

loves Jesus, no matter how poor and miserable and wicked?"

"*El Hamdu lillah!*" (The praise be to God!)

At least three of the women had known the answer to every question, and their faces beamed with pleasure.

From this test it is evident that a large proportion of the women really understand. What is lacking is a sense of sin. Pray that the Holy Spirit may convict the people of Arabia of sin and of righteousness and of judgment.

Worth the Cost

People ask "Are you going back to that burning, feverish, God-forsaken place?" Yes, we hope to go back. Why? Because we are like the man, who, when he had found a treasure hidden in a field, went

with joy and sold all that he had to buy that field. That man believed the investment was worth all that it cost—and so do we.

Men, how would you like your wives and mothers to be like the women of Arabia! And the beautiful, blooming girls with the promise of wonderful womanhood before them—could you give them over to the life of Moslem women?

Women, we are not more worthy than the women of Arabia. What makes the difference between us and our Moslem sisters? Nothing but the blood of Jesus. Shall we withhold from them the blessings which mean so much to us?

Some day we shall hear Christ saying: "I gave my life for thee; what hast *thou* given for me?"



SHEIKH MOBARREK OF KUWEIT, WHO GAVE THE LAND FOR THE MISSION HOUSE



THE REV. SAMUEL M. ZWEMER, D.D., F.R.G.S.

This acknowledged leader in the Christian campaign to win the Moslem world to Christ, was born in Vriesland, Michigan, on April 12, 1867. He comes of good Dutch stock, being the son of Adrian and Katharina Boon Zwemer. After graduation from Hope College, Holland, Michigan, and from the New Brunswick Theological Seminary in 1890, Mr. Zwemer went out with Rev. James Cantine to establish missions in Arabia. He has traveled extensively in Arabia, is the editor of the *Moslem World* (quarterly), and the author of many valuable volumes on Moslems, their land and their religion. After serving as candidate-secretary of the Student Volunteer Movement during a recent furlough, Dr. Zwemer removed to Cairo, Egypt, where he is now teaching and preaching, and is chairman of the Local Committee of the Nile Mission Press.

The Beginning of a Story

A MOSLEM CONVERT'S JOURNEY IN SEARCH FOR KNOWLEDGE

BY REV. STEPHEN VAN R. TROWBRIDGE, CAIRO, EGYPT
Missionary of the World's Sunday-School Association in the Levant



ABD-UL KERIM spent his boyhood in Garhwa, near Calcutta. His father was a Moslem physician, and was known throughout the neighborhood as a man of skill and learning.

One day another doctor came to Garhwa. He had once been an Animist, worshiping strange idols and spirits, and cherished crude superstitions. But he had become a follower of Christ, and, after a hard struggle, had put aside his heathen fears and legends. He was following diligently the sayings and the life of the Prophet Jesus. This new faith had taken strong hold upon his character and conduct, and, being a man of frank and friendly disposition, he narrated his experience to Abd-ul Kerim's father.

As the men were in the same profession, and as Garhwa was not a large town, one might expect them to be rivals, and jealous of one another. But such was not the case. They found pleasure in each other's company, and often spent their evenings together. The Moslem physician's son, Abd-ul Kerim, became much attached to the kindly guest who always spoke to him, and sometimes told him stories of other cities and wonderful countries far away. Sometimes the doctor would play with the boy, or they would sit down under the trees and talk of golden

deeds in Indian history. Nothing was said about the Christian faith, but as Abd-ul Kerim was now twelve years old and had learned to read freely, the doctor several times gave him some Christian leaflet or story. The boy's curiosity prompted him to read these, tho he felt certain that the Christian religion must be all wrong. He knew that his father was a devoted Mohammedan, and, according to what the *Maulvi* (the leader of a Moslem congregation) said at the Friday service, there was no truth in any but the Moslem faith. So in his boyish enthusiasm Abd-ul Kerim resolved to prepare an argument against Christianity to show that it was all an error.

Abd-ul Kerim's father wished him to receive a modern education, so he entered him in the government school at Garhwa. Among the pupils was the son of a Bengali, and Abd-ul-Kerim was struck by the purity and sincerity of his speech. This boy's father was a Christian convert from Hinduism. Altho Abd-ul Kerim did not know it, he became more and more conscious of the contrast between the Bengali boy's straightforward, clean language, and the coarse phrases constantly on the lips of his other schoolmates. He felt that there must be some reason for this, and he resolved to cultivate a closer friendship with his new acquaintance.

About this time Abd-ul Kerim

began to study English. What a strange, perplexing tangle it seemed! His teacher was a Mohammedan of Bengal serving on the staff of the government school. New thoughts were awakened in his mind, and he was alert for every English book within reach. One day, while looking through the shelves of the library, he found a volume called the Holy Bible. At once he realized that this must be the sacred book of the Christians. He was eager to take it to his room for careful reading, but the librarian was a Moslem, and forbade his touching it. "When you grow up it will be time enough to consider such writings as this," said the zealous official.

Abd-ul Kerim's desire to know more about this book had been aroused, and, while he was thinking over the incident, he remembered that his father's friend, the kindly doctor, had given him a Hindi book called the Bible. At that time he had not cared about it, since his own language was Urdu. The gift had been tucked away out of sight among some discarded copy-books. Slowly and thoughtfully he went to his box in the dormitory and drew out this forgotten volume. He had learned to read Hindi, and so found no difficulty in catching the meaning. Some portions he found very tedious, and he almost gave up reading. But again he opened to the parables of Jesus, and was fascinated by the wealth and power of thought. He became intensely interested, and his heart was drawn toward Christ. He resolved to leave the government school and go to the English missionaries at Hazar-i-bagh. He did not have any distinct idea of join-

ing the Christian Church, because at that time he scarcely knew what the Church was. But he felt that he was very near becoming a Christian, and he made up his mind to take any definite step which the missionaries might suggest.

Soon after he had arrived at Hazar-i-bagh his father learned of the situation, sent money for his traveling expenses, and urged him to come home at once. "Love for my father," he said afterward, "was stronger than my new faith" and, after two or three personal talks with the missionaries, he quietly returned to his home.

His father was very indignant over his drifting away from Islam, yet showed much affection and pled with him earnestly. Then, after counseling him to be steadfast, he sent him to the government school at Chapra, that he might be under the personal care of the head Maulvi, a sheikh of distinction and a strict Mohammedan. The Maulvi was very kind, but Abd-ul Kerim read more and more about the life of Christ, at the same time that he was listening to what the Maulvi taught about Mohammed. He also secured a biography of Mohammed in Urdu. As he read, he pondered and compared, and formed his own convictions. He had no controversial literature, nor any Christian books other than the Bible. But he found a Sunday-school teacher who encouraged him and explained some difficult passages.

After an inward struggle Abd-ul Kerim resolved definitely to become a follower of Christ. The deciding factor was the pure and sinless life of Christ, so human and yet so