

The Waiaapu Church Gazette

CALENDAR.

March	1.	First Sunday in Lent.
"	4.	W.
"	6.	F. } Ember Days.
"	7.	S. }
"	8.	Second Sunday in Lent.
"	15.	Third Sunday in Lent.
"	22.	Fourth Sunday in Lent.
"	25.	Annunciation of Our Lady.
"	29.	Fifth Sunday in Lent.

ON KEEPING LENT.

Very many years ago a friend of mine in England gave me her opinion that it was very hard to keep Lent properly just after one's health had been tried by a long and severe winter. She thought it would be much easier to keep it strictly, immediately after the Summer holidays. I never had the heart to write and tell her after my coming to New Zealand, that things do not work out so satisfactorily here, where Lent does come just after the holiday season. I am afraid there is no doubt that the average church man in England keeps Lent more strictly than his New Zealand brother. I shall be delighted if anyone writes to contradict me. A thousand years ago or more every European had to go short of food towards the end of winter. Supplies were very scanty, and the Church very wisely took that enforced abstinence and tried to direct it Godward, making it a holy discipline and a preparation for the great Spring feast of Easter. Just in the same way the Church took the old mid-winter merry making and directed that Godward, associating it with the birth of our Lord Jesus Christ. But, how do people and how should people keep Lent? The Prayer Book says that everyday in Lent is a fast (this, of course, does not include the Sundays) and by a fast the compilers of the Prayer Book meant total abstinence from animal food. The Roman Church, I believe, with its practical wisdom, limits this abstinence to Wednesdays and Fridays. But not many Anglicans do even this. Either they take no notice of Lent at all, or they abstain from some luxury or other. Tobacco, sugar, sweets, theatres, I have known all these used,

and they are all good as far as they go. Self-denial is a good thing. But there is another thing which might be done with great advantage. Suppose we abstained from reading rubbish and read something serious. The ignorance of many regular church-goers about their own religion is amazing, and all of us might learn more with advantage. For many years, the Bishop of London has annually caused the publication of a book suitable for Lent reading, and often written expressly for the purpose. We cannot expect our Bishop to do the same. But there are plenty available, and it is good to remember that one of our own clergy, Archdeacon Maclean, has published two that every one ought to read, "A Religion For Monday Morning," and "Our Reasonable Service." Gore's little book, "The Religion of the Church," is another that is well worth reading, and the list might easily be extended.

AN AMAZING STATEMENT.

"Even Homer sometimes nods," says the proverb, and somebody was nodding very badly when he printed the following statement in a daily paper of February 18th:

"Anniversary of Martin Luther:— To-day is the ninetieth anniversary of the death of Martin Luther, the German monk who was responsible for the inauguration of the Protestant religious movement in Europe during the nineteenth century."

Some people admire Luther and some don't, but he was a great figure in European history, and to make a blunder of over 300 years about him and the Reformation is amazing.

HOW ARE THE CLERGY PAID IN ENGLAND?

It is sometimes thought that because the English Church is "established" its clergy are paid by the State. This is not the case. On December 8th, 1908, Mr. Lloyd George, then Chancellor of the Exchequer, stated in answer to a question in the House of Commons:

"With the exception of those in the direct employment of the State as chaplains, the stipends of clergy of the Church of England are not paid out of public funds."

A small proportion of the income of the clergy is derived from marriage and burial fees, and (in a diminishing number of parishes) from pew-rents. But the great bulk of their income comes from the free gifts of past and present Church people, which have principally taken the form of—

1. Tithe: A tenth of the produce of land, voluntarily given by its former owners and now commuted for a fixed annual payment in money.

2. Glebe: Land given by owners to the Church or purchased with the Church's money.

3. Endowments in the form of money or land given or bequeathed by former owners and now administered for the most part by the Ecclesiastical Commissioners.

4. Contributions voluntarily given to the Church in particular parishes or to the various Church Societies which make grants year by year to the various parishes.

BOARD OF MISSIONS NOTES.

Missionary and Anthropologist.— The following quotations from "Pacific Islands Monthly" should help some of our readers to understand the full value of a true missionary's work and to rebut some of the foolish arguments against Christian Missions as destroying valuable anthropological material. It concerns the Rev. Dr. C. E. Fox, once of Gisborne, now of Melanesia.

"Dr. Fox has spend 34 years of his intensive life in Melanesia. It was at Norfolk Island in 1908, where the Melanesian Mission then had a school for native boys, that he first met the late Dr. Rivers. In his subsequent journeying among the Melanesian Islands the little missionary acted as interpreter for the great savant.

"In 1915, Dr. Fox went to England at the invitation of Dr. Rivers, and stayed with him in rooms above his own in St. John's College, Cambridge.