THINGS IN INDIA THAT APPEAR STRANGE TO AN AMERICAN
A FEW THINGS IN INDIA THAT APPEAR STRANGE TO A NEWCOMER

R. L. Peterson

To see the oxen with bells and beads strung around their horns, and the horns painted in gay colors; the favorite way of doing it is to paint one red and the other green.

To have the barber come to your house, cut your hair with big scissors, and shave you while you sit straight up in a chair. He wipes the lather on his arm and when he is through scrapes it off with his finger and then proceeds on his way to the next customer. If you are a white man (European or American) your shave and hair cut costs you eight annas, sixteen cents; if you are a caste man and have some money you pay the same, but the poor man pays only two annas, four cents, for the same kind of a job, and done with the same tools, unless you supply them yourself.

The mode of dress, especially of the men. They wear a cloth, about a yard wide and two yards long, around their waist and limbs, so as to form trousers; and if they wear a shirt it is worn on the outside of these trousers and not tucked in as we do ours.

The laundry wagon calls at your door but instead of being a wagon, it is a man with his little donkey. The donkey has a huge pack on each side, and being rather a small animal, instead of seeing the donkey, you see a mass of clothing with a donkey's head and tail and four little feet. Sometimes the laundry man has several donkeys and it is quite a sight to see him leading or driving them along the road. The washing of the clothes is done in the streams or ponds of water and by beating them on the rocks.

In purchasing a piece of beef the other day, I was surprised at being handed the piece without it being wrapped up. The butcher has no wrapping paper and no string or cord. He cut the meat with a huge knife and haggled the bone off with a dull axe. I had purchased a cabbage and so wrapped the meat in some of the leaves. When the man weighed the meat he borrowed a pair of balances from his neighbor who was in the same business.

A small stick cut from a bush and one end chewed until it makes a brush is the instrument used by the Indian to clean his teeth.

When the carpenter saws a piece of lumber, he used his foot to hold the stick steady.

The shepherd keeps his young lambs and kids shut in under a large dome shaped basket during the day, while their mothers are out feeding.

The Indian cow while a very small and pretty creature is very stubborn. In order to have her give the milk, her calf must be brought to her at each milking. In case the calf dies another cannot be substituted to take its place. Under such circumstances the calf is skimmed and the hide is stuffed; and the stuffed calf is brought forth each morning and evening. The deceived ‘mother contentedly licks the dummy calf, while she is being milked.

There are few wire fences in India, the cactus is used as a substitute, and where thickly grown is sure proof against both man and beast. It grows ten and twelve feet high and is very rank.

A PLEA FOR PRAYERS

Ella L. Jones

So often it is a pleasure to write for All Nations, but to-day, the word, duty, duty, rings in my ears, and how to fulfill my duty is a big question. Sickness and death have made up our history the past two months (December and January). My feelings and pain, as I gazed at the four walls of the hospital ward and thought of my row of girls across the hall, and two babies down the hall a few doors, would not make good reading. I wonder did we not have a long line of fresh graves; but thank God only two small mounds were added to our little city of sleeping ones.

As the time for me to return to India, when on my furlough, drew near, I felt unable physically to enter the battle; and had a hard struggle that ended New Year's night, 1914, at Aurora, while Bro. Peterson was telling a story. I promised God I would come back if only for a year. New Year's night, 1916, the fever came; there were lacking just six days to round out my year, since returning; and I went to the hospital expecting to enter the sleep from which God will some day awaken His own. The test was complete and I asked not for life, but He has given it and I praise Him because I believe my work...
is not yet done. In the harvest fields of India I know God has a place for me; and as I go out again I plead of you, pray. There is reaping to be done but such heavenly wisdom is needed by the reapers, and strength of body. We rejoice that God works and will work and we know victory is ours in the name of Jesus Christ.

HOSPITALS IN INDIA
Bertha E. Keeney

The past year has given us several opportunities to know what hospitals in India are like. When I was in the General Hospital there were four others from our Mission there; and when Miss Jones was there seven others from Guindy were there also. And so for several weeks we did much visiting of the sick.

At the same time the baby of our Guindy Home and one other girl were at the United Free Church of Scotland Mission Hospital. It is a long distance from Madras and I went there only once, but it was a pleasant visit. The girls were getting along well. I found the baby and her doll in a little bed in the children’s ward. To visit the other girl I had to pass through the room where the Brahman women were. I did not expect they would notice me at all; but several spoke first and smiled and called me to talk with them, and invited me to come again.

Two of our Guindy girls are nurses in this hospital that is helping so many women and girls. Christian services are held in the wards regularly.

Hospitals in India are quite different from those in England or America. The government employs a Church of England, European and Indian minister to visit the General Hospital.

Being so open there is not the quiet that one feels immediately on entering a hospital at home; and one has to watch his food or the crows that come in will get it first.

SCHOOLHOUSE AND TEACHERS’ HOME BURNED
C. H. Hudson

You will all be sorry to hear that Nookumpaliam Schoolhouse has burned down. Nothing left but the bare walls. The news came to me yesterday morning (Feb. 7), scribbled on a scrap of paper, that the school was burned down at 2 p.m. the day before, that everything was gone and asking my help. I first went to the police and asked a responsible officer to accompany us out there which he did.

The teachers were offered the alternative to leave for a few days or of conducting the school in a temporary building. They elected the latter for which I was glad, and the villagers who had shown much sympathy by supplying their immediate needs, kindly offered to gather the timber and leaves for erecting a temporary shed. It will cost about $50 to rebuild this school which we certainly must do, and I feel sure that those who support it will be willing to have a share in it along with the poor villagers who said, “I will give two trees,” “I will give ten bamboos,” “I will give one hundred leaves.” Pray that God may give them the joy of His salvation.

THE SILVER LINING
Ella L. Jones

Even in the darkest cloud there is some brightness and I have just thought of a bright spot in our night of sickness. Serimoni was voted our best girl in school, by a storm of voices at the time of my return to India. She was among the number to be stricken with typhoid and as she lay suffering terrible pain, the Spirit bade us watch and pray; after a few moments’ prayer she threw her arms and limbs out saying, “All the pain is gone; all the pain is gone,” but the raging fever did not abate all the night long until four in the morning. She was delirious but as the watchers prayed, she prayed and sang songs of praise; she told God how she knew Him not, until He in mercy brought her to this school where she had learned to serve Him. She told Him how she loved the school and how she expected they would notice me at all; but the fact remains that at the present moment you are only called to fill one place. Do the one thing; fill the one place. He who sees all things and all places will take care of the rest.—Sel.
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BOSTON, MASS., APRIL, 1916

O UR readers will read on another page the news of the burning of the teachers' home and schoolhouse in the Nookumpaliam village. This is the school supported by Western Washington and British Columbia. The cost of rebuilding will be about $50, and we trust there will be those in the conference division that is supporting this school who will wish to help rebuild it. We were pleased and touched to read how readily and freely the people of the village gave of their possessions in order to have the school maintained in their midst. How many in Western Washington and British Columbia will send us a dollar or more for this?

T HE articles from Miss Jones and Miss Keeney, which we are printing this month, will give our readers some idea of the cares and responsibilities that come to the missionaries, when an epidemic of disease attacks those under their care; and we hope will tend to make us all more prayerful for the missionaries and those they have in charge.

E ASTER Sunday, April 23, is to be Mission Day in the Bethel Church, Manchester, N. H. The secretary of the American Advent Mission Society and the writer have been given the full day, with services, morning, afternoon and evening; and it is hoped that both Miss Saunders from India and Mr. Wharton from China will be with us. Nor are the officers of the church indifferent to the interests of the day for a request has come for mottoes and charts to inspire interest with; while Sunday, April 2, the following was placed on the blackboard bulletin:

"Wanted, $100.00 for Missions, April 23."

With such an atmosphere being created we are looking forward to a splendid day for the Lord and His work. Another cheering thing is that the opportunity was not solicited, but the invitation came from the church.
Workers, Class 8, Bridgeport, Conn., S. S. The matron has also been informed that a box is on its way from Attleboro, Mass.

FROM BRIDGEPORT, CONN.

On Sunday evening, March 5, it was our privilege and pleasure to have with us our returned missionary, Miss Saunders; and she gave us a very interesting talk about the work, mode of living, etc., in India.

It had been planned to give her a little reception, the night following (Monday night). The W. H. and F. M. with the Auxiliary were to meet at the parsonage, and enjoy a social time; but alas, the great snowstorm that was raging all that day and far into the evening, kept many at home that intended to be there. However, there were eleven that braved the storm (Miss Saunders among the number, as she was stopping at the other side of the city), and we spent a very pleasant evening. Miss Saunders told more of their experiences in India, answering the questions we asked. We also had readings by several members of the two societies, interspersed with music, after which a nice collation was served consisting of cake, coffee and ice cream, and all felt well paid for coming out in the storm, and we would say, "Let the good work go on."

Mrs. K. A. Johnson, Sec.

FROM LYNN, MASS., Y. W. A.

Our society decided to have a party Thursday evening, March 16, and as the next day was St. Patrick's Day we carried out the shamrock and green idea.

The party was held at the home of one of our members and there were at least forty-five present. The invitations were written with green ink in the form of a little rhyme; and the rooms were very prettily decorated with green crepe paper, and green shamrocks (paper) scattered in the white lace draperies giving a very pleasing effect. Games were played, and a collation served in which the color scheme was carried out in lettuce, and olive and cheese sandwiches, cakes with green frosting, or little green flags for decorations. Each guest was asked to give a cent for every letter in her name, and thus was our treasury helped as well as a good time enjoyed.

You may be interested to know that for the next month we are to have a "self-denial month," in which we are to deny ourselves candies, car rides, etc., and give the money thus saved for missions, and at our next meeting we are to tell what we did in rhyme.

Ethel M. Law.

BROTHER TENNEY'S OFFER RENEWED

Our readers will remember that in April, 1915, Bro. Warren N. Tenney placed at our disposal one thousand copies of his excellent book, *Jesus Our Friend*, not only giving us sixty-five cents on every book sold before the end of the year, but paying the postage on the same. There were three hundred and twenty copies sold under this offer, from which our society received $208, and Bro. Tenney's share was $112. Our brother has now renewed his offer for the remaining six hundred and eighty books, and is willing that we apply one-half of our share to the Boston Bible School Mortgage Fund, the other half to go, as did that of last year to the India mission work. If we could dispose of all of these before July 31, we would receive $221 for the mortgage fund, and the same amount for India.

Who will help us by ordering one or more? The book is a grand one and $1 will take it to any address postpaid.

INDIA BOXES

Please bear in mind that Miss Saunders leaves Boston May 6, and anything you wish to send by her either to India, or to go in the boxes from California should reach the office not later than May 1. Several parcels have already been received.

THE TALENT PLAN

Rev. Egbert W. Smith, Nashville, Tenn.

Secretary of the Executive Committee of Foreign Missions, Southern Presbyterian Church.

In 1913 the Southern Presbyterian Church paid off a large Foreign Mission debt. One of the most effective methods employed for this purpose, a method approved by the Assembly's Executive Committee of Foreign Missions, and widely used throughout the church, was the Talent Plan. Scores of societies, Sunday-schools and churches broke all their previous contribution records by the use of this plan.

An ex-moderator of the Assembly and pastor of one of our largest city churches wrote:

"In the twenty-one years of my present pastorate I have never advocated a plan which worked so smoothly and pleasantly, which brought forth as satisfactory results, and which I can as confidently and heartily commend as I do the Talent Plan."

A few quotations and answers will explain the plan to those not familiar with it.

**Whence?**

From the illustrative teaching of our Lord Himself.

"And He called ten servants of His, and gave them ten pounds, and said unto them, Trade ye herewith till I come" (Luke 19: 12, R.V.).

**What?**

The putting into practise of the Parables of the Talents and the Pounds (Matt. 25: 14-30; Luke 19: 12-26) by distributing sums of money among as many as will accept them, to invest, trade with and increase, for Christ.

Dollars are suggested as suitable talents for the congregation, quarters for the Sunday-school, and dollars, halves, or quarters, as preferred, for the church societies.
How?
The talents for distribution may be borrowed from bank at regular interest by some responsible person, or may be advanced, individually or jointly, by members who wish to render this service.

Why?
1. It is a thoroughly Scriptural plan.
2. It solicits no money, imposes no extra canvass or subscription, and interferes with no regular contributions.
3. Instead of soliciting, it offers a talent for Christian service “to every one” (Matt. 25: 15), enabling the poorest to join in work for Christ on equal terms with others.
4. It is an object lesson in Christian stewardship. It says: Just as this talent is not yours, but is entrusted to you to be used for Christ; so nothing that you have is yours, all is entrusted to you by God to be used in His service.
5. It is pre-eminently suited to that largest class of every ordinary congregation, the men and women and young people who have little or no ready money, but some unemployed time and energy. Furnishing them a little capital to start with, it invites them to become successful workers and liberal givers.
6. It is a wonderfully fruitful plan.

For Example
In the case of the original talent users (Matt. 25: 14) the increase was eighty-seven and one-half per cent., though one of the three was a “wicked and slothful servant.”

In the case of the pound users (Luke 19: 13), the increase was five hundred per cent., though one of the three was an unprofitable servant.

A pastor borrowed fifty silver dollars from a bank. Fifty of his members took one each to invest and trade with for Christ. At the report meeting four months later $600 was brought in, out of which the pastor paid back the loan plus one dollar interest, leaving $549 net gain, an elevenfold increase.

A Sunday-school superintendent offered five-cent pieces (quarters would have been much better) to his pupils to increase for Christ. At the Round Up Rally a few months later one hundred and sixteen pieces came back with $109.37 in addition, an eighteenfold increase.

A class of girls, starting with twenty-five cents of talent money, in six weeks made $13.00, an eighteenfold increase.

A good lady invested her one dollar talent in calico, made aprons, and returned her talent increased tenfold.

Another, seventy years old, invested her dollar in bulbs, nursed them into flowering plants, and returned her talent increased fifteenfold.

A youthful member invested his much smaller talent in a board of rich pine, made it into bundles of fagots, reinvested, “was diligent in business,” and returned his talent increased two hundred and sixtyfold.—Miss. Review.

THE INDIAN CHURCH OF TO-DAY
ONE cannot understand the real condition of the Indian church to-day nor its promise of power save as he realizes the community from which its members hailed.

Of the whole Christian community ninety per cent. have come from the depressed classes, or the outcaste community.

This fact carries with it several implications. In the first place it denotes deep ignorance, on the part of these people when they come into Christianity. Probably not one in two hundred of the communities from which they came know how to read or write their own names. In the next place they were socially a degraded class; they had no status of respectability or of influence in society.

Then, they knew not what independence was. Socially and industrially they leaned upon others. They were practically the slaves of the respectable classes; not only looking to them for their living but also ready to respond to their every beck and command. Moreover, they had no power of initiative. Being practically slaves to the upper classes they had been taught that they had no right to assert their own preference or their own desire. Thiers was to obey and to follow in the pathway laid out by those who were above them. They had been crushed for so many centuries; every ambition and power to rise had been met with so much of resistance, contempt, scorn, insult and injury, that they dared not any more follow their own inclinations or gratify their own desires in anything social or religious. Beyond this they were poverty-stricken. They lived from hand to mouth and were the constant victims of hunger so that they fell on easy prey to every famine and distress that overtook the community. Add again to these the fact that they were religiously in a condition that was even more abysmal than this. They were indeed members of the Hindu community and regarded themselves as Hindus; yet there was not one of the respectable classes in that faith who considered them in any sense worthy to enjoy the least of the privileges or blessings of Hinduism. From time immemorial they had no right to enter a respectable Hindu temple. They were the hewers of wood and the drawers of water of their faith. They stood as suppliants at the door of their religion which denied to them its most elementary religious blessings. Thus their condition was the most pathetic known among men.

These are the people who turned their faces towards Christianity and whose descendants now constitute the bulk of the Indian Christian Church.

Of the remaining tenth of the community, about four-fifths are from the respectable Sudra classes. These possess much more social assertion and enjoy more of this world’s goods, but are not much above the others educationally or religiously. It is true that they have an assured and an honored place in the Hindu faith;
but they are as little given as the Pariahs to high spiritual thought or aspiration. While they originally constituted the lowest element of the ancient caste system and were despised by the 'twice-born' the British required social respectability and dominated the Pariah community, with almost as much severity and hauteur as do the Brahmanas themselves. They furnish to-day the more attractive and self-respecting elements in the Christian church. Many of them are men of sterling character; they are ambitious to excel and are possessed of qualities of leadership.

Of the remaining one-fiftieth most are from the Moslem faith.

Here we see the junction of Christianity as the great 'leveler' in the land. It is the faith which gathers men from all classes within its fold, and places them, so far as rights and opportunities are concerned, upon one common level. Not more than one in two or three hundred were in any sense literate when they came into Christianity; but our faith has cast its spell over them and has endowed them with added intelligence and culture, so that at least fifteen percent of them are now literate.

It has been the glory and its continues to be the joy of the Indian Christian Church, or rather of missionary enterprise in India, that it has taken this unattractive and uninspiring people and has brought them educationally into the forefront of the communities in India. Some men charge missions with want of success, because they have not yet, they say, touched the fringe of Hinduism. But it is the glory of our cause in India, as it has been in all lands during all the history of our faith, that it did not begin with the upper stratum of society and work downward, but rather began at the bottom and is burning upward; that is exactly what Christianity is doing in India.

These then are the people who constitute the Indian Church of to-day. Taken, as most of them have been, out of their lowly condition, they are together rising into intelligence and aggressive interest in the propagation of their faith throughout the world. —Selected and adapted by J. M. Saunders.

TREASURER'S REPORT

Receipts for March, 1916

California—Napa local, $6; Oakland local, $5; Advent Christian Park members, $1; Northern California, $30.20; D. A. Davis, $25; San Diego local, $10; Tustin local, $2.50; Los Angeles local, 50 cts.; L. Turrill, $2; San Francisco local, 50 cts.; Pasadena local, $30; T. D. Vickery, $5; Southern California, $50.

Connecticut and Western Massachusetts—Westfield, $15; Dwight H. Hawley, $5; Hartford local, $3.10; collection Hartford, $9.50; collection Bridgeport, $5.51; collection East Norwalk, $3.25; collection Danbury, $2.82; collection Waterbury, $3.50; collection Bristol, $1.80; East Norwalk Y. W. A., $3.65; Jennie H. Thomas, 50 cts.; Young Ladies' Class, Bristol, $5; D. E. Houghtaling, $10; Mrs. K. H. Simonds, $5; a friend, $2.50; Danbury Tithing Class, $6.50; Fluvia A. Caedy, $7; Springfield local, $25.10; Bridgeport local, $11.50.

England—Missionary Sewing Class, Wimbledon, $12.19; Wimbledon S. S., $1.20.

Illinois—Mrs. J. E. Derham, $1; J. August Smith, $5.


Iowa—Mrs. F. T. Collins, $10.

Maine—Mary Wilcox, $7; Gorham, 75 cts.; L. Harold Haines, $5; Port Clyde L. W., $1.25; Crouseville local, $8.50; Auburn local, $7; Biddeford local, $4; Portland local, $2; Milltown local, $3; Angie Tibbetts, $1; Oxford local, $7; Mrs. Jas. S. Cookson, $3.50.

Massachusetts—Mrs. H. W. Raddin, $3; Boston S. S., $1; C. W. Burlingame, $5; Chester L. Churchill, $3;

Boston local, $17; Mrs. Amos Logan, $1; Fall River local, $5; Somerville local, $24; M. E. Wadley, $4; Class 8, Boston S. S., $2; Harriet E. Lang, $2; Lynn Y. W. A., $10; For the Greatest Need, $1; Melrose Highlands J. M. Society, $1; Mildred Mae Dixon, 20 cts.; F. A. Waters, $1; Mrs. A. M. Thompson, $5; Class S, Boston S. S., 61 cts.; Patience Sanford, $12; Mrs. T. E. Newbirt, 50 cts.; Abbie E. Keyes, $1; Lynn S. S., $2.65; Worcester local, $12; Worcester Y. W. A., $17.75; Brockton local, $11; Marblehead local, $3.50; Fiskdale local, $5.50; Augustus White, $10; Boston J. L. W.'s 1915, 41 cts.; M. M. C., $1.

Missouri—H. E. Dyer, $5; Nebraska—Mabel C. Yensen, $5.

New Brunswick—Clara Z. Ross, $8; Woodstock local, $8.50.

New Hampshire—One of His servants, $1; Thos. B. Hall, $3; Mrs. B. W. Davis, 50 cts.; Ida Lake Dow, $1.

New York—Scheneckley local, $1.50; Mr. and Mrs. Van Dyke, $2; Massena L. W. S., $5; Massena Junior Mission Society, $3; Hoosick Falls local, $9; Mite boxes of Brasiilid children, $1.25; Elder O. W. Brock, $5.

Oregon and Eastern Washington—Clarkston local, $9; plywood local, $9; Mrs. Leach, $2; Quebec and Northern Vermont—Morrisville local, $1.02; Annie Daniels, $3.50.

Rhode Island and Eastern Connecticut—Escoheg local, $7.50; Providence local, $9; Peacedale local, $3; Providence Y. W. A., $1.25; Putnam Church, 25 cts.

Saskatchewan—H. H. Snow, $5.

Vermont—Rutland S. S., $5; Brattleboro local, $7; Western Washington and British Columbia—Seattle local, $10; Bellingham local, $5; Nooksack local, $10; Dr. J. B. Chapman, $10; A. W. Steers, $5; Elsie Steers, $5; Della Weeks, $1; Charlotte Cloud, $1; Sadie La Dieu, $1; Mrs. R. B. Shannon, $1; Minnie Hadlock, $1.

Subscriptions to All Nations, $50.97; rent, $19; sales, $16.45; total receipts for month, $813.44.

Received for Extras Fund, $10.

Maude M. Chasesy, Treasurer.

SPELLING MISSIONS

WHAT does m-i-s-s-i-o-n-s spell in your church?

In many churches it spells money, for the people never hear anything about the work save in connection with the contribution-box.

This is a serious mistake. The financial side should never be pushed until the foundations of a deep and abiding interest have been laid.

SEARCHERS

1. Who sang songs of praise in their delirium?

2. What decision was made New Year's night, 1914?

3. Why was a door torn off its hinges?

4. Why did not the butcher put a paper round the beef?

5. How does the East Indian make his tooth brush?

6. What are two of our Guindy girls doing?

7. Why are the children "radiantly happy"?
A RED CROSS FLAG THAT SAVED FOUR THOUSAND

If you will look on the map in your geography, you will see a part of Turkey, Syria, and Egypt. This story has to do with those three countries. It is a true story of more than four thousand Armenian men, women, and children, who escaped last summer with their lives and nothing more by the help of a Red Cross flag.

Our story begins near Antioch in Syria (see your map). It is the same Antioch from which Paul and Barnabas were first sent out as missionaries. You will find the story in Acts 13: 1-3. Here the followers of Christ were first called Christians (Acts 11: 26). Many Armenians lived in Antioch and in villages near about. Last summer, without any known cause, they received an order from the government to be prepared for banishment within seven days. The people stayed up all night debating what they should do. They believed from all they knew that the order meant death. After long prayer and discussion they decided with their minister to try to defend their lives by hiding in the mountain near their home, every crag and gorge of which the boys and men knew well. Accordingly they took all the food and means of defense they had, drove their flocks before them and went up into the crags of Mousa Dagh (Mount Moses). Here the enemy found them, but the people defended themselves so bravely that the soldiers could not drive them out. Then the enemy planned to starve them out by guarding every place from which they could get food.

By this time the Armenians had made two immense flags. On one were the words embroidered in colors, “Christians in Distress: Rescue.” The other was a Red Cross flag. These they took to the farther side of the mountain where it sloped down to the Mediterranean Sea. From early dawn to dark watchmen gazed steadily out to sea, but for many days no ship appeared.

What finally happened, the pastor tells in his own words: “One Sunday morning, the thirty-sixth day of our defense, while I was occupied in preparing a brief sermon to encourage and strengthen our people. I was startled by hearing a man shouting at the top of his voice. He came racing through our encampment straight for my hut. ‘Pastor, pastor,’ he exclaimed, ‘a battleship is coming and has answered our waving! Thank God! Our prayers are heard. When we wave the Red Cross flag, the battleship answers by waving signal flags. They see us and are coming in nearer shore’.

“This proved to be the French cruiser, Guichen, a four-funnel ship. While one of its boats was being lowered, some of our young men raced down to the shore and were soon swimming out to the stately vessel, which seemed to have been sent to us from God! With beating hearts we hurried down to the beach and soon an invitation came from the captain for a delegation to come on board and narrate the situation. He sent a wireless to the Admiral of the fleet and before a great while the flag ship, Ste. Jeanne d’Arc, appeared on the horizon followed by other French battleships. The Admiral spoke words of comfort and cheer to us, and gave an order that every soul of our community should be taken on board the ships. The embarkation took some time and was exceedingly difficult on account of the roughness of the coast. We had to climb out over improvised rafts to get through the roaring surf to the ships’ boats. We were taken on board four French cruisers and one English, and were very kindly cared for.

In two days we arrived at Port Said, Egypt, and are now settled in a permanent camp which has been provided for us by the British authorities.

“We do not forget that our Saviour was brought in his infancy to Egypt for safety and shelter. And the brethren of Joseph could not have been more grateful than we are for the corn and wheat provided.” —Evelyn.