

I have called it to meet here, as it was felt that some such place was better adapted to discussions of so many strictly secular things. I do not know that I wholly concur in this view, and we need to watch lest our change should in any way tend to make our discussions more secular, or lessen in any degree the sense of the sacredness of even secular things that concern the work and well-being of the Church which is the Body of Christ. Again, as there is a change of place in deference to the wish of members of the Synod, I propose to make a change in the time of meeting. The Synod has met each year; I propose now to call it once in two years; and for two reasons:

(1) That now we have our canons and organisation, I think such biennial meetings will at present be sufficient for our needs. Many of the matters discussed are matters which really belong to the Executive Committee, and I think that to reserve matters of greater importance for the Synod, would add to the dignity and importance of our meetings.

(2) The weightier reason which has made me come to this decision is, that it will enable me to carry out a purpose which has been in my mind since I came to the Diocese, that is, that I may be able to hold meetings of the Clergy for devotion and conference in matters spiritual. The future of the Church here depends very largely on the character of the Clergy, and the great difficulty comes from their isolation—they can so seldom meet each other and give time and thought for the deepening of their own spiritual life. I would hope next year to hold such a meeting. The great distances make it impossible to meet together twice, and it does not seem to be practicable to hold both the Synod and such meeting together; hence the proposed change. . . . The Synod may be called at any time for any special matter on which it may seem to me desirable to consult you. . . . I must pass now to matters of special interest, that will come before you for consideration.

I. *St. John's College*.—I need not dwell on the story of the College, its foundation and history. It is a story in which anyone who wants to find matter for criticism will hardly fail to find it. I do not know that such criticism will profit anybody, and it certainly does not prove that if you or I had the work to do it would have been done any better. We might possibly have shown less generosity as well as avoided some mistakes. Our work to-day is to consider the question and come to some definite conclusion. To assist you in doing so I will put the position before you as clearly and shortly as I can. The College was built by money given to Bishop Anson, and was, in a large measure, supported by him. It is now being carried on simply as a farm for students. It is still in Bishop Anson's name, and we had before us an offer to transfer it to Synod, with a mortgage for £1,200, which sum