



VOLUME 54

POONA, INDIA, MAY 1, 1959

NUMBER 9

You Are Living On

Borrowed Time

ROBERT H. PIERSON

THE telegram contained distressing news: "Ruth critically ill. Cancer suspected. Surgery today. Come immediately if possible."

With sad hearts two brothers in a distant state read the message and laid plans for the long journey.

The days that followed were days of anxiety and hard driving. Thirty years ago the roads were not as good nor the cars as fast as they are today. Every mile brought a heartache. Could they make it in time?

As the two young men drove into the hospital grounds they were prepared for any report—that is, almost any one but the miraculous one that greeted them! Instead of finding her at death's door as they expected, they found Ruth sitting up in bed chatting with friends in the room.

The story was another twentieth-century miracle. Man's extremity had indeed become God's opportunity. Surgeons confirmed the dreaded diagnosis. Cancer was found. There was no question about it. The malignant growth

had made such headway the doctors decided effective removal was not possible.

After coming out from under the anaesthetic, the young woman learned her true condition and asked for the pastor of her church and the chaplain of the sanitarium to claim the promise of James 5: 14, 15: "Is any sick among you?

let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

While the ministers prayed, Ruth fell asleep. As she slept, the Lord worked. Complete healing came. The doctors marvelled. The brothers rejoiced.

This experience took place in 1929. The young lady whose life span was calculated by the doctors in terms of days and weeks is still alive—a living testimony to the power of God. I know, for I saw her recently. She is my sister!

Because of the miraculous manner in which she was healed, Ruth

(Continued on p. 4.)



"The truth is that every one of us is living on borrowed time. God's great prophetic time-table marks well the mileposts of human history. One by one each has been passed."

BURMA UNION*Acting Chairman: W. L. Murrill**Secretary: Kalee Paw**Treasurer: W. L. Murrill**Office Address: 68 U Wisara Road, Rangoon***Burma's "Voice of Youth"**

KEITH R. MUNDT

February 1, 1959 will go down in the annals of Missionary Volunteering in the restless land of pagodas as the first youth-sponsored evangelistic effort ever conducted in the Burma Union. A few of the youth knew what the MV "Voice of Youth" meant through the *Youth's Instructor* and other media. A larger group came to know it better when Pastors L. A. Skinner and J. F. Ashlock led out in a Leadership Training Course in December of 1957. Since then the echo of "Voice of Youth" campaigns have re-echoed in the ears of MVs in the Rangoon SDA Church.

The MV officers for 1959 began promoting the campaign as soon as they took office.

The Saturday and Sunday meetings ran for ten weeks till April 5. Two teams alternated as speakers each evening. They were Margaret Joseph, Errol Grant, Daisy Gregory, Dudley Smart, and Keith R. Mundt—Sunday; and Gloria Grant, M. Daniel, Tin Tun, and Winston Jacobs—Saturday. The two off-stage speakers were Harris Gyi and Shirley Grant. Henry Tin and Errol Grant were the choristers. Noel Xavier and Lionel Beale had charge of the public address system. Herschel Hendley was the programme chairman for each night.

Special features were a Bible Quiz, *Faith for Today* film, and Pastor R. H. Woolsey's ventriloquist item with Elmer O'Conner, the puppet, telling a mission story about Africa. Regular features include a songfest, vocal, choral, and instrumental music, health lectures, gift awards, and "blacklite" to illustrate the sermons. One week Mrs. W. L. Murrill arranged a flower arrangement contest. Among

others on the panel of judges was a well-known horticulturist of Rangoon.

Some of the adapted subjects were: "The Book, the Blood, and the Blessed Hope" "Steps to Christ," and "Prophecies of Modern Science." The first two were illustrated with "blacklite."

The budget for the effort was K 1,000.00—the youth to raise K 500 to be matched by Union evangelistic funds. Nearly K40 was received on the opening evening.

NORTHEAST INDIA UNION*President: W. F. Storz**Secretary-Treasurer: A. R. Appel**Office Address: Karmatar P. O., Santal Parganas, E. Rly.***Khunti School**H. T. BURR, *President*
East India Section

Among the many items to be planned for in our schools are the annual investiture and baptismal services. Brethren Jyotish Barla and Cecil Marandi are to be commended for the fine work they have done in the preparation of students at Khunti for these events. The morning service of February 14 was climaxed with a beautiful baptism on the school compound when 12 youth walked through the gateway to a new life. In the afternoon the young people's programme was given over for the purpose of investing those who had successfully met the requirements for the various progressive classes. It was evident throughout the programme that a great deal of well-spent time had been given on the part of both instructors and students in attaining their objective.

Although this series was an experiment, it is hoped that later the sermons will be translated into Burmese to be used not only in Rangoon but also in other parts of Burma especially near our schools. The tent was pitched on the vacant plot in the hospital workers' quarters at 49 Sandwith Road. This is a locality where Buddhists, Hindus, Sikhs, Moslems, Jews, and Christians live side by side and where English is understood by many of its residents.

Rangoon's Missionary Volunteers, in planning the campaign, had the following four objectives in mind: 1. To give as many of the youth of the society an opportunity to participate in the meetings; 2. To reach out for a richer experience in the lives of the youth; 3. To reclaim backslidden youth; and 4. To win other youth to the messages of the three angels.

At the conclusion of the service 10 Sunbeams, 16 Busy Bees, 3 Helping Hands, 3 Builders, 8 Friends, and 12 Companions accepted the charge.

For many years Khunti School has played an important part in guiding the youth of the East India Section into right channels of physical, spiritual, and mental development. A six standard school, its students come from distances up to hundreds of miles.

Several actions were taken at our year-end committee session which we feel will make Khunti of even greater service than rendered heretofore. A vacancy in our departmental work necessitated our calling Brother R. K. Pandit, the principal, to Ranchi. Pastor and Mrs. C. B. Israel, who were called to replace the Pandit family, have

arrived. In assisting her husband Sister Israel will add her strength and experience. From the moment Brother Israel stepped on the compound it was evident that he had come with a burden on his heart. This burden he shared at the time of some of our annual meetings where he was well received by the constituents. He will have to work under limitations but parents feel that their children will be entrusted to those who care.

In addition to the Israel family we are happy to have Brother and Sister Kindo join the staff. They have served well in Falakata High School and now come to devote their services to the young people in Khunti. Brother Kindo, in addition to his teaching load, renders excellent help in the industries and Sister Kindo comes highly qualified in classroom technique. Brother Cecil Marandi, a real friend to young people; Samuel Kandulna, a congenial and hard-working farm worker; and Susana Kandulna, the girl's matron, will remain on the staff while former teachers Jyotish Barla and Ira Haldar will head up the Ranchi church school and join the Bengali VOP school in Karmatar respectively.

Another change which will be introduced this year is a January-to-December instead of June-to-May school year which has been the custom for years. Closing in March this year we will reopen again early in April and run to December. Then again in January of 1960 the school will reopen and run to October. This programme will facilitate the purchase of text-books, the procurement of fees, and will provide for vacation labour. With growing pains we find it necessary to give urgent consideration to expansion. A local citizen experienced in agriculture has kindly lent us his services for three days in giving valuable counsel and advice. The school compound offers many potentialities. There are young people in this Section who ought to be in Khunti but are not. Under God's guidance Pastor Israel and his staff desire to make Khunti an attractive haven of refuge for the young people of this area. Won't you

Kalimpong

Church

Dedication

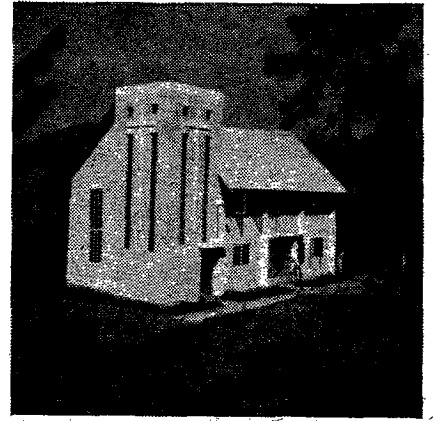
W. F. STORZ

The dedication of the Kalimpong Church on March 28, 1959 was another milestone in the growth of the remnant church in Southern Asia. The medical work was again the entering wedge that steadily grew until now the harvest is being reaped.

The Kalimpong Church was filled with members and visitors for this happy occasion. Pastor M. E. Kemmerer, Treasurer of the Southern Asia Division, presented the dedicatory sermon which was an appeal to all present to make the church what it should be, a light to the surrounding community. Pastor A. R. Appel, Secretary-Treasurer of the Northeast Union, asked God's blessing upon the church and its members in the dedicatory prayer. Pastor R. J. King, who is in charge of our medical and evangelistic work in Kalimpong, was master of ceremonies.

There was only one regret and that is that Pastor A. Maberly could not be present. Just a few days before the church could be finished for dedication, the time came for his furlough and he had to leave. Pastor Maberly started our medical work in that area and held evangelistic meetings that built up the work to its present strength. As Brother King continues with this work, we hope and pray that the work in Kalimpong may grow and prosper.

pray that God will greatly bless him and his staff that the atmosphere of heaven will pervade the entire compound in all its varied activities?



Calendar of Special Days and Offerings 1959

May 2	H. M. Day and Offering
May 9	Disaster and Famine Relief Offering
May 16	Spirit of Prophecy Day
June 6	H. M. Day and Offering
June 27	Mid-summer Offering
July 1-31	Youth Evangelism
July 4	Medical Missionary Day and H. M. Offering
July 11	Bible Society Offering
July 18-25	MV Week of Prayer
July 25	MV Share Your Faith Day
August 1	H. M. Day and Offering
August 8	Temperance Day and Offering
August 15	Sabbath School Rally Day
August 22	Tithe Reminder Day
Sept. 5	H. M. Day and Offering
Sept. 12	Mission Extension Offering
Oct. 3	Neighbourhood Evangelism and H. M. Offering
Oct. 10	Voice of Prophecy Offering
Oct. 24	Colporteur Rally Day
Nov. 7	Lay Witnessing Day and H. M. Offering
Nov. 7-14	Week of Prayer
Nov. 14	Week of Sacrifice Offering
Dec. 5	Dorcas and Welfare Evangelism Day and H. M. Offering

THIRTEENTH SABBATH OFFERING

June 27	Middle East Division
Sept. 28	Far Eastern Division
Dec. 26	Southern Asia Division

SCIENCE CONFIRMS PROPHECY

THE majority of English speaking workers and church members throughout Southern Asia have access to our general church paper, *The Review and Herald*, and may have read the series of three articles in the February issues by Dr. Clive McCay, professor of nutrition at Cornell University. Dr. McCay proves conclusively that the principles on diet and health, as set forth in the writings of Ellen G. White, are confirmed by scientific discovery and research. Further, that Mrs. White wrote with authority on these subjects many years before men of science arrived at their conclusions.

The March 1959 number of *The Ministry* has an article by N. Dorothea Van Gundy giving additional information about the work of Dr. McCay. In preparation for Spirit of Prophecy Day, May 16, church leaders are urged to make use of both the *Review and Herald* and *Ministry* articles. Special attention is called to such striking statements regarding the writings of Ellen G. White as, "No better over-all guide is available today," and "I believe her own writings put her well above criticism." These expressions of appreciation from recognized authorities outside the church should cause Adventist hearts to well up in gratitude for the precious gift of prophecy in the church.

J. F. Ashlock, Secretary
Ministerial Association

Borrowed Time

(Continued from p. 1.)

feels—and rightly so—that she is living on borrowed time, a special God-given time. And she is!

My friend, the truth is that every one of us is living on borrowed time! God's great prophetic time-table marks well the mileposts of human history. One by one each has been passed. Long since we have passed the time when the Son of God, accompanied by the glorious angelic host, should have burst upon this world with exultant splendour.

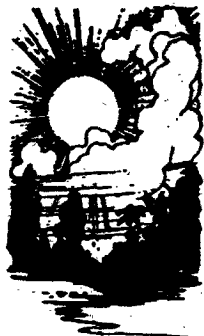
In 1959 we are living on borrowed time!

Study God's time-table for yourself. It never errs. Here it is:—

Six hundred years before Christ came to this earth as a babe in Bethlehem's manger, God spoke to His prophet Daniel: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. In these words the Almighty told His messenger the truths revealed to him in dreams and visions were not for his [Daniel's] day but for a period of earth's history known as "the time of the end." This was not the end of time, but "the time of the end,"

a period just before the second coming of Christ when the profound truths of Daniel's book would be unfolded to the world.

Daniel wrote of the restoration of Jerusalem, then in ruins. He declared (Dan. 9:25) that from the time of the decree permitting the Jewish people to commence their work it would be forty-nine years until the restoration would be complete. The decree was issued in 457 B.C. by king Artaxerxes (Ezra 1:1, 8), and forty-nine years later



—408 B.C.—right on time, the city's rebuilding was complete.

The prophet was shown several other waymarks closely associated with the life and work of Christ, the Messiah. He would be anointed 434 years after Jerusalem was restored. (Dan. 9:25.) On time, in A.D. 27, Christ was anointed by the Holy Spirit at His baptism. (Matt. 3:16.) Three and a half years later—"in the midst of the week"—Christ would be crucified. (Dan. 9:27.) As divine prophecy foretold, and profane history records, Jesus died in A.D. 31.

The next milestone in God's time-table would be the giving of the gospel to the Gentile world after the Jewish rejection. With the stoning of Stephen the Jewish cup of iniquity was filled, and the disciples turned to the Gentiles at the time appointed.

The Saviour Himself spoke of the next milepost, a time of great persecution for His people at the hands of Rome. (Matt. 24:21.) History records the fulfilment of the Master's words.

Then another power—a religious-political power—would arise and hold sway for 1,260 years. During this period millions of God's people would be put to death. (Dan. 7:25.) Bible scholars and historians place these days between A.D. 538 and 1798. Millions laid down their lives during this period of papal supremacy rather than renounce

We are nearing the end of the journey, we
have reached earth's crisis hour,
When love shall be crowned with glory and
justice shall stand in power;
When the forces of wrong, defeated, shall
cease with the setting sun
As the last great page of this mighty age
sends forth the decree: It is done.

We are nearing the end of the journey; it's
only a little way
To the sweetness of rest in heaven, to the
joy of a sinless day.
In the strength of that hope eternal let us
drop every wearying load.
The triumph of right is now in sight; we
are nearing the end of the road.

—Selected.

their faith in the Word of God as their consciences directed.

Christ declared that "immediately after the tribulation of those days" (Matt. 24:29) the sun would be darkened and the stars would fall from heaven. Both events took place on time. The Dark Day of May 19, 1780, is now a matter of recorded history, as is the remarkable falling of the stars, November 13, 1833.

The close of the 1,260 years marked the commencement of the time of the end. On time, the prophecies of Daniel were unsealed and preached with mighty power. Step by step the waymarks of prophecy were passed, as God's timetable foretold.

Since the time of the end arrived with the turn of the nineteenth century, the other signs of Christ's second advent have taken place in rapid succession. One hundred years later they had all been fulfilled.

The stars have fallen. (Matt. 24:29.)

The world has awakened from millenniums of slumber with greatly increased knowledge. (Dan. 12:4.)

Physical disasters on the land and sea have shaken the world with unprecedented fury. (Luke 21:25, 26.)

"Wars and rumours of wars" have filled human hearts with woe and fear. (Matt. 24:6, 7.)

The gospel has gone to practically every nation under heaven. (Verse 14.)

Economically (James 5:1-5), morally (2 Tim. 3:1-3), and spiritually (verses 4, 5), the stage was set for the coming of God's Son and our Saviour long ago.

We live today on borrowed time! Why then the delay?

Peter gives us an inkling. "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

Many whom God loves and is anxious to save are not ready! Some procrastinate. Some are indifferent. Some, despite danger, persist in a course of disobedience.

These days of borrowed time are

indeed a challenge to our relationship with God. We need to cry out with David of old: "Wash me thoroughly from mine iniquity, and cleanse me from my sin." "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:2, 7, 10. We must be right with God. We must be living fully in harmony with His revealed will.

This is where you and I come in! We are living on *borrowed time!* Friend of mine, how are you spending that borrowed time—this extra God-given time? Have you set your house in order? It is indeed time for every one of us to yield to the appeals of God's Holy Spirit and to bring our lives into harmony with the will and way of God!

Won't you follow Him all of the way today?

Ten Commandments

(Continued from p. 11.)

At the dawn of the cinema industry, Ellen White warned: "Among the most dangerous resorts for pleasure is the theater, . . . it is the very hotbed of immorality." This modern age is only proving her statement too true. Then, should we be seen drinking at Hollywood's broken, polluted cisterns, when God's fountain flows free to all?

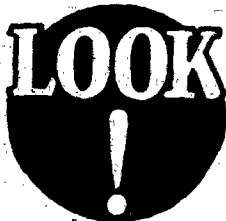
¹ "Time, November 3, 1958.

² Tom F. Driver, "Hollywood in the Wilderness," "The Christian Century," reprinted in "The Ministry," Feb. 1957, pp. 13-14.

³ "Ibid.," p. 14.

⁴ "Time," November 12, 1956.

⁵ Ellen G. White, "The Adventist Home," 516.



A NEW BOOK

"Don't Let Smoking Kill You"

We have just had brought to our attention a new book which is on the market entitled, "Don't Let Smoking Kill You." This is written by Dr. Clarence W. Lieb, who for ten years was a research consultant for one of the large tobacco companies in America. This is the most complete factual material found in the field of tobacco education. The book is most profusely illustrated with 63 diagrams and plates. Doctors are buying it by the dozens, or 25, or more. We have purchased a supply of them and have them ready for immediate despatch.

Some of the chapters are:

- * All About Smoking
- * Why You Smoke
- * The Poisons in Tobacco
- * Smoking and Your Heart
- * Smoking and Lung Cancer
- * What Good Are Filters?
- * Smoking and Young People
- * How to Control the Smoking Habit
- * Where Do We Go From Here?

A book that every school library, Church, and Home should have.

Price: Rs. 4.00 per copy, postage inclusive.

Write to: Secretary,

International Temperance Association
(Southern Asia Division)

P. O. Box No. 15,
Poona 1, India.

Dear Brethren:

A FEW days ago our statistical secretary placed on my desk the comparative statistical report for the past four years. Often we are prone to pass lightly over such reports, but I want to appeal to you to study the present one very carefully, as it is very revealing. I should like to call your attention especially to every phase of progress within your own union. We are most encouraged that nearly every phase has shown a steady increase each year for the past four years. But I feel at times that it is too steady and that it does not show the rapid growth that we should show throughout our Division.

As you look at your Union's figures, I am sure that you regret that there have not been far more baptisms each year; that the tithe, which is sacred to the Lord, has not been much greater so that we could reach out into the many places where we do not have workers at the present time; and that our mission offerings have not been much larger. It is through our offerings that we show our thanksgiving to God, and by the tithe we show our loyalty to Him as the owner of all we possess, as well as the giver of every good and perfect gift. The growth of the church is manifested in all three of these—baptisms, tithes and offerings.

When I compare our Division with other Divisions, where we are baptizing tens and twenties, they are baptizing hundreds and thousands. Let us not lag behind. May the Lord give us a vision of a great advance in every line of soul-saving activity, so that this year, and every year to follow, will reveal a marked increase over what this statistical report shows.

We thank God for every one of you. Let us reach out to save someone else, and with God's help may we do a great work through 1959 and on until He comes.

Wishing you God's richest blessings, I remain

Sincerely yours,

O. G. Mattison, President

NAME OF UNION AND LOCAL SECTIONS	Number of Churches	Church Membership at Beginning of Year	Members Added During Year			Members Dropped During Year				Total Church Membership at Close of Year	Total Tithe Receipts
			By Baptism	By Profession of Faith	By Letter	By Letter	By Death	By Apostasy	Missing		
BURMA UNION:											
Central & Upper Burma Section	12	411	99	12	42	9	1	7	113	434	15,191.10
Irrawaddy Delta Section	13	965	53	—	40	77	6	23	93	859	13,747.00
Tenasserim Section	10	527	46	3	11	52	1	6	6	522	8,351.95
Union & Institutions	1	287	15	7	64	27	1	13	9	323	60,697.48
Totals	36	2,190	213	22	157	165	9	49	221	2,138	97,987.53
CEYLON UNION:											
Totals	12	574	52	2	16	19	3	12	10	600	47,515.63
NORTHEAST UNION:											
Assam Section	22	1,368	125	1	1	—	—	—	—	1,495	21,834.92
East India Section	27	1,388	85	2	16	3	12	2	—	1,474	32,624.35
Himalayan & Andamans Union & Institutions	2	31	31	—	3	4	—	4	2	55	1,924.66
Totals	51	2,787	241	3	20	7	12	6	2	3,024	56,383.93
NORTHWESTERN INDIA UNION:											
Central India Section	1	21	4	2	4	6	1	—	—	24	1,583.11
North India Section	6	419	58	—	1	—	2	—	—	476	9,192.01
Upper Ganges Section Union & Institutions	15	610	50	—	48	54	6	13	2	633	26,718.34
Totals	22	1,050	112	2	53	60	9	13	2	1,133	37,493.46
PAKISTAN UNION:											
East Pakistan Section	17	759	13	—	—	1	—	2	—	769	9,177.87
Punjab Section	18	1,017	179	—	137	138	4	11	—	1,180	15,763.00
Union & Institutions	4	190	18	2	27	11	—	—	—	226	18,818.56
Totals	39	1,966	210	2	164	150	4	13	—	2,175	43,759.43
SOUTH INDIA UNION:											
Kannada Section	7	579	48	—	10	17	2	2	—	616	15,256.20
North Kerala Section	2	228	87	—	1	—	—	1	—	315	3,408.96
North Tamil Section	17	787	98	1	48	8	5	4	40	877	19,980.31
North Telugu Section	47	2,577	306	16	46	49	8	12	8	2,868	30,858.76
South Kerala Section	39	2,150	328	6	3	—	9	3	—	2,475	12,981.51
South Tamil Section	33	1,845	118	1	17	5	7	4	9	1,956	21,029.28
South Telugu Section Union & Institutions	13	857	65	—	1	2	4	—	—	917	10,694.72
Totals	158	9,023	1,050	24	126	81	35	26	57	10,024	114,209.74
WESTERN INDIA UNION:											
North Maharashtra Section	5	254	90	—	—	20	5	16	—	302	464.66
Union & Institutions	15	1,161	89	1	55	97	3	21	2	1,184	57,208.46
Totals	20	1,415	179	1	55	117	8	37	2	1,486	57,668.12
Burma Union	36	2,190	213	22	157	165	9	49	221	2,138	97,987.53
Ceylon Union	12	574	52	2	16	19	3	12	10	600	47,515.63
Northeast Union	51	2,787	241	3	20	7	12	6	2	3,024	56,383.93
Northwestern India Union	22	1,050	112	2	53	60	9	13	2	1,133	37,493.46
Pakistan Union	39	1,966	210	2	164	150	4	13	—	2,175	43,759.43
South India Union	158	9,023	1,050	24	126	81	35	26	57	10,024	114,209.74
Western India Union	20	1,415	179	1	55	117	8	37	2	1,486	57,668.12
Division & Div. Institutions	—	—	—	—	—	—	—	—	—	—	—
Section II & Special Tithe	—	—	—	—	—	—	—	—	—	—	273,393.52
GRAND TOTALS	338	19,005	2,057	56	591	599	80	156	294	20,580	728,411.36

REPORT OF SEVENTH-DAY ADVENTISTS FOR THE YEAR ENDING DECEMBER 31, 1958

Approximate Seating Capacity of Church Buildings	No. of Elementary Schools	Elementary School Enrollment	Estimated Value of Elementary School Buildings and Equipment	Total Operating Expenses of Elementary Schools	No. of Y.P.M.V. Societies	Young People's M.V. Society Membership	Contributions for Local Y.P.M.V. Society Work	Total Offerings for Foreign Missions, including Sabbath School Offerings	Total Contributions for Home Mission Work	Total Contributions for Local Church Work	Title Per Capita	Mission Offerings Per Capita	Home and Local Contributions Per Capita	No. of Sabbath Schools	Sabbath School Membership	Total Sabbath School Offerings for Foreign Missions	No. of Church Buildings
700	6	190	6,000.00	12,000.00	6	257	150.00	15,622.50	445.89	572.65	35.00	36.00	2.35	21	838	5,891.99	7
1,073	12	473	10,000.00	22,000.00	12	410	100.00	8,007.80	155.95	1,073.63	16.00	9.32	1.43	28	1,036	4,484.40	14
800	12	549	10,000.00	25,000.00	11	350	75.00	7,341.70	390.00	156.85	16.00	14.06	1.05	13	738	3,861.50	5
300	1	125	100,000.00	15,000.00	1	100	300.00	60,016.87	506.10	15,315.91	187.92	185.81	48.98	1	567	19,655.17	1
2,875	31	1,337	126,000.00	74,000.00	30	1,117	625.00	90,988.87	1,497.94	17,119.04	45.83	42.56	8.71	63	3,179	33,893.06	27
925	2	40	21,000.00	10,850.11	2	125	311.29	30,495.56	87.04	8,191.49	79.19	50.83	13.80	18	828	10,300.20	8
450	20	473	21,725.00	5,183.56	33	325	—	25,881.51	1,047.35	1,038.32	14.61	17.32	1.40	46	1,871	7,653.38	4
1,735	19	566	70,000.00	8,000.00	17	600	—	35,331.06	239.60	1,092.89	22.13	23.98	0.90	58	2,057	12,894.77	13
50	2	75	1,000.00	1,000.00	1	10	—	5,469.43	—	—	35.00	99.45	—	4	86	1,296.42	2
—	—	—	—	—	—	—	—	2,310.00	—	—	—	—	—	—	—	—	—
2,235	41	1,114	92,725.00	14,183.56	51	935	—	68,992.00	1,286.95	2,131.21	18.64	22.81	1.13	108	4,014	21,841.57	19
250	5	125	3,700.00	7,573.05	6	98	—	2,940.69	7.74	—	65.96	122.53	0.32	1	24	586.78	—
730	5	261	33,000.00	13,582.75	8	406	—	16,429.58	114.09	1,302.20	19.99	34.52	2.98	23	886	4,292.03	3
—	1	137	200,000.00	40,000.00	—	—	—	48,170.00	565.18	4,512.84	42.21	76.10	8.02	21	523	14,856.68	7
980	11	523	236,700.00	61,155.80	14	504	—	67,540.27	687.02	5,815.04	33.09	59.61	5.74	45	1,433	19,735.49	10
400	10	218	19,500.00	5,774.25	6	220	—	6,087.69	—	—	12.00	8.00	—	24	1,015	3,658.00	15
875	5	110	—	7,000.00	2	174	—	16,036.69	67.31	—	13.31	13.56	0.06	54	4,613	10,908.13	6
500	—	—	—	—	2	92	—	20,133.75	205.37	—	90.50	97.00	0.99	5	363	9,627.92	2
1,775	15	328	19,500.00	12,774.25	10	486	—	42,258.13	272.68	—	20.21	11.02	0.12	83	5,991	24,194.05	23
375	2	40	1,500.00	850.00	8	300	35.92	22,258.22	145.27	1,485.30	24.76	36.11	2.64	11	741	6,225.48	3
300	1	25	300.00	100.00	3	72	6.00	7,463.39	63.34	109.00	10.82	23.69	0.54	16	490	1,183.52	2
880	2	164	36,500.00	2,846.36	12	154	339.22	20,536.80	163.21	1,193.63	22.66	23.41	1.54	22	892	5,643.23	10
4,060	12	768	30,080.00	3,800.00	21	561	322.87	22,441.13	116.29	855.59	10.75	7.22	0.33	64	4,126	9,219.37	23
4,300	2	182	19,751.00	2,961.00	29	624	20.35	9,492.41	87.86	214.29	5.24	3.83	0.12	84	3,231	3,251.31	31
3,000	2	136	27,000.00	3,600.00	15	461	58.13	14,258.54	130.74	8,721.80	10.75	7.28	4.52	58	2,051	4,897.66	25
650	5	148	400.00	7,140.00	8	295	68.25	15,909.87	50.15	210.75	11.66	17.34	0.28	26	1,071	5,420.91	5
—	—	—	—	—	—	—	—	19,491.87	—	—	—	—	—	—	—	—	—
13,565	26	1,463	115,531.00	21,297.36	96	2,467	850.74	131,852.43	758.86	12,790.36	11.39	13.15	1.35	281	12,602	33,841.48	99
225	2	45	5,000.00	1,000.00	5	176	6.03	4,467.96	46.47	58.49	1.54	14.80	0.15	19	748	1,812.58	4
1,412	12	381	90,000.00	10,000.00	19	986	160.94	67,790.79	496.78	5,051.11	63.51	57.25	0.47	28	1,659	27,173.40	10
1,637	14	426	95,000.00	11,000.00	24	1,162	166.97	72,258.75	543.25	5,109.60	38.81	49.98	0.37	47	2,407	28,985.98	14

RECAPITULATION

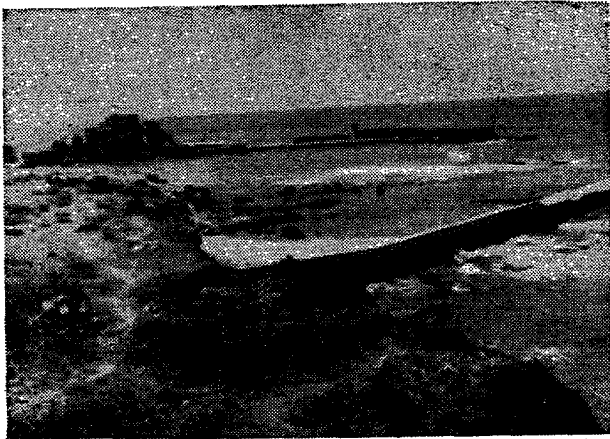
2,875	31	1,337	126,000.00	74,000.00	30	1,117	625.00	90,988.87	1,497.94	17,119.04	45.83	42.56	8.71	63	3,179	33,893.06	27
925	2	40	21,000.00	10,850.11	2	125	311.29	30,495.56	87.04	8,191.49	79.19	50.83	13.80	18	828	10,300.20	8
2,235	41	1,114	92,725.00	14,183.56	51	935	—	68,992.00	1,286.95	2,131.21	18.64	22.81	1.13	108	4,014	21,841.57	19
980	11	523	236,700.00	61,155.80	14	504	—	67,540.27	687.02	5,815.04	33.09	59.61	5.74	45	1,433	19,735.49	10
1,775	15	328	19,500.00	12,774.25	10	486	—	42,258.13	272.68	—	20.21	11.02	0.12	83	5,991	24,194.05	23
13,565	26	1,463	115,531.00	21,297.36	96	2,467	850.74	131,852.43	758.86	12,790.36	11.39	13.15	1.35	281	12,602	33,841.48	99
1,637	14	426	95,000.00	11,000.00	24	1,162	166.97	72,258.75	543.25	5,109.60	38.81	49.98	0.37	47	2,407	28,985.98	14
—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
23,993	140	5,231	706,456.00	205,261.08	227	6,796	1,954.00	504,386.01	5,133.74	51,156.74	35.39	24.51	2.74	645	30,454	172,791.83	200

Nazareth

D. K. DOWN

FROM Tel Aviv we travelled northwards along the coast through the plain of Sharon which was apparently noted for its roses, for in the Song of Solomon we read, "I am the Rose of Sharon and the lily of the valleys." S. S. 2:1. We did not see any roses as we travelled along but Sharon is a pretty, fertile plain and is still

ing off to a nearby artificial harbour. The waves were pounding the breakwater and sending a drenching shower of salty spray over unsuspecting visitors. The higher edifice is of Crusader building but the foundations are Roman. Granite columns lie half submerged near the beach and in some cases have been built into the



Breakwater of
old harbour at
Caesarea

noted for its lovely flowers. One nursery we passed sends its gladioli to many countries of the world.

Night had fallen when we turned left along a side road that was sign-posted "Caesarea." In the darkness we missed the ruins and finished up in a Kibbutz but as no one seemed to notice our presence we climbed into bed and went to sleep to the roar of breakers on the nearby rocky coast.

Next morning I discovered we were camped beside an old Roman theatre. It was almost completely buried and only a few granite pillars projected here and there from the semi-circular hill, but the shape of the theatre was quite distinct. While Paul had been languishing in a prison cell praying with tears that Felix would recognize the present as the most convenient season to accept Christ (Acts 24:25) the governor was no doubt quelling the voice of conscience by indulging in the pleasures of the play.

After breakfast we drove back along the coast to a track branch-

later construction. Here, then, is the tranquil harbour from which Paul's ship set sail for the eventful voyage to Rome and where he landed after his return from his second and third missionary journeys.

Ruins of old
Caesarea



Half a mile inland we found a section of the city that had been well excavated. Two huge headless statues remain to give us some idea

of the imagery that so offended the Jews. A nearby race-course for Roman horses indicated the extent of the amusements indulged in by the Romans. Yet here in this heathen city Philip's four virgin daughters had prophesied and Cornelius' faith had been rewarded by an angel directing him to Peter at Joppa.

From Caesarea we drove up a shallow valley, and crossed a meagre dividing ridge to get our first glimpse of the Valley of Jezreel, a wide undulating plain interspersed with occasional knolls on which ancient Israelite cities had been built. The one that attracted our first attention was Megiddo. At the western end of the Valley of Jezreel the city of Megiddo was built on a typical hill commanding a good view of the surrounding plain. Its strategic position appealed to most of the Israelite kings and Solomon made it a key defense point.

Megiddo is well excavated and Solomon's stables have been clearly identified. A number of feeding troughs, made of blocks of limestone with an oblong depression in the top lie in an abandoned jumble near the further corner. These are no doubt similar to the crib in which the new born baby Jesus was laid. Probably from these very troughs Solomon's prize horses were fed.

Another aspect of Megiddo interested me. In Rev. 16:16 we

read, "And he gathered them together unto a place called in the Hebrew tongue Armageddon." It is not for me to say whether the

battle of Armageddon is a physical or spiritual battle or both, but I found that our Jewish guide book translated the Hebrew word "Armageddon" as "Hill of Megiddo."

From Megiddo we crossed the plain of Jezreel and, on the northern side, climbed the surprisingly steep escarpment to Nazareth. What a thrill it was to be in the home of the Lord of Glory. It was vastly different from what I expected and at first I was disappointed.

Nazareth is not the insignificant village it was in Jesus' day. Surrounded by a circle of quite steep mountains, it lies spread out over the valley floor and up the northeast mountain side. It is a large building town of Christian Arabs. It is Jewish Israel's largest settlement of Arabs and Christians. A few Jews have established a Jewish settlement on the eastern



Arab city of
Nazareth

end pork from Nazareth. I fear that the atrocious aroma that blew in our faces from the nearby pig pens is just as disappointing and offensive to Jesus of Nazareth as it was to us.

Luke 4:16 says "And He came to Nazareth, where He had been

the Synagogue Church. Today it is neither a synagogue nor a church. It is a plain stone room, built on the site where the original Jewish synagogue is supposed to have stood. It was at first used as a Christian chapel, but it now seems to have fallen into disuse though a crude pulpit still stands at the far end. But it was only about 18 ft. by 15 ft. in size and with nonchalant tourists wandering in and out it was obviously no place for us to study our Sabbath school lesson. So we made our way back to our caravan and as our custom has been so often on this journey, we worshipped the Lord in the sanctuary of our movable home.

We slept three nights in Nazareth and its appeal rapidly strengthened upon us. Of course we visited all the traditional "holy places": the home of Joseph and Mary? The carpenter's workshop? The Chapel of Our Lady of the Fright, where Mary was supposed to have met the crowd hustling Jesus to the brow of the precipice to cast Him headlong to His doom (Luke 4:29). But it was not these unauthentic holy places, or the present-day city sprawled out over the valley floor that held such a strong appeal. It was overwhelming thought that here, the Lord of Glory spent most of His earthly life. He was familiar with these hills and brooks; He was intimately acquainted with these rocks and trees; these wooded hill-tops were consecrated by His prayers and watered with His tears. "Whenever it was His privi-

(Continued on p. 11.)



Stone manger
or feeding
trough.

ridge, but so far the two communities show no sign of integrating.

It was Friday afternoon when we arrived and we soon found a parking place near the Eastern Perimeter and after some Sabbath preparations spent a happy evening with a nice class Arab family who extended to us a very ready welcome. It was heart-warming to be able to explain to this Christian family in Nazareth that the lowly Nazarene would soon return not as a humble carpenter but as the King of Glory. Unfortunately Nazareth is the one place in Israel where pigs are kept on an extensive scale. The Christian population is very fond of this loathsome delicacy and many nominal Jews surreptitiously import their week-

brought up; and as His custom was He went into the synagogue on the Sabbath day." We felt it was a good custom to follow, and as there are no Sabbath keepers in Nazareth today, we made our way to the bazaar area where the synagogue church stands. The narrow bazaar street was filled with jostling Arabs, who, though Christians, seem entirely oblivious of their Master's illustrious example of Sabbath keeping. When I paused to peer into a dingy shop which I thought might be a carpenter's work room, I was rudely buffeted by an inconsiderate donkey that came plodding along with the rest of the crowd.

A little further and we turned into a small stone building called

Layman's Corner

And So It Grows!

As we move along through life it is a wonderful thing to meet divine appointments.

Premmasih Tirkey of Chachkapi was about to die. As he lay on his bed with supposedly only a few hours of life left in him Pastor Helon Lakra passed by. His thirst drove him to Premmasih's home for a drink of water. As it was toward evening Brother Lakra was invited to spend the night there.

The circumstances provided an opportunity for Brother Lakra to open the Word of God to this man. The next morning Premmasih felt better and Brother Lakra went on his way after receiving a standing invitation to stop by the next time he passed that way—if Premmasih was still alive. It wasn't long until Brother Lakra did return and again he gave Bible studies to this hungry man. Then Pastor Lakra went off to Patna and M. C. Kujur continued the studies.

Premmasih wanted to be baptized immediately after the initial contact but was told that he should have studies first. After a few studies he again urgently requested baptism stating that he was sick, lame, and would soon pass on to his rest. A little more than a year ago Pastor Lakra led him into the water and baptized him. Today, Premmasih is still with us and looks well. He is energetic and a zealous lay worker for the Lord. He started a branch Sabbath school nearby and today we have a very fine group of believers in Chachkapi largely due to his work and influence. Brother Samuel Lakra has shepherded this group and they are soon to be organized into a church.

A few miles from Chachkapi in Boboro lives another man by the name of Anthony Lakra. At the age of five his father died and his mother became a Christian. For 43 years he followed his mother's church, and then, becoming dissatisfied, he united with another church. Five years went by but

still he was not happy. Then it was that a young man introduced him to the Voice of Prophecy Bible Correspondence Course. He studied the lessons earnestly and the Holy Spirit illuminated his mind. He found the lessons intensely interesting and he realized that they represented a church with high standards which he felt possessed the Truth and was different from anything he had ever found before. One day he was reading a V. O. P. lesson in a railway station when a young man came up and asked him what he was reading. Anthony explained and invited him to take the V. O. P. course, assuring him it was very good.

"Yes," said the young man, "this is conducted by my church."

"Oh, is there anyone around here keeping these things?" asked Anthony.

"Oh yes, people, pastors, and missionaries."

Anthony was so happy that he wrote to Pastor Lakra requesting him to visit him. Meetings were arranged and held. Six were baptized. From another village two men became interested as to why these people had changed their religion and why they had been baptized. Anthony explained and they also became interested. These men in turn interested a third and all were baptized. Then a non-Christian from another near-by village became interested and observed a great difference between Adventists and other Christians. He brought a friend and these in turn brought two more. Meetings were conducted in this village and 8 were baptized.

Naaman of Kandali heard of all this and he became interested and attended Sabbath School. His wife was bitter, however. One morning when he was dressed for Sabbath school she tore his shirt and cloth. He had no other clothes so he said nothing, and went on to Sabbath School. Anthony and his family wondered why he came dressed

that way, but Naaman made no explanation. Curiosity got the better of the Anthony family and at their inquiry Naaman told the story. On his return his wife expressed her sorrow for what she had done and bought him a new shirt and dhoti the next bazaar day. The man lived faithfully and today his wife is interested and will perhaps join him soon.

Thus in this little area we now have 25 members. A plot is being purchased and plans are under way for a church building to be constructed in the near future. As we go out each morning let us go with the conviction that we are a people of destiny and that God has prepared the hearts and minds of many Anthonys, Premmasihs, and Naamans for you and me as divine appointments. How wonderfully the Lord will guide us into service if we are in tune with Him.

—H. T. BURR.

CEYLON UNION

President: N. O. Dahlsten,
acting

Secy-Treas.: M. M. McHenry
Office Address: 7 Alfred House
Gardens, Colpetty, Colombo

We are sorry to announce the death of one of our oldest workers in Ceylon. Brother Don Edmund Wijesinghe passed away at the age of 73, on the morning of February 24, 1959, at his home in Boralesgamuwa.

Brother Wijesinghe first joined our work as an Evangelist in 1922, subsequently working in this capacity as translator, language teacher, editor of the "Sathmaga" and Voice of Prophecy field secretary.

He retired from this work at the end of 1957 and his strength declined rapidly until his death. Brother Wijesinghe has left behind living memorials of his work in the church groups established at Enderamulla, Diganwella and Moratuwa. He leaves to mourn his wife and several grown children.

For many months, Hollywood's top men, headed by Paramount Producer, Cecil B. DeMille, wandered through the sweltering heat of the Sinai peninsula, in search for "Shots" for their film, *The Ten Commandments*.

Thousands of dollars flowed into the production; and when DeMille finished *The Ten Commandments*, he had produced his greatest work and had made Hollywood's golden calf for the Christian world.

And so-called Christians, won by Paramount's publicity genius (In the U. S. thousands of ministers were contacted and urged to attend the movie with their congregations) bowed in simple abeyance.

Nazareth

(Continued from p. 9.)

lege, He turned aside from the scene of His labour, to go into the fields, to meditate in the green valleys, to hold communion with God on the mountainside or amid the trees of the forest. The early morning often found Him in some secluded place, meditating, searching the Scripture or in prayer."—*D. A.*, p. 90.

But the Master seldom found it easy to leave the rude shelter of His humble home and wend His way to the rocky mountainside. For Nazareth is 1230 ft. high and even in midsummer we found the early mornings were cold. At the sunrise hour the mists came swirling up from the valley, wrapping the Divine suppliant in a chill mantle of fog. In winter time it is bitterly cold and for one who came from a poor family, the wind which swept the mountain tops must have been anything but inviting. Yet, "as one with us, a sharer in our needs and weaknesses, He was wholly dependent upon God, and in the secret place of prayer He sought Divine strength, that He might go forth braced for duty and trial. . . . His experience is to be ours."—*D. A.*, p. 363.

It was with sincere reluctance that we took our leave from Nazareth of Galilee.

Hollywood's Golden Calf: "The Ten Commandments"

REGINALD N. SHIRES

Early this year, at his elegant Hollywood home, Cecil B. DeMille, 77, died of a heart attack. But his movie (currently showing at Southern Asia's top cinemas) has made record breaking runs.

Seventh-day Adventists have ever shown reverence for the law of God, and when Hollywood's version of it reaches your town and mine, many will ask: "What's wrong in seeing *The Ten Commandments*?"

Well, what is wrong with this movie? Here are the facts.

Hollywood has a standard—a moral standard—for producing her movies. A glance through these "Hollywood Production Codes," leaves one with the impression that Hollywood is anxious to be free from every taint of evil. But the movies that leave Hollywood each year pay only lip service to such rules. Recently *Time* earmarked five top releases that broke (to use a mild word) the code on five points—and got away with it. Result: some of the lewdest sex scenes reached the movie-mad public. Commented *Time's* "Show Business" column: "Hollywood, faced with the stinging competition of TV and foreign films, is in the mood to shed any garments that seem to get in the way at the box office."¹

The Ten Commandments is one of these code-breaking films. And to Seventh-day Adventists, it breaks more than a Hollywood code—it breaks the barrier between the sacred and the profane, the clean and the unclean.

Are we judging *The Ten Commandments* too hard? Before we answer, let us see what liberal Christian and secular critics have to say about DeMille's production.

One of the heaviest blows that DeMille's movie received, was from an article in *The Christian Century*, entitled "Hollywood in

the Wilderness." Feature-writer, Tom F. Driver, answers the oft repeated query:

"But, isn't it taken from the Bible?" Says he: ". . . it is not the changes in the story-line which constitute the film's most serious fault. A vital biblical faith does not quibble over literalistic minutiae. But it must object when the primary drive and thrust of a picture, its conception, idiom and style, are in a direction exactly opposite from that of the Bible. . . . "The Ten Commandments" is made in a style which is dedicated to things external. If the people of the churches should mistake this celluloid facsimile for the genuine article, they would betray the shallowness of their understanding of the Christian faith."²

Just how opposite is *The Ten Commandments* from the Bible? Producer DeMille (off-stage read a thumb-worn, heavily-marked Bible) claimed that his film carries the viewer to biblical scenes as they were lived. DeMille, however, to please "lovers of pleasure more than lovers of God," grossly magnifies these scenes. God was never concerned with detail for the sake of detail. (" . . . you cannot tell such a story while at the same time trying to delight the eye with spectacular pictures.")³

The Bible portrays how men and women reacted to God's mighty challenge—the dedicating of their lives to Him. But what kind of detail does DeMille's movie play up? Comments *Time*:

"There are moments, in fact, when it seems that the Seventh commandment is the only one DeMille is really interested in; to the point where the Exodus itself seems almost a sort of sexodus. . . . It is impossible to avoid the impression that the moviemaker, no doubt without intending to, has taken the name of the Lord in vain."⁴

What stand should Seventh-day Adventists take, when liberal Christians and secular critics are so outspoken on what is supposed to be the movie industry's best production? Certainly we cannot be judging *The Ten Commandments* too hard.

(Continued on p. 5.)

Miscellany

● Pastor G. W. Maywald, Sabbath School and Home Missionary secretary of the South India Union, is holding an evangelistic effort in Madura. The attendance during the past five weeks has been encouraging, and 120 persons are being visited regularly.

● The South India Union has raised a total of Rs. 72,430.00 in Uplift, and they hope to go over the amount raised last year. The April *Ceylon Messenger* reports that the Ceylon Union has raised Rs. 16,150.25 in Uplift and that they look forward to reaching Rs. 18,000 before the campaign closes.

● In Bombay, Pastor Corban reports that at each meeting the church is filled and already a baptismal class has been formed. New people continue to come and some are attending the Sabbath morning services.

● On April 19, 16 young people—12 ladies and 4 men—were graduated from the School of Nursing at the Giffard Memorial Hospital in Nuzvid. The guest speakers for the consecration, baccalaureate, and commencement services were Pastors P. E. M. Beach and C. R. Bonney, and Dr. C. S. Small. These graduates will fill a great need in Southern Asia's medical institutions.

● Nearly 170 students are enrolled at the Lakpahana Training Institute, in Mailapitiya, Ceylon. When the boys' dormitory is completed this number will be increased.

● On March 29, Pastor W. H. Mattison began a series of lectures in Jullundur, which will be held every night of the week, in both the Urdu and English languages.

● The Chapel at 27 Barakhamba Road, New Delhi continues to be filled to capacity each evening

during the present 20-lecture series of meetings entitled "Survival," being held by Pastor G. R. Jenson and fellow workers. Brother Jaswant Singh Kapur, a recent Spicer College graduate, will join this evangelistic group at the end of April.

● Brother P. C. Sharan of Hapur has been transferred to the book depot of the Northwestern Union.

● Pastor T. R. Torkelson, former president of the Northwestern Union, has now taken up his duties as editor-in-chief of the Oriental Watchman Publishing House. His intimate knowledge of the field and experience in evangelistic and administrative work will thus be shared in the columns of our publications with our people in the field. At the same time Pastor L. J. Larson, who previously spent a number of years at Spicer Memorial College, has taken up his duties as head of the English department at the college.

● In the evening of April 22 the Voice of Prophecy staff had a social to celebrate the one millionth application for the Bible lessons. This means that one in every 500 persons in Southern Asia has received the lessons. Each year around 2,500,000 lessons and other pieces of literature are sent out and approximately 1,300,000 test papers are corrected. Since the beginning of the Voice of Prophecy school in Southern Asia, in 1947, approximately 11,000,000 test papers have been corrected, and over 20,000,000 pieces of literature have gone into the homes in Southern Asia.

● Pastor O. W. Lange left Poona on April 22 for Burma where he will hold Home Missionary and Sabbath School institutes in Rangoon and other centres in Burma Union.

● On April 14, Pastor O. O. Mattison attended a committee meeting in Delhi, after which he left for the North India Section where he will visit village centres for the remainder of April and on into May.

● Brother C. N. Abraham is spending a period of time in Imphal, Manipur State, helping with the arrangements for the proposed school.

● The Northwestern Union has reached an all-time high in sales for the first three months of this year. The total sales amounted to Rs. 21,127.94, which is Rs. 4,931.83 above last year's figures, or a gain of 130%.

● Potomac University announces the transfer of the institution to the campus at Berrien Springs, Michigan, as unanimously voted by the 1958 Autumn Council. At the new location three units or divisions will be in operation by September, 1959—the undergraduate college (Emmanuel Missionary College), the School of Graduate Studies, and the Theological Seminary.

Southern Asia Tidings

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