

at all in their addresses previous to the last general election, and the question was certainly not before the electors of Great Britain. The Church in Wales is an integral part of the Church of England, and the disestablishment of four Dioceses in the Province of Canterbury is not merely a question for Wales but for the whole of the British Isles. Instead of the Church in Wales being in any sense an alien Church, she is in fact the most ancient portion of the Church, and has claims to be considered as the Mother of the Church of England.

There was a strong feeling in Great Britain, not only amongst Church people but also amongst Nonconformists, against robbing the four Dioceses of the old Church of her ancient endowments, given exclusively for religious purposes, and applying the same to purely secular uses.

The truth of the matter seems to be in a nutshell. The Church is growing by leaps and bounds in Wales, and Nonconformity is declining, and if the political party in Wales which desires to rob the Church cannot induce the present Parliament to pass the measure, there seems to be little hope of doing it in the future. People do not realise the fact that the Church is by far the largest religious body in Wales, and that there are hundreds of Parishes in Wales in which there is no Nonconformist minister of any kind. To disestablish and disendow the Church would mean that hundreds and thousands of people would no longer have any right to the services of the clergy of the National Church which they have now, and would be practically outside the care and interest of any religious body. At the present time all nominally belong to the National Church who have not definitely declined her services, and all have a right to call upon the services of the clergy when they choose to do so. I cannot but think that Church people generally would not allow the work of the Church to be brought to an end, even if the Bill were passed, but Church people have no right to allow such a mean and iniquitous measure to become law without fighting to the very last.

Whatever has to be said about the politics or the society or the social questions of England, only one thing can be said about the beauty of England in the spring-time of the year.

After years of brown hills and tussocks, of large paddocks and gorse and wire fences, an English spring is one of the most beautiful pictures in the world.

If we want to know and see what "green" is, how numerous are the shades of "green," we must see an early English spring.

If we want to see an object lesson in the beauty of simplicity we must see an English wood with its carpet of primroses and bluebells, an English country lane with its simple living pictures, viz., God's flowers.

The panorama of an English spring is "too deep for words"; it can only be felt and loved and cherished in the memory. It carries us back to earlier but not quite forgotten days; it revives in us the child once more and the memories of long ago.

It touches the sentimental, the emotional, the spiritual side of our being, and perhaps we need it in these days, for we are apt to drift too far away from love of the beautiful, and reverence for the simple and pure.

"O Lord, how manifold are Thy works, in wisdom hast Thou made them all."

Meeting of the Standing Committee.

At a meeting of the Standing Committee of the Diocese, held on Monday evening, 23rd Sept., the following was among the business transacted—

The resignation of Mr. William Robinson as member of Synod for Ormondville was accepted, and Mr. Thomas Fothergill, of Ormondville, was elected in his place.

It was reported that Mr. E. R. White, one of the members for the Parish of Waipukurau, had resigned, and Mr. William M. Beckett, formerly of Takapau and now of Napier, was elected as the Synod's representative at the Parish meeting.

The Diocesan Secretary notified that the sum of £1000, bequeathed by the late Mrs. Airini Donnelly, the income of which sum is for the purpose of providing or assisting the stipends of clergy working among the Maoris in the Hawke's Bay District, had been paid over by the Trustees to the Waiapu Board of Diocesan Trustees, incorporated, for investment.

A statement of accounts and of the Mission work in connection with the railway extension near Gisborne was received from the Missioner, Mr. J. W. Robinson, and the Committee expressed great satisfaction at the result of the work.

The Bishop reported the resignation of the Rev. M. Cockerill as Vicar of the Parochial District of Ormondville.

Grants in aid of stipends were made for the six months ending Dec. 31, 1912. It was noted that in the last five years grants in the Diocese had increased to the extent of over £550.

It was reported that eight applications for loans under the canon passed at the last session of Synod to the extent of £620 have been received and dealt with.

The plan of the additions to the Havelock Parish Church was submitted and deferred for further consideration.

The plan for additions to the Church of S. Augustine's District, Napier, was approved.

The subject of Church extension in various parts of the Diocese was considered, and authority given for the purchase of land for Church purpose in the Matawai township.

It was notified that Books of Sermons for the use of lay readers had been received, and are at the disposal of clergy for distribution on application to Mr. J. H. Sheath, Napier, who has the charge of such. The books are on loan only.

Books on Sale.

The Bishop when in England was able to purchase, from money placed at his disposal by a layman, a number of books, etc., which will prove useful in the Parishes and Districts of the Diocese. Among these are Baptismal Cards and Services, Confirmation Cards and Communicants' Manuals, Prayer Books, Hymn Books, Burial Services, etc., etc. Specimen copies of the above will be placed in the Synod Hall, and copies may be purchased from the Diocesan Secretary.