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RIGHTEOUSNESS EXALTETH A NATION BUT SIN IS A REPROACH TO ANY PEOPLE

THE CENTENARY OF THE CHURCH OF CEYLON YOUTH ON 'THE COLOMBO UNIVERSITY'

The Ceylon Churchman, the magazine of the Dioceses of Colombo and Kurunegala, marked its centenary with the publication of a special number a few weeks back. It was a double number, Centenary and Christmas. It is a very readable production, containing greetings from the Most Rev. Dr. Mathias D. Meo, the Metropolitan of India, Pakistan, Burma and Ceylon; the Bishops of Colombo and Kurunegala; the Rev. Harold, the Bishop of the Church of the National Life; 'Between Constantinople and Rome' by the Rev. Dr. Visser't Hooft. It has also extracts from an address given by the Most Rev. Hon. Donald Coggan, Archbishop of York, at the 150th Anniversary celebrations in New York of the American Bible Society, entitled 'Obstacles and Opportunities'; and extracts from an address to the 1966 World Council of Churches Conference by Dr. Eugene Carson Blake, its General Secretary, on 'How the Church Contributes to the Transformation of Society.' The History of the New Cathedral, Colombo by Mr. D. M. Perera, the Secretary of the New Cathedral Committee, is of particular interest and value to the Church of Ceylon at this time.

The Church of Ceylon Youth Movement, at its Executive Committee meeting held on the 21st of December, 1967, passed the following resolution: 'The Executive Committee of the Ceylon Youth Movement notes with deep regret the situation prevalent in the University of Colombo. We are indeed surprised that the Government of Ceylon had decided to call the Colombo Branch of the former University of Ceylon by a new name which would give it a pension and status unequal to that of the Branch at Paradeniya - this, in view of the fact that the university situated at Colombo was the original campus of the Ceylon University College and the Ceylon Medical College (now the University of Medicine) of which two institutions gave birth to the University of Ceylon in 1912. We also understand that up to the time of naming the Colombo Branch as a 'new' University, the Medical, Science and Law Faculties of the University of Ceylon were administered from Colombo, and it is the Colombo Medical School and its teaching hospital that still has permanent recognition by Medical authorities the world over. We therefore, appeal to the Hon.ble Prime Minister to use his good offices to bring about a just settlement of this issue.'

The Convenient God

We want a convenient God, A God who does not give us too much trouble. A God who will attend our death, A God who will pull us out of a jam. A nice convenient God Who will wait on our requests, Who will heed our cries, A God who will wait our time. A living God, not quite, Though not a dead God either. A five-thirty God, come Sunday afternoon And we are not at golf. A nice harmless quiet God, An aunt Matilda God, Not, certainly not, the God in whom we live and move and have our being And a man upon a Cross. Bryan de Kretser. (Reproduced from the Ceylon Churchman.)

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We again regret the delay in publishing the Morning Star this week due to a power failure. Manager. Calendar of Events 28th February: Ash Wednesday 1st March: World Day of Prayer NEW MISSIONARIES FOR JAFFNA COLLEGE The Rev. and Mrs. Gilbey have been appointed by the U. C. W. M. to the staff of the Undergraduate Department of Jaffna College. He is assistant Pastor of the large Wesleyan Church, just outside of Washington, D. C. and Mrs. Washington, D. C. and Mrs. Deborah and her husband attend this Church, and commended. 'Jaffna is fortunate'.

MISS APLEYBY ON HER WAY BACK HOME

Miss Dorothy Apleyby started back to Jaffna via Geneva, New Delhi (Holmes), Madras (the Michael Lockwoods) and Colombo on February 16.

CHRISTIAN TEACHERS' GUILD

The Northern Province Christian Teachers' Guild was held last Tuesday, the 20th inst., at the Christa Seva Ashram, Marathammadam. It commenced with a Holy Communion Service, conducted by the Rev. (Sevak) Sam Alfred. The Rev. Donald Barlow preached the sermon. The service was followed by a session on 'The Responsibilities of the Christian Teachers in the Present Circumstances'. Mr. Lyman S. Kulanthara led the discussion with a short address. A lively and interesting discussion followed. The closing service, led by the Rev. (Sevak) L. D. Yenu, at which he preached the sermon, brought the Retreat to an end.

DR. BUNKER NOW A SECRETARY OF THE U. C. W. M.

Word has been received that the Rev. Dr. S. K. Bunker, formerly Principal and then President of Jaffna College, has been appointed the Assistant Regional Secretary for South East Asia of the United Church Board of World Ministries (formerly the A. B. C. F. M.).

"MOODS OF MODERN THEOLOGY"

Under the auspices of the Christian Institute for the Study of Religion and Society, Dr. Allen Miller, of the United Church of Christ, America, who is just now on the staff of the United Theological College, Bangalore, as a Visiting Lecturer, delivered a lecture on 'The Moods of Modern Theology' at the Christa Seva Ashram last Thursday, the 22nd inst., at 8 p.m. The lit. Rev. Dr. S. Kulandaran presided.

SISTER GRACE AARON VISITS THE JAFFNA DIOCESE

We were fortunate to have Sister Grace Aaron, the General Secretary of the U. C. S. L. Women's Fellowship and Head of the U. C. S. L. Institute, visit us for nearly two weeks of February. Her visit was a blessing to us. She spent three delightful days with the U. C. S. L. Church in Colombo and then was able to visit the following Churches: Udavi, Pandarappu, Etalal North and South and Vaddukoddai in Jaffna. She gave her wealth of experience in Women's Work. She spoke at Church Services, Women's Guilds, Youth Groups and other representative from the various Churches. Her talks gave us new ideas and opened up new modes of service and above all, her deep faith and missionary zeal inspired us to greater commitment.

The Udavi Church Ladies' Guild entertained her to dinner and the Colombo Church Ladies' Guild was also very charming personality to her. Her visit and appreciation by all those who came in contact with her. We thank her for her valuable services.

INDONESIAN GOVERNMENT CONDEMNS ANTI-CHRISTIAN DEMONSTRATIONS

Officials of the Indonesian Government have been highly critical of recent anti-Christian demonstrations by Moslem groups. They said such acts could not be tolerated under any circumstances. The Indonesian Council of Churches and leading Moslem spokesmen immediately appealed for reconciliation between Moslems and Christians, and suggested that friendly contacts between them be deepened. During anti-Christian demonstrations in Makassar on the island of Celebes at the beginning of October 15, Protestants and Orthodox Churches were damaged, as well as a great many parish houses and Christian institutions. The incident at Makassar, a town of 600,000 inhabitants, drew a great deal of attention in Indonesia because they were regarded as a violation of freedom of belief and conscience, basic rights of the Republic.

WORLD DAY OF PRAYER

Friday, March 1, is the World Day of Prayer. Its theme this year is 'In the name of another's burdens.' - Galatians 6: 2.

BACK FROM BANGKOK

The Rev. J. J. Bataarajah, who represents the Church of South India in the sessions of the East Asia Christian Conference, returned home yesterday. On their return journey they spent a few days in Singapore.

NEW EDITOR FOR SOUTH INDIA CHURCHMAN

The Rev. Rev. K. Priestly, who has been for a short period the Editor of the South India Churchman, the organ of the Church of South India, relinquishes his editorship with the end of this month. Prof. D. P. Panigrahi of John's College, Palayamkottai, has been appointed Editor in his place.

Bishop Priestly has served in South India for nearly 20 years. He succeeded the Rev. F. Whittaker as the Bishop retired in 1949. He and his wife plan to leave for England on the 19th of April.

NEWS OF THE DUTCH REFORMED CHURCH

Farwell A Farwell was accorded to the Rev. and Mrs. John Van Ee by the members of the Dutch Reformed Church in Ceylon at Bambalapitiya on the 29th of last month. The Rev. and Mrs. Van Ee leave Ceylon after a period of fifteen years' service. During this period Mr. Van Ee had served as Pastor in various parishes of the Church and also was in charge of the Departments of Church History and Hebrew at the Dutch Reformed Church Seminary and Bible Institute from its inception. A Social preceded the service at the Church in the grounds of the Lindsay Girls' School. Mrs. B. O. D. Mather, the wife of the President of the General Consistory of the D. R. C., presented gifts on behalf of the Church to the Van Eeses. In the service which followed at 6:30 p. m., the Rev. B. O. D. Mather, the President of the Consistory, delivered the farewell address. In the course of it, he referred to the fact that the old era in the history of the D. R. C. was now closing in that no replacement for the Van Eeses was now coming from abroad. He expressed gratitude to the Eeses for the splendid service they had rendered the Church. He made particular mention of success that had followed the efforts of Mr. Van Ee to bring closer cooperation between the D. R. C. and the other Churches in Ceylon. Mr. Mather added: 'These are days of dialogue between different religions and others. I do feel that in this new era that is dawning we ought to enter upon a dialogue with the other denominations not with a view of Church Union, but with each other and working together in Ceylon with that oneness in Christ Jesus our Lord and Saviour.'

GRADUATION CEREMONY

On the 31st January a Service of Graduation for two students, Messrs. R. Ebiner and W. Gauder, who had finished their studies at the Dutch Reformed Church Seminary, was held at the Bambalapitiya Church. The Rev. B. O. D. Mather, the President of the Consistory of the D. R. C. and the other members of the Board of Trustees of the Seminary, conducted the service and the Rev. J. Van Ee gave the valedictory address. The students received Diplomas as graduates in Theology.

OBITUARY

Mrs. S. Kandiahpillai The death occurred last Monday at the residence of her daughter, Mrs. Punnithavathy Nathaniel, at Chandikuli of Mrs. Elizabeth Asai, an amman Kandiahpillai, the wife of the late Asai Kandiahpillai, Notary at Jaffna. She was 77 years of age at the time of her death. Her funeral was held on the 19th inst. and was attended by a large number of friends and relatives to mourn her loss.

Gleanings

A monthly letter about Evangelism published by the W. C. G. (September - October, 1967) concludes: 'And what Luther said of the Christian is equally true of the Church, the assembly of Christians. A Christian is one who is becoming, not one who has become. He therefore who is a Christian is not a Christian. That is 'he who imagines already that he has become a Christian, although he only ought to become one, is no being. For we are reaching out for heaven, but long to be in heaven. Won to him who is already wholly renewed, that is, who imagines he has been renewed. Such a man has within doubt not yet begun to be renewed and has never yet tasted what it is to be a Christian. For he who has begun to be a Christian does not deny himself to be a Christian, but long to be one; and the more he grows and increases the more he seeks, and the less he denies himself to be a Christian.'

From the Reader's Digest of Oct., 1963 and reprinted March, 1966.

G. K. Chesterton used to live in Battersea, a section of London. One day as he was parking for a holiday, a friend asked where he was going. 'To Battersea,' he replied. 'The wit of your remark escapes me,' said the friend. 'I am going to Battersea,' said Chesterton, 'via Paris, Heidelberg, Frankfurt. I cannot see any reason here, because a cloud of deep and unworldly comes across my eyes. The only way to go to Battersea is to go away from it.' On the following day, Tuesday, the 20th inst., at 4:30 p. m., the service at home was conducted by the Rev. G. M. Kanagaratnam assisted by the Rev. E. D. Rajaranga. The Bishop of the Jaffna Diocese, U. C. S. L., the Rev. Dr. S. Kulandaran, preached the sermon. He based it on 'Let not your hearts be troubled. In the course of it he said that it was his hope that we had all kinds of trouble in the world, but it was necessary to bear it to mind the fact that Jesus Christ had brought the over-coming death. He referred to the ill-effects of the deceased much to our interest, but in contact with her. He made special mention of the happy family she built up. The domestic life of Mr. and Mrs. Kulanthara was one of the most beautiful lives which he had witnessed. The remains were then removed for interment to the New Burial Ground, Jaffna, where the committee area were performed by the Bishop, assisted by the Rev. R. S. Jayasingam, Mrs. Kandiahpillai Nathaniel, Mr. and Mrs. D. S. Thibao, (sons-in-law and daughters-in-law) and Mr. K. Seneviratna, Professor, S. O. Rajaratna, Solicitor-General (son and daughter-in-law) and a large number of friends and relatives to mourn her loss.

Letter to the Editor

EARTHQUAKES A SIGN

Sir, The Ceylon Daily Mirror of 27-1-68 gives a graphic account of an earthquake which shattered Western Sicily only recently. Under the heading 'Six die in fresh 'quake'', it mentions that the Sicilians fled in rain, hail and snow into the open country fearing a repetition of the previous week's devastation which killed 500 and levelled several towns.

The sudden increase in earth tremors - both in frequency and magnitude - has become a point of growing concern. Dr. Perry Byerly, former Professor of Seismology at the University of California, recently stated 'Something worldwide is going on but it is hard to say just what it is - we don't know what. But, great forces are at work in relative patterns, trying to pull our continents in one direction or another. This is due to something below, a great strain that is accumulating'.

Major earthquakes occurred in the following countries and should not go un-noticed:

- 1. North Western Libya - February 1963 - 300 killed, 15,000 homeless - Libya's worst earthquake in centuries! 2. Yugoslavia - 26th July, 1963 - 4/5 of city Skopje destroyed with 1011 dead, 3350 injured. 3. Nigata in Japan - June, 1964 - 27 dead, 403 injured. 4. Alaska - 27th March, 1964, 114 killed in earthquakes and tidal waves. 5. Chile - March, 1965 - 400 killed.

There is hardly space here to mention in detail the recent earthquake in Bombay and in many other countries. Although the majority of earthquakes take place along known seismic 'belts', no area on earth is immune to catastrophic tremors. Great earthquakes occasionally occur outside the main trouble zones also.

When Jesus Christ was asked 'Tell us when shall these things be, and what shall be the sign of thy coming and the end of the age?' He said that, among many other terrible and destructive circumstances, earthquakes would occur in many places (Matthew 24: 3, 7). Scientific journals and major news sources tell us that earthquakes are increasing in frequency and in magnitude. Man is going to be shaken and terrified until he is snapped into reality - into realizing the Creator God. All these events will culminate in the return of Jesus Christ to the earth. 'In Zachariah 14: 4 we read 'And His feet shall stand in that day upon Mount of Olives - and the Mount shall cleave in the midst thereof', etc. Jesus Christ will return to this earth and will plant His feet upon Mount of Olives. In that day there will be a tremendous earthquake (verse 9) and the Mount of Olives will cleave in the midst, mountains will be moved out of their places. Sometimes in the future when a sudden eerie silence falls over Ceylon and then from deep within the bowels of the earth comes an ominous rumbling and our familiar world begins to sway and teeter and dissolve, will you have God's protection? Our only hope lies in obedience to the Creator God and to His Son Jesus Christ. What a dreadful fate it will be to His enemy when He shakes terribly the earth!





23RD FEBRUARY, 1968.

TO BE COMMENDED

We wish to commend heartily the determined, swift action taken by the Ministers and the Cabinet recently. One is the admission of an error by the new Minister of Health, Mr. E. L. Sennanayake. He confessed that he was wrong in what he had said earlier about the current malaria epidemic. His admission of his mistake is refreshingly different from the usual attitude adopted by other Ministers in the history of Independent Ceylon. We have often had the meddlesome spectacle of these men strutting about the country and proclaiming themselves as the last word on almost every subject. They were infallible experts and oracles of perfection. No one else should, and could, question their actions. Never could they be persuaded to acknowledge their errors of judgement and action. Therefore, in the words of the Daily Mirror—"By virtue of his public admission of error, by the transparent sincerity of his confession the Minister (of Health) has elevated himself to a new, refreshing and dignified stature in the eyes of the people." It is hoped that his colleagues, and even others engaged in public affairs, will follow his example.

Secondly, we wish to commend the swift action the Minister of Nationalised Services, Mr. V. A. Sagathadasa, has taken to set up a Committee to examine and report on the tragic Duwa bus tragedy, which resulted in the loss of 23 lives in particular, and on the operational aspect of the Ceylon Transport Board in general. Ever since the tragedy occurred the C.T.B. has come into unrelenting, fierce criticism from all parts of the country. Not that it was free of such criticism before this tragedy, but this has spotlighted the ills which the C.T.B. is subject to in a most forceful manner. When the C.T.B. came into existence, it was hoped that it would eradicate all the ills of the bus travel facilities provided by private companies and individuals. That has not happened. Many of those ills have continued, and in some cases have even worsened. Road accidents caused by the C.T.B. buses have been progressively multiplying. Drunken, disorderly drivers and conductors, who are a law unto themselves, are very common. Crowded buses, with footboard travellers perching on straws for their support with definite danger to their lives, have been almost a regular feature on every route. Irregularity and insufficiency of service, and the resultant discomfort and annoyance, to put it mildly, have been the rule of the day. Under these circumstances, a probe into the working of the Board has become an urgent need. The Committee, that has just been appointed, has been hailed generally as a capable, well-balanced group. It has been entrusted with a large number of subjects for examination, like crew fatigue, rostering and booking of drivers, time schedules, driving under the influence of liquor, operation of unroadworthy buses, type, design and safety of buses under all conditions of operation, road and traffic conditions, supervision of crews and vehicles in service, fitness, ability and judgement of crews, and the training schemes. We wonder if the Committee can also examine the manner in which the personnel in the service of the C.T.B. are being recruited. Perhaps it can under the heading of "fitness, ability and judgement of crews". The Minister could have been more forthright in this matter and entrusted it more categorically to the Committee. He can surely be so openly voiced and so often that appointments are made on political grounds. It is also to be hoped that all who have experience with the C.T.B. travel will produce whatever evidence they have of misdeeds—matters of crews or other failings of the Board to this Committee.

Thirdly, the Prime Minister and his Cabinet deserve commendation on the decision they have taken not to permit foreign

HERE AND THERE

Caste Troubles in the North

Whatever you and I may feel in the matter, castes (like other human beings) have a habit of formulating a hierarchy, in which each places itself on top of the others. The late Mr. A. M. K. Ounaramany used to say that the Mutaligar Caste and the Vallala Caste in South India held that each was superior to the other; and that both were right. However that may be, we like the Police are definitely against their asserting superiority through rough and violent methods. But before condemning them too strongly, it is good to find out whether all Colombo politicians are at home when the caste troubles take place in Jaffna or are here inculcating social ideologies.

A Question of Minorities

A newspaper report recently said that 3,000 out of 500,000 minority Tamils in Jaffna wanted to become Buddhists. The population of Jaffna is roughly 500,000; and if all of them form a minority, where is the majority? If, on the other hand, the reference is to the relationship of the entire Tamil community to the Sinhalese, and if all the Tamils want to become Buddhists, they would have gone a long way to solving the minority problem, fulfilling the wishes of the Bandaranaike family in one respect, i.e. the religious respect. But the Tamils, however, would still remain Tamils. To solve the problem completely the newspapers should have to say later that all the 500,000 minority Tamils had decided to become Sinhalese. This may be like saying that the circle is nursing an ambition to become a square.

A Miracle

I had more or less to rub my eyes recently, when I read some accounts of smuggling from Ceylon. I learnt that accountants were being smuggled into Pakistan and timber, I think, into India. The reason for my wonder was not that I thought these articles could not be smuggled, but that the smuggling was not said to be from Jaffna. It came to me as a real surprise that in the eyes of newspapers there could be smugglers in other parts of the island besides Jaffna. It may be that they made a slip.

Barbarism

Spelling a word belonging to one language in the letters of another language is called "transliteration" as against "translation", which means giving its meaning. Transliteration can usually be only approximate, as sounds are not always identical in all languages. For instance, the Tamil name "Ratanam" is spelt in various ways in English. "Thambirajah" can similarly be

exchange for the proposed tour of a Cricket team to England. Whatever one's enthusiasm may be over such a tour, one is sure to agree that this is hardly the time for spending large sums of money over it. If the Government had allowed itself to be overruled by pressure from influential persons in this matter, its decision to practice austerity and appeal to the public to join in it would have been proved to be hollow.

We also wish to express our appreciation of the action of the Opposition, of the Opposition, Mr. M. P. de Z. Siriwardena, of commencing the food drive launched by the Prime Minister and his Government. In a recent meeting in the South he expressed satisfaction that "the present Government had taken satisfactory steps to develop the food resources of the country" and added: "Although he was the Opposition Whip, he had made a statement in Parliament praising the services rendered by the Prime Minister to develop the country." He even expressed dissatisfaction that "the public were not properly aware of the good work done by the Prime Minister, because of the capitalist newspapers—the stooges of the imperialists—did not give correct information." And he appealed to all "to engage in development activities, leaving aside their political bias." His brave words deserve high commendation, and are a challenge especially to his colleagues in the Opposition, most of whom are bent on criticising the efforts of the Government, however excellent they may be for the good of the country.

DOCTRINES AND DOGMAS—WHAT FOR?

By Dr. G. N. R. Nathanael

"No one puts new wine into old wine skins, if he does, the wine will burst the skins, and the wine is lost and so are the skins, but new wine is for fresh skins." — Mark 2:22.

I have been a regular reader of the Holy Bible for several years and I believe that Christianity is a product of Bible teachings, both from the Old and New Testaments.

The conception of God in the Old Testament arises from the assertion that God made man in His own image. In turn, therefore, man attributed to Almighty Jehovah characteristics in harmony with this conception, such as anger, hate, jealousy, mercy, love, justice and awe, the attribute of speech. These, if I may say "human" qualities of God, enabled man to conceive legislations, dogmas, doctrines etc., as received from God and revealed through His messengers such as prophets, psalmists, teachers, lawgivers and in modern times hymn writers and preachers. In the Bible the messenger, or the vehicle of conveyance, is almost as important as the message. In most cases the message purities even an inadequate messenger.

spelt in two ways. There are two letters of very similar sound in Tamil, for which the English equivalent would be "r". We have many sounds which come near the Tamil one in words like, "ear", "pearl", "merely", etc. In transliteration, it has been found we could even drop the "r" sometimes. Therefore, the present writer used to feel annoyed in India at reading the name of a town in Kerala spelt "Kozhancheri"; but then he felt it was no business of his. But I was really shocked to see "Lamil" spelt "Tamiz" in the papers issued by the International Tamil Conference in Madras. If "l" cannot properly transliterate the Tamil letter involved, how does "z"? Where and when did the learned scholars concerned discover such new phonetic possibilities in the last letter of the English alphabet?

Having it Both Ways

Having it both ways is a proverbially difficult achievement. But it looks as if a number of non-aligned nations in South East Asia firmly and sincerely believe that it is possible. They did not want the British to throw their weight about in South East Asia; they did not want the British Navy to be flaunting its flag on the Indian Ocean. But the moment Harold Wilson, who wants to withdraw from everywhere he is in and to enter where he is not (as for the European Common Market), announced that the Eastern Fleet of the British Navy would no longer police the Indian waters, there was concern and consternation. Frenzied negotiations are set afoot and deputations are sent to Whitehall. When the British Navy is round about, Russia and China are entirely friendly nations and the Western nations are "imperialistic" and "colonial"; when it is not, it looks as if some non-aligned nations are quite what doubtful. But it is difficult to have it both ways.

"Heads I Win etc."

There is a curious streak in the outlook of the educated Indians which causes amusement to others. They are normally strong Pacifists, who follow the principles of Mahatma Gandhi; but when it comes to Pakistan or Goa, why that is different. One cannot tolerate injustice. The same streak may be seen in the attitude now shown in the award on Kutch. Both India and Pakistan submitted their case to an International Tribunal and agreed to abide by its verdict. Now that the Tribunal has awarded 900 square miles (out of 3,500 square miles) to Pakistan, Indian opinion is aflame with righteous indignation. This is the kind of attitude described in the old proverb, "Heads I win; tails you lose", i.e. I am willing to toss a coin but, whether it is heads or tails, I should be the winner. It is the same attitude shown in case of the withdrawal of the disavowal to me

To my mind the best revelation of God ever given to man is found in the Holy Bible and in this context the instructions contained therein as from Him must be taken notice of very seriously. Indeed failure of this will lead to disastrous consequences.

Christian Churches and Christians are vital repositories and should prove faithful witnesses in the maintenance of propagation and adherence to the gems of truth contained in the Holy Bible. Any religious man is a seeker after truth and a true Christian more than anybody else.

As far as within them lies the Church authorities and teachers should supply this need. If the Church does not serve this purpose, it will be like salt without saltiness.

Therefore, teachers of Christianity have a first and sacred responsibility in maintaining correct doctrine based on revelations from Almighty Jehovah, which are found in the inspired book of God's word.

A few days ago I was talking to a young man who occupies a very humble position in life in Trincomalee. He is a layman in a religious movement that had its beginning in the 1920's in Jaffna, about half a mile away from my birth place. During conversation with him I gathered that this movement has spread to U.K and U.S. Very vastly in India. A few faith homes, I understand, have been established even in France.

It is fairly well known that one of the founder pastors of this movement came in for his downfall a few years ago. When I asked this young man how this had occurred, in a most unassuming manner he said "We excommunicated him".

Why? "Because he preached the wrong doctrine." The wrong doctrine in this instance was that he got a revelation from God that the official language should be given pride of place in the movement and other languages almost no place. This became anathema to the congregation and the other elders excommunicated him for preaching the wrong doctrine.

The pastor concerned died recently in comparative ignominy and insignificance.

Some of his own flock did not even attend his funeral. In my own mind I was thinking as to what doctrine this preacher could have contravened.

On meditation I was given the words of St. Paul which say that there is no Greek or Jew or circumcision or uncircumcision among those who love Christ. This Christian group also interpret very rigidly other teachings such as "one Lord, one Church, one Baptism." Truly it may be said of most of their workers "And every one that has left houses or brothers or sisters or father or mother or children or lands for my name's sake will receive a hundredfold and inherit eternal life." St. Matthew 19:29.

One of the reasons for this article are certain communications that have been reported recently in the lay press and the Morning Star.

Let me first start with the great heresy trial at a New Zealand Presbyterian parish. A man of great intellectual attainments and scholarship, a teacher of divinity to students had expressed the following views and had been accused of heresy in regard to:-

- 1. Denying the resurrection of Christ.
2. Denying the immortal soul of man.
3. Contravening the charter of the Presbyterian Church.

This trial caused a world-wide stir among Christians and a theological ferment in New Zealand. The accused concerned denied none of the charges. Moreover during the course of evidence it was recorded that he said, he did not believe that Jesus was a miracle worker.

It is obvious to anyone reading the proceedings that here was a man who was among other things holding a position of influence and paid from Christian funds denying the divinity of Christ.

The outcome of the trial was the disavowal to me

in that he was proved "not guilty."

To my mind this was a clear case of excommunication due to misplaced sympathy by his colleagues. The accusers however were strong in their faith—on a layman and the other a padre.

They have excommunicated themselves from the Church membership of that parish and want to take up the matter further—Sun Week-end 22-1-68.

I don't know how many students and other young believers of his congregation come under the influence of the teacher, who will still continue to teach.

These words of Christ come to my mind:-

"Woe unto him who would cause one of these little ones to stumble, it were better that a mill-stone were hung around his neck and he were cast into the sea." Luke 7:2.

Tithes

On the question of doctrines let us first take a minor one, namely that of tithes and offerings. The group of devoted Christians I referred to above are very strong about giving to God. Their view of tithes, of one-tenth of the income, is that it belongs to God. So say the Seventh Day Adventists and do accordingly. Financial stringency appears to be an ever pressing problem of the modern non-conformist Churches and the institutions under their patronage.

In your news item "Pastor Condemns" in the Morning Star of 19-1-68 (this coincidentally another Presbyterian clergyman of Minnesota), reading between the lines it is apparent that lack of funds is at the back of his mind in this outbreak.

He talks of "Soft Christians," "perjurers" and persons in his congregation who "treat their membership cavalierly." By membership he apparently means the financial support of the congregation more than anything else.

It is usually the case that a bad workman quarrels with his tools. A poor administrator usually blames his staff. Any ordinary man is won't to shift the responsibility for his failure elsewhere rather than blame it on himself.

The "hard up line" he is supporting of excommunicating his "soft" membership is to say the least drastic and non-scriptural.

This pastor, I think, will do well to examine his own conscience before publishing such outbreaks in abusive terms of his own flock.

Probably his teaching has been too soft on the matter of giving to God, both in terms of money and hearts, hence the lackadaisical attitude of his flock.

The Word of God usually makes simple and understandable demands but very difficult to comply with in mere human strength.

Perhaps his financial demands are too hard but not put to his congregation in the correct biblical context of "tithes and offerings."

I have heard sermons on giving to God delivered with Bible-based authority in utter humility and love.

On the face of such pastors and their teaching this outbreak under "Pastor Condemns" looks unseemly and unscriptural. I have seen recently in a magazine under the subject of "Adventists to the Rescue" the following:-

"They have a Welfare Service Incorporation manned by volunteers—mostly social service minded laymen. Their services when disaster strikes has been as far flung as:-

- "Earthquake in Turkey."
"Avalanche of Aberpenn" in Wales, or again
"Flood in Florence" Italy,
"Fire in New York City"

AT TABLE WITH GOD

(Notes from a sermon preached at the Cathedral Church, Vaddakoddai, by the Rev. N. W. G. Sugumarajah.)

When the prodigal son returned to his father, there was a feast prepared in the house—a feast long awaited and perhaps prepared far ahead—a feast long awaited by the father, not by the son. For the son had expected a portion of the servants' food, if anything at all. He would have been satisfied with this—for he was starved.

It was food, any type of food, that he wanted. But the father knew that he needed something very much more than a servant's food. He needed to be accepted as a son of the house—a claim that he had already lost and to which he had no right now. Hence the family and the son could eat together—a sign and a guarantee that the not-son has been transformed into a son.

C. S. Lewis, in one of his books, speaks of begotting as against making or creating. In begotting there is something of the begotten. C. S. Lewis compares the world to a sculptor's studio where we are like statues—created beings. And there is a remour going round that some of us are, some day, going to come to life, and then we will live.

We were made by God—but we have lived away from Him, separated from Him, and His life is not in us. This needed a transformation—and the Son of God, therefore, became man so that man could become a son of God—belonging to Him and being a member of His household. In Christ we are accepted and given the right and privilege of sonship.

What did the feast do to the Prodigal Son? It satisfied his hunger, of course, it wiped his tears away; it cast his fears away; it gave him physical strength and hope. But it did something more than these. It gave him the assurance of forgiveness and of acceptance.

In the Holy Sacrament of which you are going to be partakers now, there is a sign and guarantee of your acceptance into the household of God. It is a tremendous thought—a sinful man at table with Holy God! Verily it is a feast prepared by God Himself for the wayward man who has turned into Him—who has been given the right and the privilege of calling Him "Abba" Father.

He calls you—come and taste of His love and mercy. Enter into His fellowship and see your fears dispelled, your sorrows set aside, and your doubts cast away. You are His children redeemed by His Blood and reinstated in His House.

Among several other catastrophes, suffice it to say that the voluntary work has been magnificent and their social services achievements stupendous. But the point I want to emphasise is, where does the money come from?

I am not surprised because all Seventh-day Adventists are convinced titheers and give additional freewill offerings to the Church.

Their pastors preach about Christian giving and so do the Pentecostals' sermons based on the Word of God. They seem to be never in lack of funds both for the needs of their churches and the ancillary services of charity and social service.

It is too late now but if this line of teaching and Christian practice had been followed in other non-conformist churches we may never have been obliged to hand over our schools, to speak of only one aspect of our Christian organisation.

On the other hand collecting money for Church work, by holding "fancy bazars" and benefit shows etc., would appear both totally non-ethical.







