

Rates

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Calendar of Events

March 13:

— Thanksgiving Service in memory of the late Mrs. Black 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.

Jaffna Diocesan Council

C. S. I.

The annual sessions of the Jaffna Diocesan Council of the Church of South India were held at Vaddukoddai from the 5th to the 7th inst. The Devotions on the first two days were led by the Rev. Sam Thampoo and Mrs. D. Kanagasundaram respectively. On the third morning at the Holy Communion Service the celebrant was the Bishop, assisted by the Revs. K. J. Mills, the Rev. S. S. Arulampalan preached the sermon.

Writes of Condolence on the death of the following were adopted: Mr. E. E. Somasundaram, proposed by Mr. S. S. Muthiah; Dr. B. P. Chelliah, proposed by Mr. G. Annappan and Mr. J. S. Appudurai, proposed by the Rev. D. C. Rinasingham.

The Bishop's Charge

The Bishop, the Rev. Dr. S. Kallidaran, delivered his Charge to the Council on the first morning. In the course of it, he made particular reference to the death of Mr. E. E. Somasundaram who had been a member of the Diocesan Council and its president, the Jaffna Council of the Church of South India for 10 years. In his contributions to the discussions in Council meetings Mr. Somasundaram held his own views strongly, though he differed from others. He was a person of sincerity of mind and heart and of high aims and ideals. Hence it was that he was respected by all. He always worked for the promotion of the use of carnatic music in Church worship.

C. S. I. 20th Anniversary

The Bishop referring to the 20th anniversary of the Church of South India which fell last September, recalled that on its 5th anniversary the Rev. Marcus W. Edgerly, D.D., and on the 10th Mr. R. D. Paul brought out his history of the Church entitled "The First Decade". Now Mr. Paul has been over bringing out another history. Though it was easy to show several faults in the life of the C. S. I. now, yet it has remained in its language which was the most important event in the history of the World Church. It also had proved to be an inspiration and example for the Church Union in other places. In India it was of special significance because of the fact that a small minority (1 1/2%) of the population of a total Indian community of 12 millions out of a population of 600 millions was able to set this new United Church.

The Jaffna Diocese during these 20 years

Going over the history of the Jaffna Diocese of this period of 20 years, the Bishop said one could note a number of differences or improvements from what was obtained in the past. There was more greater order and discipline in the Church. In the more independent Church more and more indigenous forms were being introduced. As a result of Episcopal Confirmation a greater knowledge of Christian doctrines and the significance of Church membership was being inculcated into the youth. Welcome improvements had been made in the status, salaries and position of Church workers. The integration of the American Church Council and the Diocesan Council had ended the unhealthy dualistic system of the past. The Diocesan Council had now taken full responsibility for area. Among the positive achievements in this period, the Bishop noted the following: appreciation and work among the youth, the opening of a C. S. I. Church in Colombo, the introduction of the Choral Liturgy, the giving of aid to those in need (outfitting of students to several from the Diocese to go abroad for their higher studies or on visits to Churches in America,

Reviewing the events of 1967, the Bishop made pointed reference to the Stewardship Campaign launched by the Diocesan Council and the visit of Dr. and Mrs. Oliver K. Black to the Diocese. The Stewardship Campaign had been carefully planned and successfully carried out. It laid the much needed emphasis on realising that the source of our resources was God, and, therefore, they should be regarded as a trust from Him.

The Bishop expressed gratitude to Dr. and Mrs. Black for having chosen Jaffna as the place for their work on their holiday. They were not connected with institutions but with churches in America. Hence, their work among our churches, during the two months they spent here, proved to be very effective and useful. In them the Diocese had now two genuine friends in the States.

New Theologies

The Bishop next referred to the revolution which was taking place in modern Western theological thought. Several of the new doctrines of some of its proponents were a lesson. In the past the attack on Christian thinking came from outside but now from inside the Church. But these theologians should not think that they could speak on behalf of the entire World Church, though in the past they could have said so. Today it was said that "Man has come of age". In the same manner it could be said that the Christians in the East too had come of age. Under these circumstances the Western theologians should not imagine that they could dictate to us in theological matters.

Ceylon Church Union Scheme

In commending the Ceylon Church Union Scheme for acceptance by the Diocesan Council, the Bishop reminded the Council that they could no longer postpone taking a decision on it, or ignore it. He was aware that it is desirable to accept the Scheme, but the C. S. I. itself. In 1949, on our initiative, was formed the South India United Church - a Union of the Churches of the Madras Mission, the London Missionary Society and the American C. I. M. Mission. As a result of this and because of this, the wider Church Union Scheme in South India was thought of, and the Church Union Committee was set up in 1949 in Trincomalee. We were also responsible for the origin of the Madras and D. R. S. Dioceses. Moreover, there were intimate and vital ties between us and India. Hence it was not surprising that the C. S. I. was compelled to go into Church Union in its own motherland, Ceylon. It is an inescapable responsibility.

Elections

The following are among the elections which took place:

Secretary: The Rev. K. S. Jayasingam (re-elected)

Treasurer: Mr. A. Rajasingham (re-elected)

Executive Committee: The Revs. K. J. Mills and J. J. Ratnarajah (re-elected); Messrs. L. S. Kulathungam, C. E. E. Vincent, E. J. Jayasingam, A. Balaratnam and R. G. S. Cooke.

Medical Board: Dr. V. Benjitha, Dr. A. B. C. Dorai, Messrs. C. A. Ganasegararam (re-elected), L. S. Kulathungam and R. G. S. Cooke.

Udovil Girls' College Board: Mr. E. J. Jayasingam (re-elected), Mrs. N. Selvaratnam and Mrs. R. Ratnam.

Religious Education Board: The Revs. D. C. Ratnasingham, Miss G. R. Chellappah, and Revs. L. J. D. Mahiprasad (all re-elected), and the Rev. N. W. G. Sugunasarasiah.

Representatives: The National Christian Council: The Bishop, the Rev. D. R. Ambalavanar and Mr. I. P. Thuraiatnam. The Women's Christian College, Madras: Miss A. E. Parasameesay,

The Medical Council, Fellows: Mr. K. A. Sellah and one Medical Superintendent.

The Medical College Association, Fellows: Mr. K. A. Sellah.

The Synod Medical Board: Dr. L. J. R. Watson.

The Christian Institute for the Study of Religion and Society: The Rev. J. J. Ratnarajah.

The United Theological College, Bangalore: Dr. W. L. Jayasingham and the Rev. K. S. Jayasingam.

The Synod Advisory Board: The Rev. N. W. G. Sugunasarasiah.

The Synod Education Board: Mr. S. V. Balasingham.

The Jaffna College Board of Directors: Mr. I. P. Thuraiatnam.

The Co-ordinating Committee for Youth Work, Jaffna: Mrs. S. T. Aseeravatham and Mr. A. R. Kadrigamar.

The Christian Literature Society, Ceylon: Manager of the Industrial Board, the Rev. D. R. Ambalavanar and Mr. J. P. Thuraiatnam.

The Church Union Negotiating Committee: The Bishop, the Revs. K. J. Mills, D. R. Ambalavanar, K. S. Jayasingam, Messrs. I. P. Thuraiatnam and L. S. Kulathungam.

More news of the Council will be given in these columns next week.

JAFFNA DIOCESAN COUNCIL, C. S. I. VOTES UNANIMOUSLY FOR CEYLON CHURCH UNION.

The Jaffna Diocesan Council of the Church of South India, at its annual sessions held at Vaddukoddai, voted on Wednesday, the 6th inst., on Wednesday, to accept the Ceylon Church Union Scheme. Now it goes to its Churches for their consideration. If three-fourths of them accept it, the Council will take its final decisions at its annual sessions early next year.

C. S. I. SECRETARIAT OPENED IN MADRAS

The Synod Secretariat Building of the Church of South India, sited in the compound of the St. George's Cathedral, Madras, was declared open and dedicated by the Moderator of the Synod, the Most Rev. P. S. Thomas, on Thursday, the 7th inst., at 10 a.m. The Opening Ceremony was presided by a Service of Holy Communion in the Cathedral.

PERSONAL

— Mr. E. Ratnasingham Appadurai formerly of the Overseas Civil Service, Ceylon Government was conferred the Ph. D. of the University of Toronto in Political Science on 8th February 1968. He is at present Assistant Professor at the Toronto University and is also doing some work for the Carnegie Foundation in New York. He is an Old Boy of Jaffna College. Mrs. J. N. Appadurai of Jaffna College.

— Mr. G. C. Niles, Additional District Judge, Jaffna, has been transferred to Negombo as District Judge with effect from the 13th of this month. Mr. and Mrs. Niles leave Jaffna on Sunday, the 10th inst.

UDUVIL GIRLS' COLLEGE 'APRIL SHOWERS'

MUSIC and **DRAMA**

You are also invited to the Communion Service at 7.30 a.m. Please come and bring your friends.

M. R. Jayasingam, Secretary, Board of Management.

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

MAHATMA GANDHI'S CENTENARY

By S. SIVASUBRAMANIAM, Joint-Secretary, Indo Ceylon Society.

"Possessed and inspired by the highest ideals of which human nature is capable, preaching and practising fearlessly the truth revealed to him, leading almost alone what seemed to be a forlorn hope against the impregnable strongholds of greed and folly, yet facing tremendous odds with a calm resolution which yielded nothing to ridicule or danger, Gandhiji presented to the world a belief which was no less noble in the spirit of man. He illumined human dignity by faith in the eternal significance of man's effort. He belongs to the type that redeems the human race....."

Such men who are filled with spiritual poise and yet take upon themselves the burden of suffering humanity are born into the world at long intervals.

The spirit in him which was a light from above will penetrate far into space and time and inspire countless generations for nobler living."

DR. S. RADHAKRISHNAN

The movement to celebrate this great centenary in Ceylon is very praiseworthy. Many countries in the world are making arrangements to do so and it is fitting that Ceylon too which is so close to the Mahatma's country in many ways and which has been enriched by his life and services does likewise. In so doing, there are some important factors among others which could be given special attention to. First, the Mahatma's life and ideals could be held up as an example to improve ourselves individually in all spheres of activity, viz.: religion, nationalism, and statescraft, ethics, social conduct, economic welfare, duty to society and country, and duty to humanity and all living beings. Secondly, the occasion could be utilized for all communities and races and creeds to further the cause of mutual help, toleration, national harmony and unity. Thirdly, in relation to other countries, Ceylon could take advantage of the spirit involved and engendered by the celebrations to foster greater co-operation with them based on the principles of co-existence and non-alignment and open diplomacy, all of which ideals were dear to the Mahatma's heart. Fourthly, considering the fact that Ceylon has many cultured and religious and other ties with India, an improvement in the relationship between India and Ceylon could be sought after and the already existing fund of goodwill augmented without detriment to existing goodwill between Ceylon and other countries.

It is trusted that suitable and comprehensive programmes will be drawn by various associations and each association carries out its programme and at the same

time joins other associations and the general public in having a common programme as well in addition. For the purpose of implementing a common All-Ceylon programme without prejudices to the efforts of individual organisations, an All Ceylon ad hoc organisation fully representing all communities and all sections of the people and all parties would be very helpful. High personages including His Excellency the Governor-General, the Prime Minister, the Leader of the Opposition (Mrs. Bandaranaike), the Chief Justice, the President of the Senate, the Speaker of the House of Representatives, Parliamentarians and other leaders from various walks of life, all combined, could, in conjunction with religious dignitaries of all religions, constitute a worthy machinery to give a lead to the country in this matter, to pay tribute to the cherished memory of a sublime personality and at the same time to elevate ourselves individually and our country as a whole, both from the national and international points of view.

In this connection, it is useful to remember that Mahatma Gandhi was not in favour of centralization but was a pronounced exponent of decentralization and that he was also not in favour of any single authority trying to enforce a single and uniform pattern on one and all. He was further in favour of taking counsel from and associating with his opponents, political and otherwise and has recommended the observance of these twin ideals along with many other noble principles. It is humbly prayed that the celebrations and the arrangements for the celebrations are carried out in the real Gandhian spirit. A condition precedent to the proper celebration of this historic Centenary from 2nd October, 1968, to 2nd October, 1969 (the 100th Year of his birth) is the making of proper arrangements in a broad minded, all-embracing, and non-exclusive manner in keeping with the ancient principle of Sarvodaya which the Mahatma re-stated, preached and practised.

With the utmost deference, the following quotations from Mahatma Gandhi's writings are given:-

- "Happiness depends on what you can give, not what you can get."
- "I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any. I refuse to live in other people's houses an interloper, a beggar or a slave."
- "What is readily yielded to courtesy is never yielded to force"
- Faith in the conquering power of love and truth

Lenten Meditation HE TOOK THE CUP

By THE REV. JAMES S. MATHER, II

When you read the four Gospels, you observe that every time the Master referred to the Cup that He had to take, and to His death on the Cross, He also referred to His Resurrection on the third day. He never spoke of His death alone, but joined together these two great events. To Him, the two were closely linked, and the two were really one, like the two sides of a coin. What He joined together, let no man put asunder. Let me explain:-

(1) The Master asked His disciples on one occasion, "Whom do men say that I am?" The disciples told Him the different opinions people had about Him. See St. Mark's Gospel 8:27-28. It is said that after this He began to predict about His death, and in verse 31 we read, "And He began to teach them that the Son of Man must suffer..... and be killed, and after three days rise again". In the next Chapter we read that, after healing the demoniac son, He did the same thing again, see 9:31. In the tenth Chapter we read that, after the Rich Young Ruler's incident, He repeated the same thing, see verses 33-34. Other instances are seen in St. Luke's Gospel 9:22; 18:33; 24:7, and St. Matthew 20:18-19. Never did Jesus speak about the Cross, without also referring at the same time, to His rising from the grave on the third day.

(2) In the early Church, we notice that His disciples did the same thing. Peter, in his great Pentecostal Sermon, said "Him (that is Jesus)..... ye have taken and by wicked hands have crucified and slain, Whom God hath raised up, having loosed the pains of death". See Acts of the Apostles 2:23-24. Paul did the same thing at Antioch, and again in Thessalonica, and later before King Agrippa, see Acts of the Apostles 13:29-30; 17:3; and 26:23.

Lent should be a time when we think of the Cross of Christ, side by side with His rising from the grave. You know, half of St. Mark's Gospel is devoted to the story of our Lord's Crucifixion and His victory over death. We miss much, when we think for fifty days, about His sufferings only, and give so little time to the Resurrection, as we often do. The two are inseparable, and when looked at jointly, and meditated on, open wide, the doors of God's great treasure chambers bring the greatest blessings and pay high dividends.

If a great German author presented me with a book he had written, that book will be of no use to me, as I do not know German. God, our Father and King (Ruler), is like that book. The death and the Resurrection of Jesus are together, the translation of this book in my own mother tongue. Jesus took the Cup and turned it into the gold Cup, man is in need of and is crying for in every land - by His death on the Cross and His Resurrection.

has gone all through my inmost being and nothing in the universe can ever take that faith out of me."

"The spirit of democracy is not a mechanical thing. It requires change of the heart."

THE WILLIAM MATHER MEMORIAL WOMEN'S CENTRE ANNUAL FESTIVAL

13th March, 1968, from 4.00 p.m.

PROGRAMME:

4.00 p.m. Praise Service - The J. D. C. S. I. Work Campers Offering - in cash, pledges or "kind"

4.30 p.m. Inspection - Exhibition

5.00 p.m. Public Meeting: Speaker: Sister M. Chinaiyah

You are also invited to the Communion Service at 7.30 a.m.

M. R. Jayasingam, (Secretary, Board of Management)



E. A. C. C. ASSEMBLY NOTES

By The Rev. J. J. Ratnarajah

II - Concepts and Concerns

The venue of the Conference was "SWANGANIVAS", pronounced Swagan-ni-vas, meaning, "the way to heaven." Every inch of the place was a beauty. With the natural beauty and the physical comfort that the place offered it was easy for every single participant to rise above the petty concerns in their own local setting, countryside or churchwise. Living together in the limits of the campus was a world Church community, and it was gratifying to see how with one mind and common vision the participants from almost every part of the world could listen to one another, diving into profundity of thought and depth of action. The spring-board of thought and action was, as should have been expected, the Faith and Order and Life and Work of the Church. All the varieties of thought, expression and action were held together by the common theme - "In Him All Things Hold Together." This was inside; outside there was a huge artificial swimming pool in the campus into which delegates could dive, swim and cool themselves during the short intervals between sessions.

The one great concern of the Conference was the discovery of the meaning of the above theme. In the kaleidoscopic situations - national, social and economic - in which the Churches in the East Asian region work and witness, it is not easy for Churches with different traditions and thrown into different situations to feel their way to that "togetherness" which is vital to the Church then and now. The concerns of the whole Conference were divided into two main sections - (a) "Inter-Church Aid For Mission and Service", and (b) "A Divided Church in a Broken World."

(i) Mission and Service

The Church has a mission and service to the world. Addressing more than 300 participants at the opening of the Fourth Assembly of the E. A. C. C., the Chairman, Dr. D. G. Moses, emphasised the signs of hope in a disordered world. "The world today is indeed wild with the delirium of hatred", he said. "The many conflicts that rage are real and unceasing in anguish. But this is not the whole story. The eye of faith can discern in the midst of this darkness rays of light, or greater and greater efforts at unity, peace and joy." Calling on Asian Churches to act with a "sense of urgency without panic" the Revd. Philip Potter of Jamaica, Director of the Division of World Missions and Evangelism of the World Council of Churches, asked how realistic it was for Asian Churches to expect support from outside the area to continue indefinitely.

(ii) "The Divided Church in a Broken World"

Introducing the work of the Assembly section on the Christian Presence in a divided world, the Associate General Secretary of the E. A. C. C., U. Kyaw Than, said, "Christians might feel impelled to take their task more seriously if they talked more of the 'Christian Absence'." "Though Asian Christian movements are making and breaking societies", he said, "to talk of the Christian presence in many of these is to be blind to the vast areas of Christian Absence."

Renewal

It was gratifying to see that as the Fourth Assembly of the nearly twelve years old E. A. C. C. stepping on to its fourth quadrennium and attended by delegates from Anglican, Protestant and Orthodox Churches in 15 East Asian countries, in addition to guests and observers from other continents, had as its first concern the need for renewal. The Church can advance only through renewal, and renewal can come only through participation in the affairs of the world.

It was in this challenging mood that the Revd. Alan Brash of New Zealand, who was till this Assembly the E. A. C. C. Secretary for Inter-Church Aid, and is now going on the same office in the World Council of Churches, said as follows: "Stop living at a false level". What he continued to say, while introducing the work of the section of the Assembly dealing with Inter-Church aid for Mission and Service, was not only challenging but revealing - "We are through with polishing fine statuettes, our task now is to implement these, to face the practical questions of Christian obedience as they affect the structures and relationships of our Churches."

Christian Presence

The concept of Christian Presence is admittedly a very important one in the task of rethinking the mission of the Church everywhere. Counting heads, whether in its evangelistic programme or in the life and growth of the congregation, is now both theologically outdated and socially dangerous in practice. Only to quote a single relevant sentence from the report of a group that dealt with the subject "Making the Christian Presence Effective" will elucidate this concept - "The main concern is to enable members of the Church personally and corporately to identify themselves in obedience to the presence and activity of Christ in every given situation so that the presence of this offer and response makes a difference to the context of the life situation." One of the main concerns of this Assembly was reflected in the group that dealt with "Christian Education and Lay Training", which came out with a report that emphasised the following point - "If the above description of the concern and direction of the educational mission of the Church can be accepted, a great deal of emphasis must be laid on adult education, especially the learning experiences of young adults who are both sensitive to changes as well as willing to change." The group that dealt with the subject "Asian Church Women; Family Life" came out with a report which highlighted the following concept, "Today the family is living in a broken world. The coming of technological advance and rapid social change have caused tensions in the relationship between man and woman. Children are often neglected because father and mother are both busy working for livelihood outside the house, the youth often rebel against their parents, the general morality and sex life seem to be under question, and related to all these ills is the extravagant growth of population. We know we cannot stop the process of change, and therefore accept this world as that in which we must witness."

It is impossible to give here an exhaustive report on all the concepts and concerns that came within the purview of this Assembly that wrestled with a long and varied agenda in its sections and groups. But reference must be made to the "Resolution on Vietnam". Quite appropriately the resolution begins with the affirmation of the theme of this Fourth Assembly meeting at Bangkok. "In Christ all things hold together." The Assembly, true to its own theme as above, took a balanced view of the Vietnam situation, without denying any of the participants the right of expression. The Assembly very fairly boiled down all the views points to two well balanced views: the first is "that peace in Asia is most seriously threatened by the expansionist claims and potential of Communist China, and feels that increases to contain China within its present limits are essential to peace in Asia." The second is, "that peace in Asia is threatened primarily by the intervention of outside powers. The projection into Asia often 'cold war' threatens peace. The alternative is co-existence among ideologies and societies of different values, and the development of nations."

Not only with concepts but with deep concerns the Assembly has gone out in all directions in the East Asian Churches, whose names it bears, but it is

DOGMAS AND DOCTRINES - WHAT FOR ?

By Dr. G. N. R. Nathanael

II

The Lord's Day

In this article I want to touch on the "Lord's Day". Delving back into biblical history and tradition of the creation of the world, we find Almighty God worked for six days and rested on the seventh day. It is recorded in Genesis 2:2-3. God blessed the seventh day and hallowed it because on it God rested.

The unchangeability of divine order is found again in the fact that when God gave "Manna" to the Israelites in the desert He withheld the food on the seventh day, because He did not expect them to work on this day for their own bodily needs.

Unlike on any other day the double portion gathered on the sixth day kept good. This incidentally was prior to the statutes called the Ten Commandments. One day in seven for God is definitely laid down in the Fourth Commandment.

Now Jesus observed the Sabbath day but went further. By precept and example He did positive good on this day. This brought Him into a head-on clash with the Church dignitaries of His times. Even so He stood by His principle. And it is recorded in St. Mark 2:28 He proclaimed Himself Lord of the Sabbath. This in fact continued to be the seventh day where Jesus was concerned. According to the Old Testament there is no doubt that the seventh day was the God-ordained day.

According to Jesus apart from a day of rest it also becomes a day of good works and charity to the needy. Such a Sabbath was made for man and not man for the Sabbath.

Subsequently He died and rose again. This definitely was on the first day of the week and according to the Roman Calendar - "Sunday". There is no doubt about this as the modern calendar still maintains this as the first day of the week. In view of the fact that Sunday is the day of resurrection, this has become a significant day for most Christians and has become for most of us a day that replaces the Jewish Sabbath.

As to how this came about is a matter of history that does not concern this article.

It may, however, be of interest to note that, whilst Sunday became a world holiday (holy-day), the previous Saturday (old Sabbath) became a half holiday.

In this connection as far as Christians in Ceylon are concerned, it became a matter of trepidation to true Christians, because it interfered with the whole of Sunday or Saturday as a day of worship, when the upsetting Poya and pre-Poya holidays were introduced. Apart from anything else it has upset a national and international seven-day week.

It is a matter of deep regret to me personally to note the large amount of unseemly compromises indulged in even by Church dignitaries, both Catholic and Protestant in this matter. They have discovered the Fourth Commandment that one day in the week is for God and to be reserved solely for religious practice. In this matter it should serve as an object lesson to other non-conformists - that the Seventh Day Adventists did not compromise their Sabbath.

I read in the Morning Star of 19-1-68 with consternation the news item "Wednesday as future Church-going day". The subject matter of this news item considerably shook my faith in the modern trends of the Anglican Church, although, thank God, my "anchor holds".

This proposal, in the first place, comes from an Anglican Church dignitary who would throw to the four winds the principle of the Fourth Commandment and its antecedents as recorded in the Holy Bible.

He wants to institute a day of worship of no significance. It may have been credited with some significance if he had wanted Wednesday to perpetuate the memory of the pagan God, whose name it bears, but it is

It is merely for man's convenience. It would appear that most of his congregation, obviously the more affluent ones, are out of town for the week-end and do not attend his Church.

He apparently does not want to interfere with their week-ends nor inquire into their activities. But it is common knowledge what people do on such week-ends, they probably do picnicking, play games, sunbathing on the beach, etc.

Conscientiously speaking, a day that should be given to God and emancipation of the higher self from mundane matters is spent on frivolity and dissipation. If such is the example of the more affluent, the less affluent probably stay back in town and spend their time at picture palaces and indulgence in merely mundane entertainments, or just sleep at home on Sunday getting over the hangover of the previous Saturday night.

I wonder whether this Archbishop has looked into this aspect of the activities of his congregation. Or, worse still, people who apparently are mentally and morally immature and perverse indulge in new cults at week-ends.

The newspapers and sex-peddling magazines are full of the "Hippies" and their ilk with their abnormal and diabolical indulgences.

It has now become the concrete creed of "mind expansion" through psychedelic drugs and practices. It includes "free love" and dissolute bodies, both physical, mental and moral.

The spiritual religious aspect of God consciousness is non-existent. The day is not to blame but its misuse. To expect a congregation of this mental outlook to "get involved in controversial business and political issues" and bring about a Christian influence?

God help the Church and the state!!

I entirely disagree with his conclusion and fervently believe that it is those who are concerned about the Lord's Day are the good Christians. It cannot be otherwise. They stand for principles. Perhaps it does not occur to the fertile brain of this primate that his sponsoring Wednesday afternoon as a day of worship may cause a cleavage among his own Church membership on a matter of conscientious objection.

He may find himself among the less principled arguing against the more principled members of his Church.

Any day, or for that matter a half day or afternoon at our convenience for devotion to Christ, is to say the least non-scriptural and even becomes anathema.

To my mind the above two Church leaders - the Presbyterian with his own theories of dealing with the non-generous and the Anglican with his own ideas of Church worship - are like shepherds who jeopardise the security of the sheep-fold.

At a time when Church Union is being aspired to between major denominations the

IN MEMORIAM



IN LOVING MEMORY

of Dr. H. P. GHELLIAH

Departed from this world on 10th March, 1967.

"We never knew that morning What sorrows that day would bring"

Your life wasn't selfish For others you lived. Not for what you receive But for what you give. A friend of many loyal and true, One in a million. Could be like you. Grant him eternal rest O Lord"

Affectionately remembered by his sorrowing wife and daughter.

"Rose Villa" Manipay.

LONDON NOTEBOOK

By R. D. KALUNARAJAN,

Dioscopescope for Ceylon

A "Medical Aid for Ceylon" Fund was recently inaugurated by the Ceylonese Social Club in order to purchase a Dioscopescope to be used in the Neuro-Surgical unit at the Colombo General Hospital. It is now understood that the machinery is already on its way to Colombo.

Charter Flights

The Ceylonese Social Club, among its many and varied programmes for this year, has also made definite arrangements for three Charter Flights in December. Unlike in previous years, the flights will take only 11 flying hours instead of 20. This is made possible by the fact that Caledonian Airways will be using Boeing 707-320C Jet aircraft for these flights. The first of these flights will take off on the 14th of December from London and arrive the same day in K. tuanyaka.

Commonwealth Immigration Act

An unanimous statement was issued by the National Committee for the Commonwealth Immigrants under the chairmanship of the Archbishop of Canterbury, Dr. Michael Ramsey, three days before the Royal Assent was given to the Commonwealth Immigration Bill. It was as follows:

"The National Committee for Commonwealth Immigrants has, since its inception in the autumn of 1965, been charged with the promotion of good community relations within this country and has worked through the panels and liaison committees in many places including persons of much specialised knowledge and skill. As the proposals of the new Bill concerning Asians in East Africa bear considerably upon race relations within this country, the Committee grievously regrets that there was not consultation about certain effects of the Bill upon the work with which it is charged.

"The Bill appears to the Committee to involve this country in breaking its pledged word in as much as persons granted U. K. citizenship have, through the Bill, had their citizenship made nugatory. This causes distress and distrust of the government's word in the immigrant communities and among those who have devoted themselves to the promotion of integration, trust and goodwill. The Committee and its staff are perplexed to see how they may continue their work under these circumstances.

"If it is even now possible for the Bill to be amended, attention is drawn to those features of it which are thoroughly wrong:

1. In Clause 1 of the Bill racial classification is, it is believed for the first time formally embodied into the law of the United Kingdom.

2. The Bill fails to include now the recommendations of the Wilson Committee about appeals and about the provision of a comprehensive welfare service.

3. The numbers for which entry is permitted are unreasonably timid and are unjust for people classed as the 'U. K. citizens.

4. The Bill creates a class of persons who are virtually stateless as they are made to have effective citizenship in no state.

"The Committee has assumed the existence of immigration controls and has co-operated with their operation in this country. But the Bill introduces into the controls a measure of injustice and indeed bad faith which, unless it is considerably modified, can do the gravest harm to the progress of community relations."

Then whither Church Union? In the absence of the bulwark of Christian truths.