

MORNING STAR

உதய தாரகை

Registered as a Newspaper (Established 1841) Published Every Friday

Vol. 128. JAFFNA, FRIDAY, MARCH, 1st, 1968. No. 9.

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

Notice

Please Address 1
(1) All Editorial matter (excluding news) for the English pages to 1 The Editor, The Morning Star, Vaddukodai.
(2) All news to the News Editor Vaddukodai.
(3) All Editorial matter for the Tamil pages to 1 The Tamil Editor, The Morning Star, Parangasse, Alaveddy.
(4) All business correspondence, advertisements and subscriptions and all remittances to 1
The Manager, The Morning Star - A. Kadirgaman, Esq., College Lane, Vaddukodai.

Rates

Subscriptions:
Inland Rs. 15-00 per year
Foreign Rs. 20-00 " "
Single copy 40 cts. (including postage)

Advertisement:
On application

In Memoriam:
Rs. 12-50 per insertion (within 4 inches)

Order Nisi:
Rs. 15-00 for two insertions (within 6 inches)

Calendar of Events

March 5 - 7:
Annual Sessions of the Jaffna Diocesan Council, C. S. I., at 10.30 a.m. in the Cathedral.

March 13:
Thanksgiving Service in memory of the late Mr. B. A. B. at Chankanaal Church, at 9 a.m.
- Women's Centre Festival at 2-30 p.m.

March 16:
Jaffna College Prize-Giving at 8 p.m.

WEDDING

The marriage was solemnized at the Uluveli Church (C. S. I.) last Friday, the 22nd February, at 4.30 p.m. of Mr. J. Jayaratna Gnanaratnam, son of Mr. C. S. Gnanaratnam, Assistant Commissioner of Labour, Colombo, and Mrs. Gnanaratnam, and Miss Angeline Chandrasekary Subramani, daughter of Mr. E. R. Subramani, retired teacher of the American Mission English School, Kankesanthurai, and the late Mrs. Subramani of Uluveli. The Rev. K. S. Jayasinghe, assisted by the Rev. S. P. Vijayarajam, officiated at the solemnization. The Rev. A. O. Thamburaj presided the hourly.

A reception followed at the Church premises, held by the bride's father.

EXAMINATION SUCCESS

Dr. E. S. Thevasagayam has been awarded the degree of Doctor of Philosophy by the University of Seoul for his original work on the malaria vectors of Sarawak. He is an Old Boy of St. John's College, Jaffna, and had been on the staff for a few years and later in the Department of Entomology before he was invited to 1962 by the World Health Organization to be Advisor in Entomology to the Sarawak Malaria Eradication Project. He, his wife and four children flew to Kuala Lumpur for Kuala Lumpur airport immediately, where Dr. Thevasagayam will be the Advisor in Entomology, under the Director of Health, Kuala Lumpur. He is a son of the late Mr. S. V. Eiatthanby and Mrs. Eiatthanby, formerly of Nuvelli and now of Welisawatte.

OBITUARY

Mrs. Alice Ratanamah Mather
The death occurred on the 25th ultimo at a private nursing home in Colombo after a prolonged illness of Mrs. Alice Ratanamah Mather, relict of the late Dr. G. S. Mather of Malaya. The deceased, who was 77 years old at the time of her death was a charitable and popular lady and a devout Christian - a pillar of the C. S. I. Church, Nuvelli.

The body was kept at the residence of her son Mr. William Mather, Nuvelli from the night of the 27th until 12 noon on the 28th ult. A very large number of relatives and friends paid their last respects to her. A service was conducted by the Rev. E. J. M.A., assisted by her brother-in-law the Rev. Dr. James S. Mather. Thereafter the remains were removed by Barney Raymond to her residence at Malaya.

A service was conducted at the house by the Rev. L. N. Hitchcock assisted by the Revs. D. Baylow, (retak) Sam. Alfred and G. M. Kanagasaram at her residence. The Rev. Mr. Hitchcock, in the course of his sermon, paid a tribute to the fine traits of the character of Mrs. Mather, and her lady of great beauty both in respect of her body and also of mind and soul. She was a pillar of immense help to the Church in various activities, and befriended the needy at all times. All who knew her were deeply touched by her lady of simplicity and humility and her lady who left was a woman of prayer, who had a unshakeable faith in her Lord.

Her remains were then removed for interment at the cemetery of the Nuvelli and Malaya churches, performed by the Rev. L. N. Hitchcock, assisted by the Rev. G. M. Kanagasaram.

The deceased leaves behind her Mrs. Sivarama Kanagasaram and her daughters, Misses M. Thamburaj, Misses M. Wickram and Misses M. Wickram and Grace - daughter-in-law and a number of grand children and two great-grand children and a host of relatives and friends to whom her loss.

CLOTHING TO CEYLON ON "HOPE"

The Hospital Ship "HOPE" will carry two trucks and a large quantity of clothing, when it leaves for Ceylon March 6, as a gift of the people of the city of Spokane, in the State of Washington.

The people of Spokane raised the money to buy these items as a symbol of their friendship with the people of Ceylon and of their concern for people who need medical assistance.

In addition to the two pickup trucks the gift includes 3,500 sets of pajamas, 250 bedcovers, 1,000 pairs of 50 bathrobes, all for sick children.

In presenting the gift to Ceylon's Ambassador Oliver Weerasinghe on the steps of the U. S. Senate building in Washington, D. C., Senator Henry M. Jackson of the State of Washington, said:

"Project HOPE is the kind of constructive work I like to see done for the good of the Ceylonese people and their country, and I feel the American people have a sense of participation in such a programme by personally contributing this useful equipment. It is a genuine people to people programme. It is good for the United States and it is good for Ceylon."

In accepting the gift, Ambassador Weerasinghe said:

"It means a great deal to the people of Ceylon that the people of Spokane cared enough to contribute voluntarily their own time and money to purchase these trucks and clothing. It is this kind of people to people programme that brings people half way around the world closer together."

Dr. Stanley E. Mayall, a dentist who spearheaded the fund-raising drive, worked cooperatively on this special HOPE project with John Gandy, former President of the Seattle World Fair, who is now Honorary Consul for Ceylon in Spokane, said:

"Project HOPE is the most wonderful work the United States has ever undertaken to help people in Ceylon and other countries where the people are in need of health care and medical help. I have been with project HOPE since its first sailing in September, 1960 and have seen the good work performed and the many people helped."

Dr. Mayall has done much volunteer work abroad the HOPE. He plans to go to Ceylon later this year to volunteer his services there.

Miss Kathleen Williams of Spokane, a registered nurse who will be sailing on her fifth voyage with HOPE leaves for Ceylon, said at the presentation ceremony:

"This forthcoming visit of the Hospital Ship HOPE will be very much different from others we have made. The country's culture is great and its medical background is quite sophisticated. Actually, I expect to be in the line of as well as a lot of work to be done looking forward to my medical mission with the people of Ceylon."

The Hospital Ship "HOPE", with a top staff of medical personnel, will leave Fort Lauderdale, Florida, March 6 and is due to arrive Colombo April 16, for a ten-month visit. It is a complete floating medical centre.

- U.S.I.S.

From Far and Near

AMERICAN WOMAN APPOINTED TO EXECUTIVE POST WITH W. C. C.

Mrs. Charlotte Browne-Mayers of New York City has been provisionally appointed Associate General Secretary of the World Council of Churches and Director of its Division of Inter Church Aid, Betunge and World Service.

The W. C. C. Executive Committee meeting in Geneva last week approved the appointment. Mrs. Mayers will be finally confirmed as Associate General Secretary by the Central Committee meeting in Uppala, Sweden, in July.

Mrs. Browne-Mayers would be the first woman to hold the position of Associate General Secretary. Eighteen out of the 30 executives now employed by the World Council are women, and two women have headed departments in the Council. But no woman has ever directed a division, the largest administrative unit.

Mrs. Browne-Mayers is presently Director of Adult Education Activities with the Standard Oil Company (New Jersey). She is also liaison

PROCLAIMING THE GOSPEL MESSAGE IN ASIA

A MESSAGE FROM THE UNITED BIBLE SOCIETIES

From their Asian and South Pacific Regional Conference held in Bangkok, Thailand, from November 7th to 12th, 1967.

Under the Co-Chairmanship of the Most Rev. Lakshasa de Mel, Metropolitan of India, Pakistan, Burma and Ceylon, and of the Rt. Rev. C. Kerle, Bishop of Armidale, about 80 delegates representing 23 countries of Asia and the South Pacific area from the Lebanon to New Zealand met at Swanganivas, under the auspices of the United Bible Societies. Other leaders were Dr. Olivier Beguin, General Secretary of the United Bible Societies, the Rt. Rev. William Gomes, Roman Catholic Bishop of Poona, the Rev. Fr. Walton Abbott, S. J. both of whom were among the special observers appointed by the Vatican, the Rev. Dr. Lator Holmstrom, General Secretary of the American Bible Society and the Rev. John Erickson, Asia Secretary of the U. B. S. The delegates consisted of both representative Church leaders and Bible Society representatives as at the earlier regional conferences held in Africa and Europe.

At the end of the sessions of Devotions, Bible Studies, addresses and group meetings, the Conference approved the following Recommendations to the Churches and the Bible Societies:

1. To invite the churches to join in the common task of evangelism by providing Scriptures to all.

2. To establish closer relations with churches through their Councils, Conferences, and Conventions and all other interdenominational agencies.

3. To consult the churches in translation and production matters as well as in distribution and other policies.

4. To conduct Distribution Training Institutes, creating a strong lay movement in scripture evangelism.

5. To hold periodical meetings with Church leaders and pastors and the Bible Society Staff.

How will you help?

ANNUAL PRIZE-GIVING

JAFFNA COLLEGE

The Annual Prize Giving of Jaffna College will be held on Saturday, the 16th of March, at 6 p.m. in the Quadrangle. The Hon. the Speaker of the House of Representatives, Mr. Shirley S. O. Corea, will be the Chief Guest. Alumni, well-wishers and friends of the College are cordially invited to be present.

Principal

WOMEN'S CENTRE FESTIVAL

MARCH 13

2-30 P. M.

WOMEN'S CENTRE FESTIVAL

MARCH 13

2-30 P. M.

WOMEN'S CENTRE FESTIVAL

MARCH 13

2-30 P. M.

WOMEN'S CENTRE FESTIVAL

MARCH 13

2-30 P. M.

WOMEN'S CENTRE FESTIVAL

MARCH 13

2-30 P. M.

WOMEN'S CENTRE FESTIVAL

MARCH 13

2-30 P. M.

WOMEN'S CENTRE FESTIVAL

MARCH 13

2-30 P. M.

PROCLAIMING THE GOSPEL MESSAGE IN ASIA

A MESSAGE FROM THE UNITED BIBLE SOCIETIES

From their Asian and South Pacific Regional Conference held in Bangkok, Thailand, from November 7th to 12th, 1967.

Under the Co-Chairmanship of the Most Rev. Lakshasa de Mel, Metropolitan of India, Pakistan, Burma and Ceylon, and of the Rt. Rev. C. Kerle, Bishop of Armidale, about 80 delegates representing 23 countries of Asia and the South Pacific area from the Lebanon to New Zealand met at Swanganivas, under the auspices of the United Bible Societies. Other leaders were Dr. Olivier Beguin, General Secretary of the United Bible Societies, the Rt. Rev. William Gomes, Roman Catholic Bishop of Poona, the Rev. Fr. Walton Abbott, S. J. both of whom were among the special observers appointed by the Vatican, the Rev. Dr. Lator Holmstrom, General Secretary of the American Bible Society and the Rev. John Erickson, Asia Secretary of the U. B. S. The delegates consisted of both representative Church leaders and Bible Society representatives as at the earlier regional conferences held in Africa and Europe.

At the end of the sessions of Devotions, Bible Studies, addresses and group meetings, the Conference approved the following Recommendations to the Churches and the Bible Societies:

1. To invite the churches to join in the common task of evangelism by providing Scriptures to all.

2. To establish closer relations with churches through their Councils, Conferences, and Conventions and all other interdenominational agencies.

3. To consult the churches in translation and production matters as well as in distribution and other policies.

4. To conduct Distribution Training Institutes, creating a strong lay movement in scripture evangelism.

5. To hold periodical meetings with Church leaders and pastors and the Bible Society Staff.

How will you help?

ANNUAL PRIZE-GIVING

JAFFNA COLLEGE

The Annual Prize Giving of Jaffna College will be held on Saturday, the 16th of March, at 6 p.m. in the Quadrangle. The Hon. the Speaker of the House of Representatives, Mr. Shirley S. O. Corea, will be the Chief Guest. Alumni, well-wishers and friends of the College are cordially invited to be present.

Principal

WOMEN'S CENTRE FESTIVAL

MARCH 13

2-30 P. M.

WOMEN'S CENTRE FESTIVAL

MARCH 13

2-30 P. M.

WOMEN'S CENTRE FESTIVAL

MARCH 13

2-30 P. M.

WOMEN'S CENTRE FESTIVAL

MARCH 13

2-30 P. M.

WOMEN'S CENTRE FESTIVAL

MARCH 13

2-30 P. M.

WOMEN'S CENTRE FESTIVAL

MARCH 13

2-30 P. M.

WOMEN'S CENTRE FESTIVAL

MARCH 13

2-30 P. M.

A Prayer for the Lent Season

O God, our heavenly Father, we humbly pray Thee for Thy dear Son's sake, to bless abundantly at this time whatever efforts may be made to turn the hearts of Thy children to more sincere repentance and more living faith. Give a double portion of Thy Holy Spirit to all who minister and work for others. Prepare all hearts to receive the seed of Thy Word. Grant that it may take deep root, and bring forth fruit to Thy glory. Alarm the careless, humble the self-righteous, kindly the lukewarm, soften the hardened, encourage the fearful, relieve the doubting, and bring many souls in loving faith to Thyself. Remember us, O Lord, according to the favour that Thou barest unto Thy people: O visit us with Thy salvation. Give more than we can desire or deserve; for the sake of Thy Son Jesus Christ our Lord. Amen.

Dean Goulburn.

HOW THE CHURCH CONTRIBUTES TO

(Continued from page 4)

poverty. Closely tied into the race and civil rights problem, as yet we have not been able to make our churches generally see the moral issue that is. I hope this Conference and its reports will help us.

There are, however, a number of denominations, who with the Roman Catholic Church in many cities of the United States, are fully committing their financial resources, programmes and leadership to the mobilizing of the poor themselves in community action. Political power for the poor themselves - in many of our cities, this is black power - is one important ingredient in the transformation of our society as a whole and more the city is the location of the struggle.

All of these ways of influence are costly. They cost money, sometimes even by the withholding of gifts by those who do not yet understand. But more, this influence is costly in sacrifices of time, and effort, and thought, and, at the ultimate, of life itself. Comfortable American Churches have been pained and surprised and troubled and inspired by the fact that we have had some authentic martyrs in our time. No normal man sets out to be a martyr. But sometimes simple integrity and love, more important than courage, puts Christian bodies where the action is, and this is the Church's contribution to the transformation of society.

- Reproduced from the Guardian, Madras.

THE MEMBERS OF THE FAMILY

of the late

Harriet Chellammah Black

request your kind presence at the

Thanksgiving Service

to be held in her memory

at

Christ Church, Chankanaal,

on

13th March, 1968, at 9 a.m.

"Rose Villa", Chankanaal.

ANNUAL PRIZE-GIVING

JAFFNA COLLEGE

The Annual Prize Giving of Jaffna College will be held on Saturday, the 16th of March, at 6 p.m. in the Quadrangle. The Hon. the Speaker of the House of Representatives, Mr. Shirley S. O. Corea, will be the Chief Guest. Alumni, well-wishers and friends of the College are cordially invited to be present.

Principal

WOMEN'S CENTRE FESTIVAL

MARCH 13

உதயதாரகை

உதயதாரகை UTHAYATHARAKAI

1968 ஆம் ஆண்டு மார்ச் 1 ஆம் நாள்

விரத நாட்கள்

உட்க புகழ்க்கிறும் தெர... டெவ... ஆண்டொரபி... இலேக... திணைவிலரைப்பட்ட... ஶர...

இந்த விரத நாட்களை இன்னு... மொகு குறைய ஆசரிக்கிறும்.

இரேக்கர், பாசிமர், ரோமர்... மரத்திரமலை இந்துக்களும் விரத... மிடுப்பபு பழைய வழக்கம்...

புதிய ஏற்பாட்டில் விரதம்... உட்களையாக்கி... ஆண்டவர்... அந்தக் கட்டிடம்... புத்தகம்...

முன்பும் நூற்றுண்டளவில்... திரும்பவும் சபையில் விரதம் முக்க... இடம் பெற்றது... பன்னாபி...

செவாய தீர்க்கதரிசி மெய்... யான, கவுளுக்குப் பிரியமான... விரதம் எத்தகையதாக வேண்டு...

சிவ நாட்களுக்குத் தற்காலிக... மாய சிவவற்ற நடுத்தகாலிக... விரதம்... ஆண்டவரை சிவியாக...

ஆகவே இவ்விரத நாட்களில்... மனவாய் தங்கிப்பதும், உள... மர மயிருவதும் மனமாற்றம்...

வாழைப் பழத்தின் சிறப்பு

எக்காளத்திலும் கிடைக்கும்... ஒரு சத்தின பொருள் வாழைப்... பழம்... இயற்கையிலேயே கிருமி...

பில் கல்ய இரகவன மாறுதல்... ஏற்பட... இவ்வாறு பழம்... பன்னாபி...

வாழைப் பழத்தில் கெலவன்ட்... ரால் சத்த இல்லாததாலும்... எளிய புரிதமல்லாத கொழுப்பு...

வயிற்றுப்போக்கு, மலர்சிக்க... கல் ஆகியவை அடிக்கடி ஏற்... படுகின்றன... இது ஏற்றது...

[சாதிக்கலகைகள் இந்துயாழ்ப்பாணத்தில் தலைகீழினர்... சாதிமுறை... தேசியப் பண்பாட்டில்... அது பெற்ற பந்தங்கள்...

யாழ்ப்பாணத்தினர் சாதி முறை பந்தொன்பதாம் நூற்றாண்டில் அதில் வந்த தளர்ச்சி

க. அருணகநாயகம் B. A. (Hons) (Cey) வரலாற்றுத்திறை விஞ்ஞானர் இலங்கைப் பன்னாடுகல்பம்.

தமிழ் மக்களிடையே சிலைய... வரும் சாதிமுறைகள் தேற்றம்... கிட்டத்தட்ட அவர்கள் வரலாற்...

அவர்களையும் வேளாளர் ஆக்கி... வைத்த தவிர வேறு குடிக்கைப்... பிரித்து வைத்திருந்தனர்.

போர்த்துகேயர், ஒல்லாந்தர்... காலகாலம் வேளாளர், டச்சர்... மியானியாரும் இங்கிலாண்டும்...

சாத்திரம்பலப்புகழ்மங்கலக்கர்... கோத்திரமும் குலமும் கொண்டு... என சேர்ந்தார்... அன்பர் திருவாரங்காட்டி

ஆகவே சமய அங்கீகாரம்... பெற்றபொழுதும் சாதி சமய... பற்றாமலில் என்பது புலப்... படுகிறது.

அப்படியாயின் அதனை... வராமலாவது என்பது என்ற... கேள்வி பிழிவிடுகிறது. உட்பு குடி...

யாழ்ப்பாணத் தமிழ் மக்க... ளிடையே நிலவும் சாதிப்பிரிவி... வேளாளர் முதலிடம் பெறுகின்...

இடைக்காலம் ஆகியவற்றை... குடிக்கைக்கிடையே செய்யும் ப... தைட்டுச் சாதிக்கும் பந்தொன்ப...

ஆகவே சமய அங்கீகாரம்... பெற்றபொழுதும் சாதி சமய... பற்றாமலில் என்பது புலப்... படுகிறது.

ஆங்கிலேயர் காலத்தில் குடி... மக்கள் என்பர் வேளாளரு... சேர்த்துக்கொள்ளும் ஒரு பகுற்...

சட்டத்திலும் பார்க்க தாழ்... தப்பட்டோர் மத்தியில் சிறிப்... புணர்ச்சியை ஏற்படுத்தியவர்...

இயேசு கிறிஸ்துவப்பற்றி... வேறக் கூறுவதென்ன? ஆதிவாகம் : ஸ்திரீயின் வித்த...

இயேசு கிறிஸ்துவப்பற்றி... வேறக் கூறுவதென்ன? ஆதிவாகம் : ஸ்திரீயின் வித்த...

இயேசு கிறிஸ்துவப்பற்றி... வேறக் கூறுவதென்ன? ஆதிவாகம் : ஸ்திரீயின் வித்த...

இயேசு கிறிஸ்துவப்பற்றி... வேறக் கூறுவதென்ன? ஆதிவாகம் : ஸ்திரீயின் வித்த...

இயேசு கிறிஸ்துவப்பற்றி... வேறக் கூறுவதென்ன? ஆதிவாகம் : ஸ்திரீயின் வித்த...

தியானம் :

மற்றவர்களுக்காக நாம் த... மடித்து ஆண்டவர்! நாம் பேசு...

மற்றவர்களுக்காக நாம் த... மடித்து ஆண்டவர்! நாம் பேசு...

மற்றவர்களுக்காக நாம் த... மடித்து ஆண்டவர்! நாம் பேசு...

மற்றவர்களுக்காக நாம் த... மடித்து ஆண்டவர்! நாம் பேசு...

மற்றவர்களுக்காக நாம் த... மடித்து ஆண்டவர்! நாம் பேசு...



1st MARCH, 1968.

"HAPPY LENT"

We have just entered into another season of Lent. Have we given it much thought? Have all it stands for been recognised? Or, as is the case of many of us, are we planning to satisfy ourselves with observing only one of its common obligations—fasting? While fasting may be necessary for some of us as a help in making us truly penitent, it may be reduced to a farce if only our fasting consists of giving up things like smoking or drinking. We read the story the other day of a Christian who expressed himself mightily satisfied that he was able to give up, during these forty days, water melon, a favourite with him, from his daily menu. Do we read the reminder that Lent is a season of penitence, acknowledgement of our sins and discipline, more than of fasting?

With some of us it is not fashionable to own, or even think of, our sin. We do not show any readiness to agree with St. Paul that "All have sinned and come short of the glory of God". When some misfortune befalls us, we ascribe it to the wickedness of others or the indifference of God toward us. We then place an overwhelming emphasis on our self reliance and self-righteousness. Like the modern states, which have been becoming progressively un-Christian, we no longer run the risk of confessing our sin. Especially the sin of our willful separation from God. Such of us need to be reminded over and over again of the truth that Robert Browning expressed once, "He was picturing the painter Fra Lippo Lippi gazing at a crucifix, which hung over the crowds in the streets of Florence, and saying: 'Whose sad face on the cross sees only this. After the passion of a thousand years'. The face of Christ is no less sad now at the sinful state of individuals, groups and nations."

On the other hand, perhaps countless men among us are saying: "The trouble with the world is that 'All we like sheep have gone astray; we have turned every one to his own way'. We have sinned and we are sinners". There is one danger in repeating this and that is, in the words of W. L. Sperry in his book "Those of the Way" "that these words shall become so familiar that in the common mind they may soon lose their vital truthfulness, and lapse to the level of a lifeless platitude", and they become conventional, insincere and ineffectual. Hence, it is essential that we avoid this danger and genuinely realise and acknowledge our sin.

Another danger which should be avoided is allowing the Lent season to become for us, because of our fasting, penitence and discipline, a wholly sad period of time. There may be a few of us who look forward to celebrate the completion of this rigorous season with an orgy of un-Christian acts. But to many others it remains a period of time truly harden-some and filled with remorse and sorrow. To such we should like to commend the words of the little girl who greeted her pastor at the end of the Ash Wednesday service in her church. She bubbled with cheer as she said to him "Happy Lent". She was wishing him exactly what she would have wished him on the morning of the Christmas Day or the New Year Day. If we devote this season in all seriousness to the meditation on our Lord, and through it be helped in our aspiration to nobler lives and more intimate fellowship with Him than ever in the past, and urged to dedicate our lives freshly to Him and in His service, it will become for us really a happy season, giving us the same excitement and thrill as Christmas. Always for the Christian beyond Lent is Easter. After the defeat and death comes resurrection,

HERE AND THERE
The Five-day Week

It is reported that in Russia, where the experiment of a five-day week was tried out, people are getting disillusioned. Everybody expected to have a good time during the two days off; and expected that others would do their duty to help them achieve this end. Oliver Wendell Holmes tells of how at one time everybody in the world agreed to shut at the same time to know how much noise could be produced; but everybody wanted to hear the noise, so only an old man in Peking and a deaf woman somewhere did the shouting. Otherwise perfect silence prevailed in the world. When everybody has a holiday nobody really has it. There are no buses or trains running and, therefore, no picnics are possible; all shops will be closed and, therefore, no shopping is possible; you cannot go to theatres, as they will be closed; nor can you stay at home and read the papers, because no papers will be published.

The 100 Guests Rule

Weddings will, of course, continue to take place, it does not matter how many guests come, if the bridegroom's car has not broken down on the way and he turns up. Guests are redundant; they are there, only because custom has dictated that they should be invited. Now that the bride's father has the law on his side, he does not have to invite so many people; it can, as a matter of fact, be made an excuse for not inviting anybody. The guests themselves may feel happy, as it is the same people who get invited every time; and they probably view these invitations as a nuisance. Then there are the greater number who seldom get invited at all; and they have resented the invidiousness by which some of those whom they know get invited while they do not. Now they will have every reason to feel happy. But these are not the main winners; the main winner will be the bridegroom, who will be able to insist that all the money saved should be added to his dowry. And the U. N. P. Government, pledged by Sir John Kotelawala to "efficient socialism", can feel happy that wealth is being transferred from the "haves" to the "have nots".

A Strange Agreement

Last week President Johnson recommended to Congress that curbs should be placed on the foreign travel of Americans, since too much money was going out of the country. And here in Parliament Mr. M. Tennekoon protested strongly against the encouraging of tourists to come here as by the visits of foreigners Sinhalese habits, manners and customs would come under non-Sinhalese influence. So by different routes President Johnson and Mr. Tennekoon have arrived at the same position; but from the Ceylonese point of view Mr. Tennekoon's point of view is strange. In the first place, financially every country gains by tourists. Many countries, particularly in the Middle East, make most of their money from what is called the 'tourist industry'. Secondly, the Sinhalese are already doing many non-Sinhalese things. They have names like Peter, Silva and Fernando; they wear European clothes, they go about in trains and cars and they read books and newspapers. It would seem that Mr. Tennekoon is not representing the Sinhalese view point but the view point of the Chinese and the Japanese of the early part of the 19th century.

Hard Line with the Federal Party

It was reported that the U. N. P. back-benchers wanted their party leaders to take a hard line with the F. P. after its defeat at Kalmunai. This was somewhat outrageous, since the F. P. back-benchers never wanted their leaders to take a hard line with the U. N. P., because of its successive defeats. Secondly, what is the hard line that they want pursued? Do they want the U. N. P. to refuse the support of the F. P.; because that is practically the one concession it now allows the F. P.

The Trade Union of Poets

It may come as a surprise to many that the poets in England have decided to form a Trade Union and want a certain measure of Government support,

THE E. A. C. C. ASSEMBLY
NOTES

By the Rev. J. J. Ratnarajah

1 - Cross-Roads and Cross-Currents

Some of us, belonging to the seventeen-strong delegation from the Ceylon churches to the East Asia Christian Conference— assembling from January 30 to February 8— were heading toward Bangkok. The E. A. C. C. was going to assemble in the capital city of Thailand, which has become the hub of the East Asian territory for Christian conferences and consultations. There will be further write-ups about what was thought, spoken and done at this Conference. This one deals chiefly with the situations found, and the mood thus created, on the way to Bangkok.

Air lines do not leave tracks in the air. But one could, in guide books and handbooks, see the many confusing, virtually entangled, cross-roads in the network of airways. That is where the fast moving traffic of the world cross, and wherever we lauded we were able to see where the affairs of the world crossed in the context of the affairs of men—political, economic, social and religious. In Madras, while on transit, we could snatch a few conversations with local people around and get an idea of the current situation of the language agitation. In a few hours' time in Calcutta we were able to see, on the one hand, the fast-growing technical development and the fast-moving business world; and, on the other, labour unrest indicated by workers standing out on strike, and placards with slogans which were interpreted to us by our fellow-passengers. Even during the short "pilgrimage" my wife and I made to Serampore College, fulfilling a long dream, desire and ambition, we were able to see how Serampore College had changed physically with extension in buildings and extension in curriculum. But on the side, the Serampore town of old lies unchanged like what it was when we first saw it thirty years ago. Serampore College, in the midst of this change and changelessness is undergoing some kind of agitation in administration, chiefly in the Theological Department, with its natural repercussions in the Arts and Science Departments too. In just the brief hour and a half we spent in the College we were able to sense the upheaval that was going on in the campus with the College Council meeting coming off in two days' time. "These are momentous days for the future of the College" said a staff member who has been in Serampore for long years.

After one night's stay at Calcutta we proceeded to Bangkok, arriving there the next evening. Even as we arrived at the Airport we were able to see many cross-roads meeting there. Just before us some delegates and consultants to the Assembly had arrived and were still at the Airport waiting to be taken to the venue of the Assembly. These were delegates from Indonesia, the Philippines and New Zealand. With us arrived some from Singapore, Malaysia and America. Every time the limousine which was to take us from the Airport, tried to leave with us, for nearly an hour, there were planes arriving at ten minute intervals, and dele-

One would have expected that a poet's heart would leap up when he saw a rainbow in the sky, whether Trade Union rules were being observed or not; and that if he heard a sky-lark, he would have written an ode or at least a sonnet, it does not matter what the public or Government thought about it. Byron has some strong things to say in his "English Bards and Scottish Reviewers" about "Songs of song descending to trade", in reference to Sir Walter Scott. But poets also must live. However, the chief fault about the idea is that it will keep a lot of bad poetry alive. While certain poets should be encouraged, some should definitely be discouraged. It is particularly unfortunate that the idea should come into operation just now when most of what comes out as poetry should not have been written. Therefore, if once the Trade Union has been formed and there is a strike, on the whole, there will be a sick of relief.

In my next article I hope to deal with some of the live issues raised the attention of the Assembly as a whole.

Lenten Meditation

HE TOOK THE CUP

By THE REV. DR. JAMES S. MATHER

"He took the Cup," This action of our Master is mentioned in connection with the institution of the Sacrament of the Lord's Supper, see St. Matthew's Gospel 26:27. This great event took place a few hours before He was arrested and tried, and later crucified; and this event is commemorated, even as He requested by the Churches, all these past thirteen centuries,—some Churches commemorate it once every month, and others oftener, weekly or daily.

What Cup did Jesus take?

(1) He took the Cup, about which He said, "The Cup which my Father hath given me" see St. John's Gospel 13:11. The Cup came to him from God, and He took it. It was his voluntary action, and not one forced to His lips by the enemy. In these days of Lent, as we think of the sufferings of our Lord, during His ministry, and especially on the Cross, let us keep in mind the voluntary nature of His sufferings. In the Garden of Gethsemane, He asked Peter to put away the sword he took to defend His Master, who was arrested, and said "Think-est thou that I cannot pray now to my Father, and He shall presently give me more than twelve legions of angels?" See St. Matthew 26: 53, St. John's Gospel 10: 11th, 15th, and 17th verses may also be read. Peter took the sword, but Jesus took His God-given Cup, as his armour for the battle.

(2) He took the Cup, that was bitter and difficult to take. Between the taking of the Cup, and its full acceptance later, there was conflict, there was 'agony' in the Garden, and there was 'aweat as it were great drops of blood', see St. Luke's Gospel 22: 44. But He dedicated His life and prayed, "Remove this Cup from me, nevertheless, not my will but

thy will be done", see St. Matthew 22:42. It is not enough in our own life to take the Cup in one's hand; it is the acceptance of it in full dedication that makes all the difference. For instance, there are people who value their wealth, luxury, and comfort, but poverty is thrust on them, and placed in their hands, against their wish. There are others who take on poverty voluntarily for a sacred cause. The latter poverty is a source of enrichment of life, for themselves as well as for those who come to know them, while the former is bitter, resulting in despair and defeat. Newman, after a brilliant career at the University, was offered a coveted post at his University, but he took the cup God offered to him, and accepting it went into the slums to live and work among the people who lived there.

The conflict in the Garden reminds us how our Lord was tempted even as we are. We have not an High Priest, who cannot be touched with the feeling of our infirmities, but we are in all points tempted like as we are, yet without sin", Hebrews 4:15. There is no space here to dwell on it.

(3) The Cup of Suffering Jesus took turned into the Cup of Peace and Victory. The tin cup of sorrow was changed into the gold cup of Joy, 'Cup of Salvation', 'Cup that runneth over', the Psalmist dreamt of, see the Book of Psalms 23:5 116:13, Judson, the Missionary to Burma, was cast into prison, but he said it turned into a great palace where God lived with him.

(4) The Cup Jesus took was shared with His disciples. He said to them, "Take, drink ye all of it," "This is my blood of the new covenant" At this Lent, God's call comes to us, to take the cup, Cup of Suffering, Cup of sacrifice, Cup of Tears, Cup of Service,— Cup

HOW THE CHURCH CONTRIBUTES TO THE TRANSFORMATION OF SOCIETY

EUGENE CARSON BLAKE, Geneva.

(Dr. Blake, now the General Secretary of the W. C. C., presented this paper at the World Conference in a panel on the subject.)

There are some people, even within the membership of the Churches, who do not believe that the Church can contribute to the transformation of society. They believe that any religious institution is altogether conservative, which is to say its value, if any, to society is to conserve the tradition which blesses and sanctifies the society as it is.

A living Church in any particular place, unless it is a protesting minority by tradition, does in fact perform a conservative function in its society and that is the chief reason most of its members and the community at large value it. But a living Christian Church performs another function too. It is a stimulant, a critic, an inspirer, a value setter of the society. It is this latter function that is the subject of this brief address.

How does a Christian Church contribute to the transformation of society?

1. First of all through its regular services of the public worship of God. In all our traditions the scriptures are read; thanksgiving, petition and intercession are voiced in prayer; the sacraments are offered; and God's praise is sung. In most Churches there is the regular preaching and teaching from the Bible and sometimes this preaching is relevant to the real issues faced by the congregation, both as individuals and as a part of the community.

I mention this, first because some of us, in our anxiety to do better than we have done, forget how central to any relevance of the Church is its regular worship of God. If I did not believe this, I would have long since put my efforts into some more efficient institution for social transform-

ation such as a school or a political party.

2. A second way the Church contributes to the transformation of society is by the formulation of concrete goals for society and concrete means to reach them in the light of the gospel. These may be formulated, and are formulated, at each level of the Church's structure from the local level to the world level. This is what we are doing here.

Pronouncements, studies, manifestoes and the like often seem superfluous. Their effect is seldom powerful. I have heard for many years more criticism of the Churches and Councils making pronouncements than I have praise or appreciation. Nevertheless, the public witness of the Church by public pronouncement does affect society, both immediately and in the long term. In 1952, when Senator McCarthy was at the height of his sinister power and influence in the United States, before his fellow Senators found their courage to discipline him, when the other branches of government and even the universities were amazingly quiet, my own Church, through the leadership of John Maokyo, did in fact help bring about the end in the United States of that phase of the cold war by a public pronouncement.

In 1966 it is clear that the statements of the World Council of Churches and of the National Council of Churches in my country are, even if as yet unsuccessful in determining policy, nevertheless an important contribution to that corrective criticism of United States foreign policy to keep it from runaway escalation.

In the long range, study documents and policy resolutions can make an incalculable difference. There is nothing so powerful as good and compelling ideas set down in language that is understood.

3. Again the Church contributes to the transformation of society by its pastoral care of its members who are in positions of influence and leadership in government, private institutions, and voluntary organizations. I know of no Church which has done this adequately. It is easier to criticize than to care. This pastoral work does not need to be restricted to the ordained clergy. But is a part of the calling of priest or minister and can be of vital significance.

4. Finally, the Church can contribute to the transformation of society by clearly identifying itself with the cause of the poor, the discriminated against, the alien, the prisoner, the rejected and the outcast. Most churches, as churches, do not do this very well. They are content to leave it to the occasional saint or prophet whom, as our Lord has indicated, they acknowledge and praise only after they are dead.

In a world such as ours the occasional production of an authentic saint is not enough. The Church as Church must act, take a stand, and march with those in the society who alone cannot win their battle for justice, freedom, and equality. This is a risk. It results always in controversy. But if the Church is to live it dare not, in our kind of world, turn its back on God's poor. Youth of the Church are usually the first leaders. It was so in the civil rights revolution still going on in my country. Young people, boys and girls, began the sit-ins in lunch counters long before their elders, ministers and laymen, priests and deacons began to march and demonstrate. I am convinced that the putting of one's body in the right place and at the right time is often the only way that a Christian can help his Church to be a part of the transformation of society.

There is another battle going on in my country in which the Churches are just beginning to become fully involved. It is the war against

(Continued on page 2)

which turns into the gold Cup of Joy, Peace, and Victory when accepted, and life is surrendered to God, even as our Master did.