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The Manager, The Morning Star - A. Kadrgamar, Esq. Principal's Bungalow, Jaffna College Vaddukoddai.

Season's Greetings

The Morning Star wishes all its readers a Joyful Christmas and a New Year with the Lord.

Its next issue, because of Christmas and New Year holidays, will appear on the 3rd January, 1969.

CHRISTMAS BROADCAST

We understand that the National Service of the Ceylon Broadcasting Corporation will broadcast in English on "Christmas Eve", the 24th inst., a Christmas Message from the Rev. D. A. Amalavanan, Worker-in-Charge of the C. S. L. Church at Udappilly. It will be from 8 to 8.15 p. m.

U. S. EXPERT ON LIBRARY SCIENCE VISITS JAFFNA

Miss Marion Bernice Weise, Professor of Library Science, now serving as Fulbright Lecturer in Library Science at the Teachers' Training College in Singapore, paid a brief visit to Jaffna recently. She delivered a Lecture in the Auditorium of the Jaffna Public Library, under the auspices of the Ceylon Library Association, Northern Section, last Saturday, the 14th inst., at 4.30 p. m. on "The Library and the Community". Mr. K. Neeliah presided.

Her visit was sponsored by the U. S. Educational Foundation. She took part also in two seminars, one in Colombo and the other in Kandy, on the subject of "Enriching Teaching and Learning Through the Library".

WINS DOCTORATE

Mr. S. Suseendrarajah, of the staff of the Undergraduate Department of Jaffna College, Vaddukoddai, has secured the Ph. D. degree in Dravidian Linguistics of the Annamalai University, South India. Mr. Suseendrarajah is an Old Boy of Jaffna College, from which he went to South India for his graduate studies. He obtained the M. A. degree in Tamil of the Madras University, and later the M. A. degree in Linguistics of the Annamalai University, securing a Diploma in Sanskrit (First Class) and a Certificate in Kannada and Malayalam of the Annamalai University.

Before he joined the staff of the Undergraduate Department of Jaffna College, he worked as Assistant Editor of *Thinkaran*, Liko House, Colombo, from 1958 to 1961; and as Lecturer in Linguistics at the Annamalai University from 1964 to January of this year.

He is a son of Mr. S. Swaminathan, retired Principal of the former Salva Training College, Kopy.

DOING RESEARCH AT NYLIDY

Mr. Kenneth David, of Pennsylvania, an anthropologist from the University of Chicago, is now doing some research in Fishing and Fishermen in the North coast of Ceylon. He is working at Myliddy. Just now he is on a short visit to Madras and expects to be back in the first week of January, 1969.

ON A SHORT HOLIDAY

Dr. J. S. Jesudasan, Assistant Registrar of the Jeddah Road Hospitals, Birmingham, and Mrs. Jesudasan, with their two little children are on a brief holiday at Vaddukoddai. They arrived in Colombo by a chartered plane on the 12th inst.

Dr. Jesudasan is a son of the late Mr. E. C. Jesudasan and Mrs. Jesudasan is the elder daughter of Mr. and Mrs. P. W. Araratnam also of Vaddukoddai.

Mr. Christy F. Richards, of the Canadian Civil Service, Ottawa, is on a brief holiday with his mother, Mrs. Rose Richards, of Sitran, Kery, Vaddukoddai. He travelled by a chartered aeroplane, that arrived in Colombo on the 16th inst., and expects to leave for Canada early in January, 1969.

Mr. Michael Lockwood, Lecturer in Philosophy and Gaelic Director at the Marjorie Christian College, Annamalai, and his wife Ruth, with their infant daughter, are on a brief holiday with their parents, Mr. and Mrs. E. C. Lockwood of Jaffna College, Vaddukoddai. They arrived in Colombo on the 18th inst., and plan to be back in the 22nd of January, 1969.

A CHRISTMAS PRAYER

O God, Who of Thy compassion and tenderness towards the human race didst send Thine only begotten Son, that He might take upon Him our flesh and dwell amongst us: we desire to worship before the infinite greatness of Thy love. Our hearts are filled with joy, our tongues with praise. O blessed Jesus, Who as on this day wast born in Bethlehem, and didst lie a weak and helpless Child, whilst yet Thou wast the Eternal Son of God, look upon us, we beseech Thee, and make us willing to be partakers of Thy meekness and humility. O Thou Who art the Prince of Peace, grant us that inward peace which Thou alone art able to bestow, and enable us to live at peace with all men. Grant this, O heavenly Father, for the sake of Jesus Christ Thy Son, our Lord and Saviour. Amen.

Rev. G. Calthrop

(Reproduced from "A Chain of Prayer Across the Ages".)

THE MEANING OF CHRISTMAS

By MRS. SATHIYATHASAN THURAIARAJASINGHAM

A new religion was born with the coming of a child whose name was Jesus, whom men follow and adore as Christ.

It all happened on a still, silent, bleak night. The whole town of Bethlehem was filled with darkness. The shepherds kept watch over their flock. The stars twinkled as if they foresaw the great event that was to occur. Suddenly came an event that changed the route of the whole world, an event that brought a new life and a new influence into the world. Here was something that made both heaven and earth rejoice. The Messiah had arrived. The Christ was born. The great, everlasting covenant between God and man was made. The angels proclaimed "for unto you is born this day in the city of David a Saviour which is Christ the Lord." They sang "a babe had just then appeared to the world — of the greatest event in history.

He had come to earth in human flesh to sacrifice Himself for the sins of man and to take on the life and suffering of man. It was too wonderful to believe. No love on earth is capable of bearing the consequence of the sins of everyone else. Even a mother's love is limited only to her children. But "God so loved the world that He gave His only begotten son that whosoever believeth in Him should not perish but have everlasting life."

He came in order to lift the heavy yoke that man had placed on himself. He came so that he might be the unequalled example of a pure human life. Christmas is a great day on which we celebrate

TO POONA FOR GUIDE TRAINING

Miss Mary Elias, of the staff of Jaffna College, Vaddukoddai, has left for Poona for training in Guide work. She has been sent by the Girl Guides Association of Ceylon for this training at the 'Sangham', the world centre for Asian countries of Girl Guides. She will be following a course of training in instructional Guide work for a year. She has been doing several years the Captain of the Guides Company of Jaffna College.

She will be also a member of the delegation from Ceylon attending the Friendship session at the Sangham from the 28th inst. to the 15th of January, 1969.

She is a daughter of Mr. C. O. Elias, retired teacher of Jaffna College, and Mrs. Elias of Vaddukoddai.

the fact that Christ was born so that He might sacrifice His life in order to secure the life of man. Here was the dawn of hope for the unfortunate who were trapped in the darkness of sin. In many years since then Christmas has been celebrated with all the supreme pomp and glory. Carols are sung and the "Halleluia chorus" fills the air. The whole season bears an atmosphere of festivity. But how many are there for whom Christmas remains of the great sacrifice Jesus made and expects us to make for the sake of our brethren? Day in and day out Christ wants to be born in us. His unlimited love constantly knocks at the doors of our heart. He wants us to understand the meaning and purpose of His birth, nearly twenty centuries ago. He wants to redeem us from our sins. But many celebrate Christmas with the doors of their hearts closed and bolted, never giving a thought to the baby who had no room in the inn, and was born in a stable and was wrapped in swaddling clothes.

We cannot love God and remain indifferent to our fellowmen. The relationship established by the incarnation of God in Jesus Christ can never be perfect unless the relationship between man and man is harmonious. His love is not of two sides involving Himself and a particular individual. To love God we must love our neighbour. Jesus came down to earth that every one might be saved, irrespective of the many earthly barriers, and if we believe that Christ sacrificed Himself for our sake, then we must be prepared to make sacrifices for the sake of our fellowmen. Unless we accept this state of obligation to our fellowmen, the purpose of the coming of the Messiah is lost to us.

The birth of Christ is not exclusive to a few, as the birth of an ordinary child may be,

ACKNOWLEDGEMENT

It is with a deep sense of gratitude, that Rev. G. Kalam, Aojil and John thank the many friends, relations and all members of the Diocese who had so very graciously extended their sympathy in their recent bereavement. They acknowledge with a deeper sense of gratitude, all those who had so sincerely contributed an excellent attitude of Christian love and helped them in their irreparable loss.

AN APPRECIATION OF DR. KARL BARTH

By the Rev. Dr. Eugene Carson Blake, General Secretary of the World Council of Churches

"The death of Karl Barth concerns the whole people of God which loses a doctor of the Church whose influence was profoundly felt in all confessions, Protestant, Roman Catholic and Orthodox.

"His influence on the ecumenical movement has been much greater than his occasional appearances at ecumenical meetings, of which he was not very fond, would indicate. All of us have been deeply influenced by him whether directly or indirectly.

"Professor Barth believed that authentic unity of the Church would only come about if the Church dared to be itself and to leave behind all that would be a self-righteous manifestation of power or sheer representativeness.

"From the thirties on, when he wrote his classic article on the Church and the Churches, during the First Assembly of the World Council of Churches in Amsterdam, 1948, in the preparation for the Second Assembly in Evanston, when he showed to us the character of Christian hope, Karl Barth was very much the critical friend of the movement. During the Second Vatican Council, he showed an astonishing openness towards the movement of aggiornamento in the Roman Catholic Church, warning us in the churches of the Reformation not to lag behind in our own efforts towards renewal. Thus, at 76, he encouraged both Catholics and Protestants to see that even old people can fully appreciate new things.

"Maybe his teachings will be too voluminous to guide our fast-living generation, but his name will be kept alive by the way in which he called the Church back again and again to the person of Christ, be it in the struggle for authenticity in the days of the Nazis, be it in the struggle for openness in the days of the cold war. 'We are grateful to God that we lived during his lifetime!'"

E. P. S.

ORDER NISI

IN THE DISTRICT COURT OF COLOMBO

Testamentary Jurisdiction No. 24280.

In the matter of the intestate estate of Samuel Gunaseelan Thambapillai of 7, Gowdry Road, London S. W. 15, deceased,

and

In the matter of an application under Chapter XXXVIII of the Civil Procedure Code (Cap. 101.)

Eliza Sivanthangachchi Thambapillai (nee Mather) of 20, Vivekananda Road, Wellawatte,

Petitioner,

vs.

1. Rose Vasuki Thambapillai of 20, Vivekananda Road, Wellawatte, a minor appearing by her guardian - ad - litem

2. Samuel Jeyanthi Duraisamy of 20, Vivekananda Road, Wellawatte, Colombo 6,

Respondents.

This matter coming on for disposal before A. Vythilingam Esquire, Additional District Judge, Colombo on the 30th day of September 1968 in the presence of Messrs. Marudugan & Kularatne, Proctors on the part of the Petitioner above named, and the Affidavit of the Petitioner dated the 24th day of September 1968 having been read:

It is ordered that the 2nd Respondent be and he is hereby appointed Guardian - ad - litem of the minor, the 1st Respondent to represent her for all the purposes of this action unless the Respondents above named or any other person or persons interested shall on or before the 7th day of March 1969 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the Petitioner be and she is hereby declared entitled as widow of the abovesaid deceased to have Letters of Administration to the above estate issued to her accordingly unless the respondents above named or any other person or persons interested shall on or before the 7th day of March 1969 show sufficient cause to the satisfaction of the Court to the contrary.

Sd/- A. VYTHILINGAM, Additional District Judge.

30th day of September, 1968. 48 & 48

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NOTICE

JAFFNA DIOCESE OF THE CHURCH OF SOUTH INDIA

The Treasurer's Office at Vaddukoddai will remain closed for the Christmas vacation beginning from the 23rd December, 1968 to the 3rd January, 1969, both days inclusive.

A. Rajasingam, Treasurer.

Greetings

THE AMERICAN CEYLON MISSION PRESS MANIPAY.

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IN MEMORIAM



IN EVER-LOVING MEMORY

of

Mr. J. S. THIRURAJASINGAM

(Principal, Punnalakkaddan Methodist High School.)

Born: 15-11-1898.

Died: 17-12-1968.

Fondly remembered and sadly missed by his bereaved wife and children.

'Rajendra Villa', Nunavil, Chayakachcheri.



KARL BARTH

CHRISTMAS 1968

By the Rev. W. Alan Gilburg

To find a parallel to the influence in the field of Christian Theology of Karl Barth, whose death has recently been reported, one must go back to other fields and other centuries. His influence in Theology may be compared to that of Newton in the field of Mathematics in 17th and 18th centuries, that of Hegel in Philosophy, Darwin in Biology and Karl Marx in Economics in the 19th century. In the 20th century, it is to be wondered whether in any field anybody had anything like a similar influence.

The strange thing about the influence of Barth is that he wrote but little for the average man. His "Word of God and Word of Man" and his "Outlines of Dogmatics" are some of his concessions to the average reader. He wrote some other books also for the common man; and during the War wrote two small books to cheer up the Confessional Church in Germany. But the work through which his ideas made their impact on the theological world was a series of thirteen volumes, entitled "Church Dogmatics", in very closely printed text, most of them running into far more than a thousand pages. He was a theologian's theologian. It is through the theologians who read his "Dogmatics" that he influenced the Church.

Barth was born in 1882 and, having been a Pastor for eleven years, taught successively at Munster, Gottingen and Bonn. The rise of Nazism was a great challenge to the Church in Germany. Everything all round was sneezing; and it looked as if the Church also would. If it did not, a good deal of the credit goes to Karl Barth; for it was he who drew up the declaration of the Synod of Barmen in 1934. He was soon driven out of Germany and went to a chair in Basel in Switzerland which he occupied till his retirement in his seventies.

His first book, a commentary on the "Epistle to the Romans" published soon after the World War I took the theological world by storm. It was like a bombshell. It represented a defiance of the liberalism which had been in vogue for many decades. He started writing his "Dogmatics" in 1932 and every volume was an event in the theological world.

Though in England Barth commanded but little following, in Scotland, Europe and the rest of the world his influence kept growing, through the decades. Finally under the judgement of Dr. John Baillie, the British theologians were also willing to show their appreciation. At a gathering of the leading theological writers of Britain at Lambeth, on his 70th birthday, Archbishop Fisher presented him with a Festschrift.

Barth's message was the significance of Jesus Christ against the background of the sovereignty of God. All the historic doctrines of the Church receive a tremendous emphasis. He makes no concession to, or accommodation with, the scientific spirit and has no use for those who want to tone down the Christian message to suit the spirit of the age.

For forty years Barth dominated the theological scene. There were some who disagreed with him and protested against his emphases. Dr. Selby earlier and Charles Raven later embodied this protest; but everybody had to take account of him.

In the sixties there has been a great reaction against Barth. And the chief figure in this reaction is Bultmann, who is actually two years older than Barth. Quite a number of other schools have also sprung of late, some influenced by Bultmann and others not. All these schools do not quarrel with Barth, they leave him alone and go their own way. But it is hard to believe that Bultmann's influence will be permanent.

The services that Barth has performed as Christian Theology can scarcely be exaggerated. He does not argue with the non-believer but with the believer. If you are a believer, he says, you must take

How difficult it becomes, year after year, to comprehend the Christmas message when we all live so deeply in a world that only dimly, at best, can perceive the reality of the Incarnation.

Many of us are so busy "doing our own thing," happily or resignedly pursuing our own courses, to pay too much attention to this annual remembrance of the good news of God. To be sure, we sing the carols and take part in the traditional celebrations, but there are other things which occupy us, calling forth our full energies.

There are the groceries to buy or the children to be gotten through school. There are the great problems of war and peace, as well as the drive to increase paddy yield, not to mention getting to the moon, strikes, elections, and teaching and learning. For many of us these are the important issues in life. These are the tasks close at hand which must be done, which give pleasure, pain, income, friends and a sense of accomplishment. This is the day-to-day life which involves our whole being. As for the Christmas message, it often seems like it breaks in from the outside, almost as an interruption. It is quite difficult to see how it fits in with what we know happens daily.

Still, there are many others of us for whom the present

Most people in the birth of Jesus were barely involved in their daily lives. There was, on top of the normal doings, a public census. The Lucan account of the birth shows that only a minute few managed to take any note of it. Even so, it is into this busy world of secular occupation that Jesus was born, to share our existence, not as a remote and unaffected divine being, but as a man like us. He went to school and eventually took up work—as a carpenter. Yet while he blessed the every-day world with his willing presence in it, he, nevertheless, represented a vision of deeper involvement through being in touch with God.

On the other hand, there were those among the Jews (as well as many Gentiles) who felt that only some kind of divine act could rescue them from their predicament. They hoped for God's appointed one to come in might and power to conquer their enemies and establish a rule of justice and mercy.

But instead of coming out of the blue in a show of majesty and force, God chose to identify with us in our weakness, lack of power and feeling of hopelessness. He chose to come as Immanuel ("God with us") rather than a "deus ex machina." Moreover, He chose to come to us in a time of little hope, when the unscrupulous Herod was tetrarch of Judea and the Romans had subjugated the whole Mediterranean world.

Somehow the shape of the Christmas message in our time

Moonless darkness stands between. Past, O Past, no more be seen! But the Bethlehem star may lead me To the sight of Him who freed me From the self that I have been. Make me pure, Lord: Thou art holy; Make me meek, Lord: Thou wert lowly; Now beginning, and always: Now begin, on Christmas Day. Gerald Manley Hopkins

routine is not satisfying—all is not right with the world and ourselves. Some have come to despair in the feeling that God has abandoned this world; for things seem to be going from bad to worse. Many time-honoured traditions that have ordered well the affairs of man seem to be collapsing under alien pressures. Wars, economic hardships, the overwhelming uphill climb of nation building, the apparent lack of direction in the frantic pace of modern living, all create a sense of gloom, masking slight prospects for genuine hope. Only some kind of messianic show of divine will and power seems to be able to prevent the follies and tragedies of men from overcoming the world.

Such is the condition of man, that we tend to be busy "doing our own thing," involved in daily life, or we tend to be somewhat anxious for relief from the despair and hardship of present life. What can be said of the Christmas message in such a world?

Any attempt to frame the message must take the present condition seriously, without being either judgmental or too glib. For clearly the New Testament shows that the state of the world then bears amazing similarity to that of now.

seriously "the strange new world" of the Bible, which is also found in Luther and Calvin. You cannot be a half-hearted believer.

Barth was out of Europe only once, when he went to the U. S. A. in 1962. There he amazed Ex-President Eisenhower by his knowledge of the history of the American Civil War. Barth acquired his knowledge of English only in later life; and he read not English theologians but English devotional stories. Though he appeared rather formidable in his own day, he was a simple man, a man of prayer. He was a man of prayer. He was a man of prayer. He was a man of prayer.

MESSAGE FROM THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES FOR HUMAN RIGHTS DAY 10th DECEMBER, 1968.

"1968 has been a year dedicated to the commemoration of the Universal Declaration of Human Rights—a time not only to remember but to act. In this year the followers of Christ and indeed all men of goodwill again stress the need to move towards a responsible society in which dignity and respect are recognized and observed. Yet violations of the basic rights of man continue not only through racial discrimination, apartheid, arbitrary arrests, detention without trial, curtailment of religious freedom, and economic injustice and imbalance nationally and internationally, but also through violence, terror, slavery, starvation, even massacre.

"To remove these deplorable conditions requires the mobilization of the total constructive and curative resources of mankind in effective action—locally, nationally and internationally.

"The Fourth Assembly of the World Council of Churches underlined once more the need to ratify and give effect to the international covenants and other instruments on human rights. The Assembly did so, because Christian understanding of man recognizes as basic the dignity and equality of all men everywhere.

"We therefore ask you to press forward the struggle against apathy and not to rest until governments have indeed ratified such instruments on human rights, and we urge you to find ways to help your governments and peoples to put into practice the standards set forth in these instruments.

"We urge every congregation and Christian to express their Christian concern for their fellowmen in concrete ways that:

- each person without distinction may enjoy respect of his dignity as a human being and equal opportunity in all fields of endeavour—cultural, religious, social, economic and political—conducive to full human existence;
- each person may profess, practise and propagate his religion or belief without external coercion or persecution. This includes the right freely and responsibly to choose and manifest one's religion or belief without the fear of political, economic or social disability;
- each person be free from all forms of racial discrimination, especially policies of legalized racism which constitute most flagrant abuses of human rights and fundamental freedoms;
- each person enjoy basic social rights such as nourishment, medical services, education, work, and social security;

- each person have a right to protection from invasion of privacy and threat to personal integrity, especially in this age of technological manipulation;

- each married couple be free to have the knowledge and means according to the teaching of their Church and conscience, to plan their families in order to safeguard the quality of life of the family as a whole;

- each person may travel and freely communicate beyond national boundaries with people of all continents, creeds and traditions to create better understanding and human fellowship;

- each person be free from the fear of persecution which forces him to flee from home and homeland; and existing refugees be allowed to return to their homes without fear, or be assured of the right to seek and enjoy asylum in the country of their choice;

- each person enjoy freedom of thought and conscience, peaceful assembly and association, opinion and expression, including freedom to hold opinions, receive and impart information and ideas through any media and regardless of frontiers;

- each person and association be assured of adequate legal safeguards for the protection of their rights, including the right of petition and protest before appropriate international organizations when their liberties and rights are infringed upon and when all available domestic remedies have been exhausted;

- all people have a right to exercise government by consent including the right freely to choose their form of government and to elect their officials; and to develop their particular way of life, giving adequate consideration to the legitimate concerns of different ethnic, cultural, and religious groups.

"We realize that we are far away from a world in which these basic rights are accepted and safeguarded. Yet we are not discouraged. The gospel of Christ renews our hope. We are therefore impelled to work day by day to the end that human rights and fundamental freedoms be fully respected and observed."

- The Presidents of the World Council of Churches:
(Patriarch) German of Serbia, Belgrade, Yugoslavia.
(Bishop) Hanns Lijfe, Hannover, Germany.
(Rcv. Dr. D. T. Niles, Accruely, Cayloa.
(Rcv. Dr.) Ernest A. Payne, Pittsford, England.
(Rcv. Dr.) John C. Smith, New York, U. S. A.
(Rcv. Dr.) W. A. Visser't Hooft, Geneva, Switzerland.
(Bishop) A. H. Zulu, Eshowe, South Africa.

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FLOWERS FOR ALL OCCASIONS Phone or write: Lane & Company P. O. Box 10 NUWARA ELIYA. Printed and published for the American Ceylon Mission by Mr. Abraham Saravanamuthu Thambiratnam, residing at 20th, 21th, 22th December 1968 Press, Udulvi Road, Manipay, on Friday, 20th December 1968