

Mr. Richard McCaulough, of Makuri, has accepted the position of Vicar's Warden to Mr. Aires.

### TOLAGA BAY

We were very pleased to welcome Mrs. A. F. Hall, president of the Gisborne branch, who kindly came up and gave a most interesting address to our April meeting of the Mothers' Union. At the next meeting we hope to celebrate the first birthday of our branch, after the usual service in church.

It was encouraging to note that the attendances at the daily celebrations of Holy Communion during Holy Week were better than they have been for some time.

Our Church looked beautiful for Easter, and we had very happy services for the Queen of Festivals.

### ABBOTSFORD HOME.

The matron of Abbotsford Home wishes to acknowledge with thanks the following gifts:—

Fruit: Mesdames H. M. Rathbone, Meredith, Rev. B. Williams, Messrs Moore, Malcolm, Anonymous (2).

Harvest Festival Offerings: St. George's Gate Pah, Tauranga, Primer Classes Waipukurau School, St. John's Parish (Napier), Ormondville Parish.

Vegetables: Mrs H. Rathbone, Gymkana Committee, Anonymous.

Eggs: A Friend.

Cakes and Sweets: Rev. W. Hutchison, Committee of National Party.

Honey in Comb: Miss Witherow.

Tin of Biscuits: Miss Craven.

Clothes: "Well-wisher," Waipukurau.

Cricket Set: Richard Stephens.

Box of Toys: Mrs. F. A. Wheeler.

Case of Weet-Bix: Anonymous.

Load of Wood: Waipawa and Hastings Fruit Case Co.

### EVANGELISTIC CAMPAIGN IN SOUTH AFRICA.

At the lunch hour and for some time afterwards each Tuesday the Rev. A. W. Eaton, St. Patrick's, Malvern, accompanied by the Rev. Noel Aldous and the Rev. Howard Palmer, goes to the City Hall steps and good-humoredly argues with a large crowd, made up of business men, clerks, typists, Communists and others, on religious and social ques-

tions, and replies, patiently, to scores of questions.

For nine months Mr. Eaton did similar work in the United States. The Johannesburg campaign has now lasted four months. He has still to have a "new" question flung at him.

Telling a representative of The Star recently something of his experiences in the campaign and the argumentative type who turn up each Tuesday, Mr. Eaton said the object was to find out what "the man in the street" really thought about religion.

"We find," he observed, "that the world is not with the Church to-day, and does not see the relevance of the Church. Our mission is to show that relevance to the common life and its necessity to the needs of the world.

... We really do believe that the Church is the mind of Christ.

"The idea of this campaign is a result of a meeting among the Anglican clergy who wanted to see what could be done 'outside' to get people back to the Church. I was asked to carry out the idea, as I was trained for this particular work in the United States.

"We feel that the old-fashioned open-air service has had its day, and what the people want is to hear what the Church has to say—in some other way than the sermon."

No kind of religious service was held on the City Hall steps, said Mr. Eaton. It was a straightforward talk on the faith and the various forces attacking it and the Church. The feature of these meetings was the opportunity it afforded "the man in the street" to heckle the ministers and ask questions on any topic they wanted to. It did away with the practice of "the man in the street" being unable to question or argue with "the man in the pulpit."

Among the questions put to him and has assistants, said Mr. Eaton, were:

Why does the Church not attack the social evils in our midst?

The Church has had 2000 years to change the world and has not done it; the Communists have transformed one part of the world in 15 years? (This the favourite question of the Communists).

Patience, and often in the face of uncomplimentary interjections—and

some stronger—Mr. Eaton and his companions go into the "enemy's camp" and answer each question fully and fearlessly.

"One is rather amazed," added Mr. Eaton with a smile, "at the ignorance of the 'man in the street' as to what the clergy do for a living. We are often told, scornfully, to work for our living and be of some use to the State generally.

"We find people against us most as they say they have no time for 'organized religion.' They say they can understand Jesus of Nazareth, but not the hierarchy of the Church and the implications of theology.

"We try to put across sane teaching to arguers and interrupters. (No, the police have not yet been summoned to our meetings, but the traffic officers are often there.)

"What we try to do is give reasons for the faith that is in us and make people see that there is quite definitely an intellectual as well as a moral place for God in their lives."

The meetings last, usually, from 1.15 p.m. to 3.30 p.m., but they are best patronized until 2 p.m. by as many as 500 or 600 people. Jews have taken a particularly keen interest in the meetings recently, and prominent members of the Jewish community and leaders of their Press frequently attend, armed with the Talmud, to argue on the Messiahship of Jesus and other questions.

What had impressed the business man, said Mr. Eaton, was that the Church had begun this type of work. He was now allowed to say what he thought of religion and the Church, straight to the "cloth." The popularity of the movement was shown by the fact that the original meetings usually found the speakers addressing the air . . . now there are dense crowds on the City Hall steps.

Good results were already noticeable. A large number of men had returned to the Church as a consequence of what they had heard, and the friendly arguments, and subsequent contacts.

Mr. Eaton is prepared to argue in the face of hecklers or anyone caring to listen, on the subject, "Is the Church Too Late?" — Johannesburg Star.