things—one boy and two girls—swathed and rolled round like little mummies, their heads tied up with old handkerchiefs. Our dispensary rule not to give

anything away except medicine is strictly kept, but Miss W— and I felt that this could not be considered an everyday case, and so we provided the triplets with a tiny garment each. These, though very small, were too large for the little mites, but as the father remarked (he had come on the scene by this time), "they would grow, if God will." . . . They had also a little boy about four years old with them, and as they were leaving we saw a funny little scene. This child was seated on the floor with his legs out, and one tiny mite placed in his open arms (the missionary standing by rescued it before the little arms gave way). The second baby was laid down on the hard wooden bench, while the father helped to arrange the third, hammock fashion, on the mother's back. Then he picked up No. 2 from the bench and tucked it away somewhere under his big outer garment, and the mother then rolled up No. 1 in a bit of clothing in her arms. We promised to go to see them, as they live just outside.

The girls' class is growing weekly, and more want to come. It is a tight squeeze already, but they are used to sitting close. One day during the rains I had to let them sit on the stairs, the only dry place I could find for them. I am so grateful to the friends whose gifts have helped to keep this class going; the calico for making up is now finished.

ALGERIA.

From Mrs. Ross

(Djemâa Sahridj).

February 22nd, 1912.—At a village we visited a fortnight ago we had three good meetings with women and children. In all, quite one hundred must have heard the Gospel that day, not counting the men who listened in the gathering-place to Si Mohand. The next day, four women of the village who did not see us when we were there, came over to us. I took them into the dispensary, and then asked Mrs. Warren if she would play on her auto-harp. They were delighted and astonished. The eldest of the women

exclaimed, "That I should have lived to see this day! It must be the end of all things!" One of them was most anxious to look under the table, being evidently under the impression that by so doing she would get further light on what produced those wonderful sounds. As they left, the youngest one said, "Oh, that we might stay and learn more! Then we could become like you."

A few days ago a very rich man came with his wife, who was pretty and beautifully dressed. The man seemed very fond of her, and indeed he must be, for he said he had no thought of divorcing her, though she has no children. He had

evidently promised her that she should see our pictures. He saw them some time ago, and had explained one of them to her, and she was very interested and prepared to hear more of the Gospel story. I have a warm invitation to go and visit them, and I am hoping to do so. It is quite a cheer to find that the people do not think only of the medicine, but they remember what they hear. The pictures help to impress it on their minds. Last Friday we had thirty-three here for medicines, and held two Gospel meetings with them. This is the largest number we have had since our return in October. Belkassem, having been with Mr. Ross so many years, is able to be a great help, both in telling the Gospel and in doing the necessary bandaging, etc.

We have been visiting regularly a young man dying in consumption. Years ago he professed to be a Christian, but he has been away from the neighbourhood, and has not kept in touch with us. Again and again he told us, when we went to see him, that he only wanted us with him; he did not want Moslems. We talked to him and prayed for him, and we were glad to hear, a few hours before he died, that he had no fear of death—that he was trusting in the Lord Jesus. When, at the last, his mother and others tried to get him to repeat the "witness," he broke out in singing a Christian hymn, and thus he passed into the presence of his Lord. May God grant his testimony may be the means of strength and blessing to others!



Photo by]

[Mr. T. J. Warren.

Kabyles in the Missionaries' Courtyard,
Djemâa Sahridj.

TUNISIA.

From Mr. A. V. Liley

(Tunis).

February 12th, 1912.—It is needless to say that when we can keep the Arabs from quibbling over futile questions, our meetings for discussion are both interesting and instructive. We have had before us lately the meaning of and difference between the body, life, soul and spirit. While the Moslems talk much about these, they find it impossible to give a clear explanation of what they mean by the terms.

There are conflicting ideas among Mohammedans as to the immediate state of the soul or spirit after death. The ordinary Arab in the street will tell you

that it goes back to God—where and how he does not know—and there it remains until the day of judgment. Moslems are generally agreed that the soul or spirit is separated from the body at the time of death by an angel called the Angel of Death; and that he is very gentle in this operation to the believers (i.e., the Moslems), but very terrible to the wicked (i.e., those who are not Moslems). Tradition teaches that whenever Mohammed passed a burying-place he always saluted the departed spirits; for this reason many theologians hold that the spirits of the dead remain near the graves until the day of resurrection.

I remember being in a graveyard one Thursday afternoon, and I saw an old

man going from grave to grave, muttering. I asked him the reason for this, and he informed me that the souls of the departed always come to their graves just before sunset on Thursday, and remain until sunset on Friday, the Moslem day of rest. He said that he came to ask these souls to intercede for him when they went back to God.

At one of our meetings a very youthful student who was present put himself forward. I began by asking what was the difference between a man and a sheep. He replied that there was no difference, but was greatly confused when asked where the sheep's spirit or soul would go to. . . .

February 19th.—The exposition of the Scriptures brought us at the beginning of last week to John xviii. 1-14, and the Arabs present gave me a very good hearing. . . . Having been told lately that some Arabs were going about the city making a collection for an Italian who had become a Moslem, I remarked that I had no confidence in a man who followed any religion for what he could get; that a man's salvation was a matter between God and himself. I felt it was necessary to speak in this way for more reasons than one. Lately we have had quite a few Arabs come along "to join" us; of course, they meant they would like to be employed by us for doing nothing.

Our last lantern meeting at the Bible depôt was a very good one. We are quite confident that many of these people coming to us have accepted the truth intellectually, but they need quickening by the power of the Holy Ghost.

From Mr E. E. Short (Kairouan).

March 4th, 1912.—An incident occurred in the Bible shop last week which, though small in itself, is encouraging. A native lad asked me to give him a book in French, saying that I had given him one some time ago, and that he would like another. In response to a question or two, he showed some little knowledge of the contents of the former book, so I told him to bring the book for me to see, and I would give him another. This was to test him, as I get many boys after books, and I do not always see fit to give to them

even when they show they can read. The boy went away, and, to my surprise, soon returned with his "Luke's Gospel," neatly covered in paper (schoolboy fashion) and in good condition. So I gave him a Scripture Gift Mission booklet, containing part of the Acts of the Apostles, and explained to him that it was a continuation of his first book.

The celebration of the Prophet's birthday, which is still kept up to some extent, began last Thursday evening. The decorations are not so general as in some past years. People are apprehensive for the harvest; unless rain falls speedily and heavily, it is likely to be poor. I believe that these fears have checked expenditure on decorations. The *Mooleed* draws a good many visitors to Kairouan, both from the country and from other towns. I have noticed them passing my shop, and as they include many of the educated or richer Arabs, they were reading the texts, etc., in a way that habitual passers-by do not do. Two came in on Saturday morning and sat reading and talking awhile; later on, they returned, and others came in till the place was full. After some talk, they took away between them a couple of tracts and a Gospel.

On the way down to Susa on Tuesday an old countryman got in at a stopping-place. After I had talked with him for a while, he mentioned a doctor who used to be at Susa, and who "feared God much"; and he held up his hands in a way that evidently referred to Dr. Churcher's praying before treating his patients. It is interesting to find a trace of Dr. Churcher after seven years' absence from Susa.

March 5th.—A few days ago I showed to a man (who I thought could not read very fluently) the Beyrout translation of St. Luke and the Tunisian one, telling him that the contents were the same in meaning. He chose the Tunisian. He was a well-dressed man, and said he came from Maktar (some fifty miles inland).

This morning I had two young men in. Offering one of them a tract, he remarked that it was on the same subject—"The Redeemer"—which I had spoken about last time (I had forgotten his visit). He then picked out two or three other tracts from a number on the table, and took them away with him.

EGYPT.

From Mr. W. T. Fairman

(Shebin-el-Kom).

February 13th, 1912.—January has been a very full month and a very encouraging one. The weather has been very mild—in fact, hot (for we have gone up to 90 degs. in the shade)—and in consequence the attendance at the meetings has increased. We started the year, in sympathy with the whole Evangelical world, with a week of prayer. All the meetings were conducted by native brethren, and a very good tone pervaded the meetings, the Lord graciously pouring out upon us the spirit of grace and supplication to the reviving of us all.

During the month I have continued my expositions of the Epistle to the Philip-
pians, and have been greatly helped in doing so; and I have received testimony on every hand that the messages given have been blessed to all. . . . There will probably be a few additions to our church membership soon by baptism. The Moslems of the town seem to have a great fear of me and my influence, and there is a good deal of preaching against me in the mosques. In consequence, this year we are getting fewer Moslems to the meetings than we did last year. Still, a few come, and have given earnest attention to the messages, especially to the one I gave on Phil. ii. 5-11. In spite of the reluctance to face me, it is very encouraging to note that more Scriptures are being sold

to Moslems than ever before. The Lord prepare many to receive His Word!

The school work is very encouraging too. More definite Scriptural instruction is being given than ever before, and we have a larger number of boys and girls in the schools than we have had for a long time.

The medical work has been a great success, in spite of the fact that only my unskilled services are available. I greatly miss the presence of Dr. Maxwell, and his absence is regretted by the people very deeply. I have confined my energies in this respect to Shebin alone. During January I had 375 consultations, and I expect February to surpass this, for the numbers who attend are steadily increasing. Yesterday, for example, I had fifty patients in attendance, and turned away a number of others who came late, and so did not attend the preaching of the Gospel. Khaleel does the preaching and ushers the patients in to me; his services are invaluable. Mr. Calow's pills, etc., have been of great service, and we are under a great debt of gratitude to him for the help he has given. The treatment given to many has been blessed to the healing of some, and fervent are the expressions of thanks that I have received. Most of these patients are Moslems, and the medical work is giving us an entrance into places and hearts we should never be able to reach apart from it. If I had more help, I could now go with the Gospel into many villages that have been closed to us.

The Late Mrs. A. V. Liley.

"A meek and quiet spirit which is in the sight of God of great price."—1 PETER iii. 4.

It is with great regret that we have to record the death of Mrs. Liley of Tunis. She had been in weak health for the last seven years, but until the middle of February had kept about as usual. A chill, which at first did not appear serious, developed into congestion of the liver and kidneys, and she was called home to be with Christ on Saturday, March 2nd.

Her death drew forth great sympathy in the town and neighbourhood, and at the funeral, people of some twelve nationalities were present; the number of Arabs (exceptionally great for a European and Christian funeral) showed that the labours of Mr. and Mrs. Liley and others among them have had a wide influence. Mr. Flad of the London Jews' Society, Mr. Purdon of the

American Methodist Episcopal Mission, and Mons. Gabantous, the French pastor, all took part in the service. We ask the prayerful sympathy of our readers for Mr. Liley and his three children; also for Miss A. Hammon, Mrs. Liley's only sister.

It is nearly twenty-six years since Mrs. Liley first went out to Algeria, and her Christian walk during the whole of that time has been uniformly steady and consistent. Few missionaries have had a more helpful influence than our sister. While diligent in service, so far as the cares of her family would permit, it was specially by her Christlike character that she was distinguished. Unselfish, kind-hearted, uncomplaining, always speaking well of others, she carried an atmosphere of peace wherever she went.

It is said that our lives are made up of "being, doing, and suffering"—in varied degrees. It is not easy for some natures to be content to be withdrawn from active service; yet, doubtless those who are thus hemmed in have a wide field in which both to glorify God and also to influence others. Of late years, Mrs. Liley was largely shut up to "being" and "suffering," and in these two respects she certainly was a power for Christ.

Mrs. Liley was converted at about the age of thirteen, when attending some special services at the Wesleyan Chapel at Faversham. At the age of eighteen she joined her mother in the superintendence of a Home for friendless girls at Fulham. When twenty-three, after eighteen months in Mrs. Guinness's Training Home for Missionaries, she offered her services to the North Africa Mission, in which Mr. Liley, to whom she was engaged, was labouring. Being accepted, she went out to Algeria in 1886. In the following year she was married, and she and her husband settled in Mostaganem, an interesting coast-town in the province of Oran in Algeria. Here they laboured for about ten years, and large numbers of Arabs and Europeans were, through their means, brought under the sound of the Gospel. In 1897, the anti-English feeling was so strong among the French that it became very difficult to do any missionary work at all, as whatever was attempted was suspected



The Late Mrs. A. V. Liley.

and hindered. Mr. and Mrs. Liley therefore felt it would be better for them to leave Mostaganem for some other part where there might be more liberty, and they removed to Tunis, which has for the last fifteen years been their station. Now, after nearly twenty-six years in the Mission, the Lord has called His servant home to Himself, and we are again reminded that the harvest is great and the labourers are few—very few.

In one respect, Mr. and Mrs. Liley have been greatly blessed. Their three children are all converted. Annie, the elder daughter, is in Tunis with her father, and besides assisting her mother she has sought to help in mission work. James, the only son, is a medical student at the London Hospital, and hopes to be a medical missionary in due course. Dorothy, the younger daughter, who has taken up dispensing, and has lately passed a qualifying examination, is now going out to her father and sister in Tunis. Thus, though the mother has been called away, it is hoped that the children will carry on the work she loved so dearly.

May God Himself sustain the family in their sorrow, and may He grant that the loss to the Mission may be made up by others stepping forward to take the place of those who, after years of faithful service, are called Home.

EVANGILE de SAINT-LUC traduit en Arabe (Dialecte Tunisien).*

A little red-covered book of 170 pages is just being put into circulation—*The Gospel of Luke in Tunisian Dialect*. It is not exactly a new translation, though it is more than a mere adaptation of the standard Arabic translation made fifty years ago in Syria. Yet it represents more labour and time than its title or size might suggest.

Its beginning dates back full six years ago. A fresh start was made in the winter of 1906-7, Miss Hammon and a Christian native preparing a text in Tunis, with the help and criticism of several other workers. This text was amended and agreed upon by four missionaries in the spring of 1908, but it did not give satisfaction. About a year later Miss Hammon, with the help of a fresh native and with counsel and criticism from other workers, prepared a much-altered rendering. Finally, in the summer of 1910, this text was again amended (though mostly in small details) at Susa by two missionaries (one coming fresh to the work) and another native helper. Thus, to attain the final result, four missionaries have gone through every verse, while several others have helped and four natives have given their opinions throughout.

The aim of all this work has been to produce a rendering in simple language, in which every word may be understood by any ordinary man and by most women. On the same lines generally as the

Algerian version, it is often almost word for word like it. It is not meant for the well educated (who may despise it), but for any man who can read at all; that he may read it and understand, and that any man or woman who hears it read may also understand. For to many such the literary version, unless explained or simplified, would convey little or no meaning.

The aim is similar to that of the first translators of the English Bible who aimed at "the boy that drives the plough." The book is lithographed, because the handwriting is easily read where printing types are a stumbling-block to those who rarely have to do with books. If the knowledge of the Gospel is thus spread among the common people far from missionary centres, the little book will be well worth all the toil which has been bestowed upon it.

E. E. SHORT.

Kairouan, Tunisia.

* We have been very glad to receive this complete Gospel with which our missionaries in Tunisia have had so much to do. The translation is issued from the Algiers dépôt of the British and Foreign Bible Society. We shall value the prayers of our readers for its circulation, and also any help towards the further translation work in which our missionaries and native helpers in various parts of North Africa are engaged. No better work can be done than that of giving the Gospel in simple language, that the "common people" may understand it.

E. A. T.

A SLAVE SET FREE.

An interesting case has been lately brought before our notice. A slave woman, who was born in the Sus country and stolen from her home in early youth, came into the possession of the Sultan's cousin. Eight years ago, a native Christian dispenser was brought into contact with her, through being called in to attend her mistress who was suffering from diphtheria. Later on, the woman herself fell ill, and was sent for a time to the native convert's house for treatment. While there she was carefully instructed in God's Word by the Christian wife, and the Word seems to have taken root in her heart. In consequence of false stories carried by some who were jealous of the favour in which she was held, the poor woman was sent to the slave market again; a government official bought her, and

she became his wife and had a son. Then he left for the South, and, contrary even to Moorish rules of morality, put her up to sale.

After a time her new mistress fell into reduced circumstances, and was reluctantly obliged to part with her. In these circumstances F— sent a piteous message to our missionaries on the coast, in which, while begging for help that she and her son might not again be sold in the market, she also asked for prayer for her soul.

Through the kindness of friends, one of our workers has been able to raise the purchase money, and F— is now a free woman in the home of a native Christian, where she is being taught daily of Him who came to set the captive free. Prayer is asked that she may be made "free indeed."

Putting God First.

In last month's NORTH AFRICA, under the heading "The Devices of Loving Hearts" we gave a little account of how friends of the Mission in different parts and various ways are helping to forward its work and to supply its needs. This month we tell the story of the Young People's Missionary Band, which was started nine years ago and has since been steadily carried on in the spirit of the words that stand at the head of this article. The Band was started through reading a little book entitled "Me First" * at a sewing meeting at Ilfracombe in connection with the Children's Special Service Mission. This book was written by Miss Florence Markham, and we are sure that our readers will thank us for giving them the following extracts, conveying such stirring lessons of trust, obedience and reward.

"And Elijah said unto her, Fear not: go and do as thou hast said, but make ME thereof a little cake FIRST, and bring it unto me, and AFTER make for thee and for thy son."—I KINGS xvii. 13.

The story, in its beautiful picturesqueness of detail, is familiar to us all. The famine is sore in the land, and in obedience to his God, Elijah has gone forth from the brook Cherith, a brook now only in name, to seek shelter and sustenance under the roof of a widow woman in Zarephath.

There is something indescribably touching in the few words in which the story is told. We seem to see the thin, emaciated form of this poor woman; we can picture the hopeless look of dogged endurance on the pinched face, as, with weak and feeble steps, she gathers the few sticks she can carry. And what a piteous irony there is in her words, "two sticks"! The meal she is to cook is so small it will need but a very little fire. Presently she hears a voice calling to her, and, looking round, she sees coming towards her the figure of the prophet in his rough garments, weary no doubt, and faint. He begins by making a simple request, though even that must have been no small demand on her hospitality, "Fetch me, I pray thee, a little water," and at once she hastens to comply. But again his voice arrests her.

* Published by Marshall Brothers, Keswick House, Paternoster Row, London; or may be obtained at the N.A.M. Office, 4, Highbury Crescent, London, N. (price one shilling, post free).

"Bring me, I pray thee, a morsel of bread in thine hand." But this is too much. As she hears the words, her thoughts travel to that all but empty barrel, that drop of oil in the cruse, and the starved face of her darling child, and she seems to hear, ringing in her ears, his piteous cries for food. Then, with bursting heart, in a voice that trembles as she utters the sad words, she tells the pitiful story. And what says the prophet? "Forgive me for having asked it, I did not know you were in such straits"? No. Nothing of the kind. His answer is a repetition of the request, only yet more strongly put: "Make *me* thereof a little cake *first*, and *after* make for thee and thy son."

Do the words sound hard, unfeeling, in the ears of the poor mother? I think those that follow came almost too quickly for her to have time to think.

"For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day when the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah; and she, and he, and her house did eat many days."

Truly, "there is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." Had the woman said, as I think some of us might have said, "No, you ask too much of me. I must think of myself; I must think of my child; charity begins at home," and had she taken that handful of meal and those remaining drops of oil, and made a cake for herself and her son, they would have eaten it and *died*. But, instead, with a wonderful faith, and a splendid surrender of her own will in the matter—and inevitably the two always go together—this woman goes and takes her all. With what result? The barrel of meal wasted not, neither did the cruse of oil fail, according to the Word of the Lord which He spake by Elijah.

Christian workers, leave off putting your work first and put Him first. If you will but put Christ first, He will take care of the work, for it is all His.

Christians, cease putting self first, your comfort, your preferences. Begin to learn, if you have never done so before, what it is to put Christ first in your giving. "I must think of myself; I must have that comfort, that pleasure, that indulgence, that adornment." Shame on such Christianity as that! It is not the religion of the Lord Jesus Christ, "Who, though He was rich, yet for your sakes became *poor*, that ye, through His poverty, might be rich." Remember, only to the one who puts Him first is the promise

of the unwasting meal, the unfailing cruse. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. The *liberal* soul *shall be made* fat, and he that watereth shall be watered also himself." They that seek the Lord, they that put *Him first*, shall not want any good thing.

We do not wonder that, conceived in such a spirit, and carried on zealously, the efforts of the Young People's Missionary Band have had God-given success. The following story of its operations has been kindly supplied to us for use in NORTH AFRICA by Miss F. E. Russell, of Nailsea, Somerset, one of its leaders :

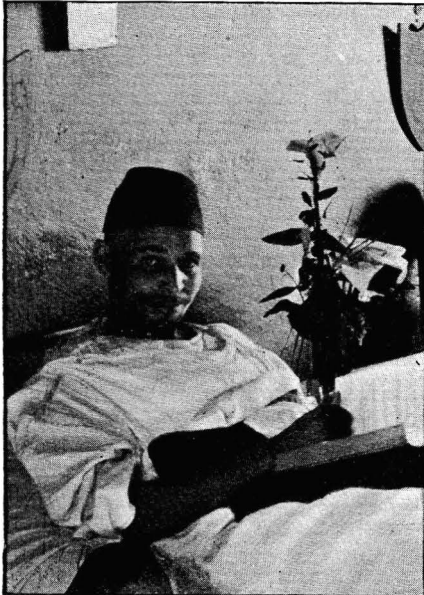
The band was started in 1903 with four members, . . . who agree to give at least one penny a week and two garments a year. The first year nearly £3 was sent away. Gradually the numbers grew, and it was decided to undertake the support of a Chinese Biblewoman. Now the membership is sixty, with about sixty young helpers (children); for 1910 just over £121 was sent away, and for 1911 about £105. This deficiency is more than accounted for by the fact that there was no Sale of Work held in 1911, as in other years, and by the death of several helpers. So now, in addition to the Chinese Biblewoman, a native teacher is supported in the New Hebrides; also one in India, and a leper child in India; and latterly £10 a year has

been sent towards the support of a bed in the Tulloch Memorial Hospital of the North Africa Mission, Tangier. . . . Two members of the band have gone as missionaries to Central Africa, and as much as possible is sent for their support. Money is also sent for work in Jerusalem, for the Mildmay Mission to the Jews, for Angola, South America, and the work of the C.S.S.M. in our own country.

Last autumn one of the members promised the rent for a missionary cottage, which has now been furnished, and has already been occupied by different workers needing a rest and change.

The efforts of the Y.P.M.B. have been wonderfully blessed since its commencement, and it has been able to lengthen its cords from time to time. The support of the N.A.M. Hospital bed, which is called the "Me First Bed, supported by the Y.P.M.B.," is the last thing undertaken. We were unable to promise more than £10 a year, though at the time the cost was £15, and since then things have become so dear that the expense is now quite £20. The North Africa Mission kindly allow us to call it our own bed, i.e., "Me First" Bed, though up till now we have not been able to send the full amount. Several are praying that we may get this full amount (including the writer of the book, "Me First").

If there are any young people who would like to join the band and help the North Africa Mission through it by contributing towards the support of the bed, I should be pleased to hear from any such.



Si Tahir (the Moorish ex-soldier) in the "Me First" Bed in T.M. Hospital, Tangier.

We who toil year in and year out at the Mission Offices at Highbury Crescent, with pen and voice, writing, speaking, and praying, heartily thank God for such unselfish helpers of His cause, and earnestly hope that others will be prompted, through reading this simple article, to become associated with the Y.P.M.B., and thus enable the Band to accomplish what they so much desire in the full support of the hospital bed. The "Me First" Bed at Tangier has sheltered more than one Moslem who has turned to Jesus. Only quite recently its occupant was a Moorish ex-soldier, whose bright face testifies to the reality of his conversion, *entirely* brought about by the Christian influence exercised on him as an in-patient. It is an oft-repeated story of Moslems won for Christ through the Hospital work, with its loving and *continuous* spiritual pressure bearing upon them more powerfully than is usually possible otherwise.

In addition to the £10 contributed annually towards the support of the "Me First" cot, the Band have recently given £4 11s. 6d. towards the purchase of an artificial foot for this ex-soldier, it having become necessary to amputate his foot,

after a lengthened period of hope that this might be avoided. We trust that this man may ultimately become a native evangelist in Morocco, as he has already been made a great help in leading other in-patients to the Lord Jesus Christ.

Wilderness Experiences.

Israel's history in the wilderness is an object lesson for believers in the present age. Theirs was a literal wilderness. The Christian finds this world a spiritual wilderness. Israel found that the wilderness yielded no certain provision for their natural wants, so that they were daily, directly dependent upon God for the supply of their necessities. Their faith was tried and frequently failed, but God sent them manna for their food, and water from the rock for their drink, and caused that their clothing should not wear out. So, to-day, there is in the world around us no sustenance for the spiritual life of the children of God. Their souls must be sustained by feeding on Christ, the true bread, and drinking of the water from the spiritual Rock. The Word of God, applied by the Spirit of God, can alone maintain the "new life" in the Christian. And even in his temporal affairs he is made to realise his dependence on the Lord. The necessities of life or the money with which to purchase them come from God, though they may reach us through human agencies. It is most important to go to the source and fountain, and not look for supply to the channel only. May we all have confidence in the compassion and love of our Lord, the Source of all supplies, while at the same time we duly appreciate the human agencies through which they reach us.

During the month ending March 16th, about £460 has been received for the North Africa Mission—altogether about £1,200 since January 1st. Quite £700 more is being prayed for during the next two or three weeks. The God who sustained Israel is still the same gracious and forgiving God. He still cares for His poor and often failing servants. Let us count on Him and draw upon Him by faith and prayer.

"Great Waters"—"Deliverance."

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| "Floods of great waters."—Ps. xxxii. 6. | "He bindeth the floods from overflowing."—Job xxviii. 11. |
| "The floods lift up their waves."—Ps. xciii. 3. | "When the waves . . . arise, thou stillest them."—Ps. lxxxix. 9. |
| "The waters compassed me about."—Jonah ii. 5. | "He drew me out of many waters."—Ps. xviii. 16. |
| "All thy waves and thy billows are gone over me."—Ps. xlii. 7. | "He maketh the storm a calm, . . . the waves . . . are still."—Ps. cvii. 29. |
| "Let not the waterflood overflow me."—Ps. lxix. 15. | "When thou passest through the waters . . . they shall not overflow thee."—Isa. xlii. 2. |
| "Through the flood on foot."—Ps. lxvi. 6. | "The Lord sitteth upon the flood."—Ps. xxix. 10. |

Floods—waters of adversity—may come upon us, threatening to overwhelm us. Yet none can, for though compassed about with waves of sorrow—in perils of waters of loss, disappointment, etc., "The Lord sitteth upon the flood," and we are safe if we trust in Him. The waters will make us great in faith—the deep will set us up on high, for He is our Shelter in flood-tide—He will draw us out of many waters. We shall go through the floods on foot, and when we "pass through" they shall not overflow. He will make "the storm a calm," stilling the waves when they arise. "We went through . . . water, but thou broughtest us out into a wealthy place" (Ps. lxvi. 12)—the place of abundant blessing. "Many shall see it and fear, and shall trust in the Lord."

E. L. BRIGGS.

The Claims of the Moslem World.*

What are some of the considerations on the basis of which we make our appeal to the Christian Church to take a new interest in the task of evangelising the Moslem world?

In the first place, we are under a peculiar debt to the Mohammedan peoples because their religion is the only one of the great religions of the world which came after Christianity, and which repudiated Christianity. There are great areas of the world which once were Christian but now are Mohammedan. There are peoples which once were Christian but now are Mohammedan. There are church buildings which once were Christian which Christians may not enter to-day. In Mohammedanism we are dealing with a religion which has reckoned with our religion, or thinks that it has, which has rejected it and usurped its inheritance, and we are called to go out and reclaim that which once belonged to our Lord.

The Moslem Barrier.

In the second place, we must deal with Mohammedanism because it has interposed itself as a barrier between two sections of the world which ought to have found their nearest approach across the territory which Mohammedanism usurped. Dr. Nitobe, at Columbia University, made allusion to this fact, pointing out that there was no original chasm between the East and West when the Persians poured over into Europe and when the Europeans poured back into Persia, when ideas flowed to and fro from the East and West. There were great currents of human movements between them until that chasm of Mohammedanism arose in the seventh century and the natural roads of intercourse were closed. It is high time that we removed that barrier which has intervened between the East and the West. It is true that commerce passes more easily over the water than over the land; but religion moves from community to community, and Christianity should have gone, and no doubt would have gone, hundreds of years ago eastward

overland into Asia if it had not been for the great area which Mohammedanism made an inter-racial barrier.

The argument has been often advanced that Mohammedanism was not an absolutely dead wall, but was a real channel of communication; that there was a great intellectual light shining in Islam. Anyone who has taken the trouble to study the question, even second-hand, as most of us have only been able to do, must accept the judgment set forth in Sell's "Faith of Islam," in which he holds that all the science was Grecian in its foundations; that not one great philosopher who arose was an Arab; that the men who wrote the greatest treatises in Arabic were, without exception, Spaniards or Persians; that Islam never produced a great book on science or philosophy whose translation has been demanded; that it never conquered a people with a literature; that it never was a channel of communication between the East and the West. It was an intellectual non-conductor—a massive racial and religious barrier.

Moslem Women and Children.

In the third place, we are called to work for the Mohammedan world to-day—and this ought to appeal to every true instinct in us—because that religion has borne down most heavily upon the weakest and most defenceless classes—upon the women and the children. It is the religion that has done most basely for womankind by its doctrine of polygamy and divorce. A great part of the degradation of womanhood in India is due to Mohammedanism and Buddhism, not to Hinduism at all. The Mohammedan conception of women has degraded woman as she has been degraded by no other religion of the world, and the Mohammedan doctrine of divorce has, of course, poisoned the life of childhood throughout the Mohammedan world, making it impossible for children to grow up in the atmosphere of purity. The great majority of humanity is made up of women and children, and upon these Islam has borne down with heaviest depression.

* Extracts from the Report in the *Missionary Review of the World* (March) of an address by Robert E. Speer, given in New York under the auspices of the Nile Mission Press, December, 1911.

The Hopelessness of Islam.

Again, we are called to take a deeper interest in this work for Mohammedans because of the utter hopelessness of these peoples under the influence of Islam. There can be no dispute that wherever Mohammedanism has gone it has either found a desert or made one. The greatest waste areas of the world fall within the borders of Islam. Take one after another of the countries that Mohammedanism has dominated; they were prominent and industrious, but the influence of Islam has simply destroyed industry, civilisation, thrift, comfort, plenty, and left them in desolation and ruin. We asked men in Persia again and again, fourteen or fifteen years ago, how they accounted for it that the fruits of Islam were so dismal in Moslem lands, while the Christian lands contained all the progress and life of the world. Some of them said, "If you look back, you will see that between 1,000 and 1,500 years after the beginning of each religion comes the dark age. Christianity had its dark age, and now Mohammedanism has its, and our reformation will come just as yours came." Others of them would sadly abandon all such hopes, and admit that Christians had the better of it in this world, but that Mohammedans were to have their share in the other; that Christians would pay then for their advantages here, while Mohammedans would enter into the paradise which had been reserved for the faithful. The fact is that those nations are held in a death-grip by Islam, and there is no progress for

them save as they shake off the evil which Islam has wrought by the perpetuation of the crude social and political ideas of Arabia in the seventh century by placing those ideas in an unalterable book, a book to be the law of man's life for ever.

Christianity—False and True.

Most of all, we owe a great debt to Mohammedanism because my statement made at the beginning was not entirely true. I said we were under a special obligation to a religion which had, in its initial programme, repudiated Christianity. What was the kind of Christianity that it repudiated? It was a false kind. Our religion with which Mohammed collided 1,200 years ago was not a true religion, and deserved to be overthrown. It was not the Christian faith as we understand it, but a religion which died away before the impact of Islam because Islam had some qualities superior to those which that religion had. What was the Christian faith that Mohammed repudiated 1,200 years ago? It was a travesty of the Christian religion. Because the Christian faith they denied was a Christian faith in name, and not Christianity, we are bound by 1,200 years of obligation to give to the Mohammedan world a Christian faith that is real and true, and to offer Mohammedans the opportunity to undo this judgment of 1,200 years by accepting the true light and the true faith in place of the false representation of Christ which was offered in the name of Christianity twelve centuries ago.

For the Children.

THE STORY OF SI MOHAMMED.

By Miss I. De La Camp.

A number of years ago a mother and her three little children took a long journey, something like a fortnight by caravan, from their home in Taflet, to go to the father of the family, who had got work in a big town. The mother rode a pack-mule, with her second boy tied on to her back, whilst the baby girl was in her arms. But the elder boy, Si Mohammed, aged about six, strode along on foot

beside the muleteers most of the time, thinking himself *quite* a man. When they arrived in town he was sent to school to learn the Koran. You know, all little Moslem boys are sent to school when quite tiny, and they have to learn to read and write and recite by heart verses and chapters of the Koran. If they are quick at learning they stay at school until they are big boys, but if they are not clever

they are taken away from school when they are still small and put to a trade. Well, little Si Mohammed was a clever little fellow and got on well with his reading, and it was his mother's desire that he should one day become a teacher. But his father was taken ill, and after a very long illness he died, and the poor mother had hard work to earn enough to feed her three little children; so the little boys had to leave school and be apprenticed to a trade. Si Mohammed was sent to a saddler, and later on his brother went to another saddler. In the meantime their mother had got to know and to work for the missionaries of that town, and she heard the Word of God through them. Little by little she learned to understand that the Lord Jesus had come to save her, until one day she accepted Him as her Saviour. She went home and told her children that she was going to pray with them every day, which she did. Before

long she went and told the missionaries that Si Mohammed also believed in the Lord Jesus, and wished to be taught about Him. So he went to the Mission House every Sunday morning, and the one who taught him was surprised to find how much he knew, and how eager he was to learn more. One day he said, "I used to come to this house before you lived in it. My master, the saddler, used to visit a Christian who lived here to learn from him the Word of God, and I came with him and played with the missionary's children, and they told me all about Jesus Christ. These words have been hidden in my heart ever since." So the mystery was solved, and it was little children who had been used to bring this boy to the Lord Jesus. I wonder how many of you have ever told other children about Him, and sought to bring them to Him?

(To be continued.)

Home and Foreign Notes.

The Monthly Prayer-Meeting

will (D.V.) be held at 4, Highbury Crescent, N., on the first Thursday of the month (April 4th) at 4 p.m. Tea at 3.30. A hearty invitation is given to all friends of the work who are able to attend.



On February 15th the sad news reached us by cable that Mrs. Elliott Glenny had succumbed to typhoid fever in Peru. Mrs. Glenny was the sister of Mr. A. T. Dence, who has been a member of the Council of the N.A.M. for some years.

Dr. Glenny went out to Peru as medical missionary in the late summer of 1910, taking with him his wife and infant daughter. No details of the illness have at present reached us, but from a cable received it is expected that Dr. Glenny will return to England shortly with his two little ones. It cannot be necessary to ask for the prayers of our readers for these, so sadly bereaved, and for those at home who have lost a beloved daughter and sister.



The friends who have taken an interest in **Miss Lottie Leach**, whose parents were murdered at Sfax in 1896, will be glad to know that she has recently taken a prize for book-keeping at the Rothesay Continuation

School. She is now in her eighteenth year, and prayer is asked for guidance concerning her future. Miss Leach desires to thank those who have helped towards her maintenance, and otherwise interested themselves in her since her parents' death.



"THANKS."

On more than one occasion we have made grateful reference in these pages to the kindness of our friend, **Mr. Calow of Redcar**, who has been in the habit for some years of making valuable grants of medicines and drugs to some of our workers. During 1911 these gifts amounted in value to £25 9s. 2d.; and since December last, more than £25 worth has been received.



"WANTS."

The **Tulloch Memorial Hospital**, Tangier, is at present in much need of garments. Patterns may be obtained on application to the Office of the Mission, 4, Highbury Crescent, London. Gifts of bandages, old linen, etc., are always appreciated.



The Misses Cox and Smith will be very grateful for the gift of a "Universal Folding

Organ," for use in connection with the Home and School for Girls and the Women's Mission Work at Djemâa Sahridj. Will any friend able and willing to supply this need kindly communicate with the Secretary, 4, Highbury Crescent, N.



Morocco

Mrs. O. E. Simpson writes from Hope House, **Tangier**: "Last month four of the in-patients in the **Tulloch Memorial Hospital** professed to find the Saviour. . . . We are praying for a *fokeeh* recently admitted. He had been an out-patient for months, and has heard much. I found him reading a Gospel in the ward this morning. He used to teach the Koran to children in the Mosque, but lately has given this up for sewing, which is more profitable; he has a wife and children to support." Mrs. Simpson, in a later letter, mentions other encouraging cases—both of men and women.



After a stay in England of some months' duration, our friend **Mrs. Isaacs** has returned to Hope House, **Tangier**, where she has been giving valuable assistance for a considerable time in many ways, visiting the patients in the **Tulloch Memorial Hospital**, and reading and praying with them. She writes on February 15th: "I was at an interesting meeting on Sunday afternoon, when Mr. Summers gave an address in Arabic to the converts about the work of the British and Foreign Bible Society, and the *first collection from Moorish converts* was taken for the Society. There was present for the first time a Moorish gentleman who has recently been brought into the light without human agency by reading the Gospels of Matthew and John, the Acts of the Apostles, and the Epistle to the Romans. He is now desirous that his wife should be saved too.

"I am glad to say that **Dr. and Mrs. Wilson** have taken on Ayashi as a servant, and he is very happy and pleased with his new quarters. He can read quite nicely now, and he did not know a letter when he came to the hospital." Ayashi has been mentioned several times in our pages. He was brought into the hospital in March, 1910, suffering from terrible injuries caused by burns.



Algeria.

Mr. A. Shorey writes from **Algiers** on March 4th: "Our French, Kabyle, and Jewish classes are well attended just now. The Kabyle boys are coming in greater numbers, and the Jewish children are much more

regular in attendance. . . . A few days ago we gave a French New Testament with Psalms to a hard-working family living not far from us. The daughter has been since to see us, and said that she has nearly finished reading the book; she told us that she reads it every night until her eyes ache. May the Lord open their hearts to receive Him of whom the Gospel speaks!"



In a letter from **Mrs. Ross**, of **Djemâa Sahridj**, dated March 8th, she says: "I have once or twice asked prayer for a man in whom my husband was specially interested. He came up last night to tell me that he and his wife had given themselves entirely to the Lord. This is not a sudden conversion. Some time ago he told me of his desire to follow the Lord, and since that time he has hardly missed attending a single meeting.

"On Monday **Mrs. Warren** and I walked to a village about two hours away, and when we got there we held three meetings with the women. We were very much encouraged, as they listened so attentively."



Tunisia.

Mr. Short writes from **Kairouan**, on February 10th: "During the lantern meeting on Wednesday last, a young lad was protesting about their knowledge of the one God as the great and all-sufficient truth. I asked him why it was I saw men praying at the windows of saints' tombs. He answered that the saints mediated, and I pointed him to the only living and sinless Mediator. After the pictures were all shown the lad questioned me further, and listened with interest. It is sadly true that only at saints' tombs, and through these dead saints (of whom in most cases little or nothing is known) does the Moslem make his petition in case of need. He feels the want of a mediator, and of something beyond the routine drill at the Mosque."



In a letter from **Sfax**, dated March 1st, **Dr. Churcher** writes: "We have recorded **890 visits** at the medical mission during last month, and sold thirty copies of the colloquial Gospel. The average attendance at the **Porter Boys' Class** has been **thirty-eight**, and at the **Sunday-school, twenty-five**.

"We have recommenced the meals twice a week for the poor Tripolitan women and children; the first night fifty came, and to-night ninety-three. They had bread and olives; the weather being warmer we have stopped the coffee. **Mr. Webb** gave them a Gospel talk."

NOTICES OF BOOKS.

The Later Years of St. Paul. By Rev. John Rutherford, B.D. (Renfrew). Published by Alex. Gardner, Paisley. Price 3s. 6d. net.

This volume gives a connected sketch of the later years of the life of the Apostle, from the time when the narrative in the Acts of the Apostles leaves him in his hired house in Rome, up to his death. It also gives a fresh translation of the Epistles he wrote during that period and a summary of the special aspects of Christ that are principally dwelt upon in the Epistles written during his first imprisonment in Rome.

Those who desire a clearer understanding of Paul's closing years will find this book a decidedly helpful one. The author was, while living near London, a valued member of the Council of the N.A.M. He wrote the first part of "The Gospel in North Africa," in which the work of the Mission is set forth.

E. H. G.

In their *Peeps at Many Lands and Cities* series of Travel Books for Young People, Messrs. A. and C. Black, 4-6, Soho Square, London, W., have issued one entitled *Morocco*. It gives a very picturesque descrip-

tion of Moorish life, written in a simple and attractive style, and has twelve full-page illustrations in colour. We hope many of our young readers will procure a copy of this beautiful book, which we shall be glad to supply from the North Africa Mission Office, 4, Highbury Crescent, London, N., for 1s. 10d. post free.

Messrs. Pickering and Inglis, Bothwell Circus, Glasgow, have just added two books to their *Every Christian's Library* (1s. net, postage 3d. extra each volume), to which we called attention in a previous issue. The first is the late Dr. J. H. Brookes' splendid work on the Resurrection of Christ, under the title of *Did Jesus Rise?—a Fearless Facing of the Vital Fact of Christianity*. An immense amount of historical information is given in these 125 pages, in addition to the complete Scripture testimony.

In *Pictures in the Book of Acts; or, The Unfinished Work of Jesus*, Dr. Anderson Berry throws fresh light on many Scriptures hitherto but little understood, and vividly portrays the scenes through which the first heralds of the Cross passed, and their labour, testimony and suffering in connection therewith.

E. A. T.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.

For continued tokens of blessing in connection with the work at the Tulloch Memorial Hospital, Tangier.

For good attendances at the meetings held for Kabyles at Algiers, and for the interest shown.

For several cases of conversion at various stations on the field, by which the hearts of the missionaries are encouraged as they see "the Lord working with them."

PRAYER.

For a slave woman recently bought out of slavery: that by a knowledge of the Truth she may be made "free indeed."

For the native converts at Djemâa Sahridj; especially for two who have quite recently professed conversion.

For the four girls in the carpet industry, Charchell, who have lately joined the meeting for women converts.

For an Arab lad belonging to a Bible-class at Tebessa, with whom it is believed the Holy Spirit is striving; also for a native girl there who seems to be a confirmed thief—that her heart may be softened, and that the innocent may no longer suffer through her sin.

For the Italian work at Tunis: that Miss Case may be speedily restored to health, and be able to return to her post.

That one who has recently confessed his faith in the Lord Jesus at Alexandria may be enabled to live a consistent life, and that his testimony may be blessed to others.

That the Lord would Himself comfort those recently bereaved, and grant them His strengthening and upholding grace in their time of trial.

That God, in answer to the prayer of His servants, would be pleased to send in the funds which are so urgently needed at this time for the carrying on of His own work.

GLIMPSES OF FOUR CONTINENTS,

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