Sydney is the traditional home of Australian evangelicalism. Within its borders are one quarter of the Anglicans in Australia and the Diocese is making an increasing contribution to the life of the church in Australia as a whole. There is still a dearth of scholarship and of real leadership, but some of the younger men show promising capabilities in different directions. During the present Principalship of the Rev. Canon T. C. Hammond, Moore Theological College has made considerable progress, and there are now seventy-nine students in residence, while the College itself has largely been rebuilt. Youth work within the Diocese is strong, and most parishes have impressively large young people's fellowships, and these fellowships succeed, as a rule, in holding their members till they reach their early twenties. Most parishes are understaffed, and clergy find it difficult to seize all the opportunities which present themselves. The clergy,by statutory provision, have the right of entry into state schools for scripture instruction for one hour each week, and there are many other fields of opportunity.

The situation before the Church in Australia to-day is therefore challenging : on the one hand, while the outlook of many is pagan and materialistic, it is not unsympathetic nor hostile to the church; and on the other hand, there is much conscientious and devoted service from Christians, both clerical and lay, and a heartening response from youth.

THE CHURCH OF ENGLAND IN CANADA

By The Rev. T. W. Isherwood, M.A.

It may be well to begin these notes with the merely factual statement that the Church of England in Canada is made up of twenty-seven dioceses organised in four Ecclesiastical Provinces. Each Province has its Metropolitan. Over the Church as a whole is the Primate, himself also a diocesan bishop, in the Province of Canada, as it happens. The Primate is appointed by action of an Electoral College of our General Synod, the House of Bishops having nominated to that body three diocesan bishops from whom the final choice is made.

The most important single event in the history of the Church during the past year was the election of a new Primate. The election was necessitated by the sudden death, on April 9th, 1947, of Archbishop Owen, an effective leader greatly beloved by the whole Church. The vacancy was filled by the appointment, last September, of the Bishop of Nova Scotia. Archbishop Kingston, as he now is, can be said, without impertinence, to possess the qualities and capacities which our Church needs at the present time. He is still a relatively young man, with vision and vigour blended in good measure. He is one of the three outstanding scholars on the bench—the others being the Archbishop of Quebec and the Bishop of Saskatoon—but there is nothing abstractly academic about him. Under his wise, strong, and, not least important, sympathetic leadership there is good reason to hope that the Church will make substantial progress and maintain a

steady course. All of us in Canada are sure that he will make an impressive contribution to the coming Lambeth Conference.

The election of the Bishop of Nova Scotia to the position of Primate of All Canada has brought new urgency to the most important and pressing of all our organisational problems, the selection and establishment of a fixed primatial see. It is inevitable that we ask how a diocesan bishop, whose diocese in the present case is the most easterly in the whole of the Dominion, can be expected to give adequate oversight and leadership to the entire life and affairs of the Church. The immediate personal pressure has partly, but only partly, been relieved by the recent appointment of the former Dean of Niagara (Dr. Waterman) as Assistant Bishop in the diocese of Nova Scotia. But, even so, the geographical issue remains untouched. Something should be done, and done soon, to establish a primatial see which will be central, will be in some sense independent of the existing provincial organisation, and will give to the Primate the greatest possible degree of proper detachment and freedom for the fulfilment of his high office. Otherwise we shall certainly frustrate, and may even kill, a potentially great leader. There is reason to hope that a strong and representative committee appointed to investigate this problem is making such good progress that it will be in a position to bring impressive recommendations to the next meeting of our General Synod. Incidentally, one may also wonder whether there is not something to be said for a new look at the existing provincial system. It presents its own problems, both in relation to the question of a primatial see and in respect of good working efficiency. In the opinion of some who are well qualified to offer a detached and impartial judgment, the existing arrangement is not without the embarrassments of " the fifth wheel to a coach " !

During recent years a good deal of careful thought has been given to two other matters, one of them related only to the internal affairs of the Church of England in Canada, the other involving our relation to the largest of the " non-Roman " Communions in the Dominion. The first of these matters is the training of candidates for the Ministry of our own Church. A Commission was appointed at the General Synod of 1943 " for the purpose of considering and reporting on the problems connected with the Recruitment, Selection, Testing and Training both before and after Ordination to the Diaconate, of those who are being called to serve in the Sacred Ministry of the Church." Under the strong chairmanship of the Archbishop of Rupert's Land it made a detailed and comprehensive Report to the General Synod of 1946. The Report gave a special and welcome prominence to Spiritual Training, and made the unequivocal statement that " the highest duty of the Theological Colleges is to give to the Church clergy who in prayer and meditation speak to God and listen to His voice speaking to them." It also urged that " emphasis should be laid upon the devotional use of the Bible. It is not enough to study the contents of the books of the Bible in the classroom. Students should be encouraged to study the Bible devotionally, seeking to learn in an intelligent and yet humble way more of God and His ways of dealing with men." This is an altogether sound corrective to the general

tendency of some years ago—far more general, by the way, than reference only to the Canadian Church would suggest—to produce ordinands who know a great deal *about* the Bible, and relatively little *of* the Bible. But the Report was equally concerned for the general and adequate intellectual training of our ordination candidates, and with the sustained studies of men already ordained. As a statement of theory and policy, the Report was wholly commendable, and there have been brave attempts to implement it in spirit and in detail. How far those attempts will succeed, and how far they will spread, is a more difficult matter for prophecy. Serious difficulties stand in the way, chief among them being the fact that our Church has to staff large missionary areas within the Dominion, the almost desperate shortage of clergy, and the inadequate stipends paid to clergy who tackle work which makes overwhelming demands upon them.

The second matter to which reference has been made concerns both our own Church and the United Church of Canada, formed in 1921 by the union of Methodists, Congregationalists, and the majority of Presbyterians, in Canada. In consequence of an invitation issued by our own Church in 1944, careful thought has been given, on the part of both churches, to the question of the possibility, and if possible and advisable to the nature, of a closer relationship between them. A Report was presented to the Church of England in Canada in 1946, and to the General Council of the United Church of Canada in the same year. Any further action must wait on the next meetings of those authoritative bodies. Meanwhile patient study goes on. A feeling of disappointment that better progress has not been made in the immediate past, and a suspicion in some quarters that influences within the Church that took the initiative in the matter were chiefly responsible for waning enthusiasm and unnecessary delay, will be alleviated to some extent by a statement recently issued from the office of the Primate and over the joint signatures of himself and the Moderator of the United Church of Canada. Here in Canada we have a tendency to "stall" action by a technical motion to "report progress" when, in fact, there is precious little progress to report! But this joint letter does, if somewhat soberly, report progress. At least it assures all who are interested that the issue is very much alive, and it both invites and encourages much wider and more thorough study of it. What the ultimate outcome will be no one can confidently foretell. Present indications are that anything in the nature of Corporate Reunion is a dim and distant prospect indeed. What is more likely is that serious attention will be paid to the problems of achieving "a mutually acceptable ministry." No one who reads these notes will need to be informed as to the nature and the complexity of the problems! What will be less widely understood in England is the benefit that would result from "a mutually acceptable ministry" in respect of shepherding thousands of scattered Christians who, under present conditions, go unshepherded in this land.

So many of your readers have an interest in Wycliffe College, Toronto, that a closing comment on that well-known centre of training for the Ministry may be allowed. The loss of Dr. Coggan and Dr. Dillistone, almost simultaneously, was a heavy blow to its work, fully

as the authorities understood the sense of call that took them from the College. But under the strong and capable leadership of Principal Ramsay Armitage—who will be in England this summer—the breaches have been repaired and the College again has an almost complete, and certainly a very competent, teaching staff. The last year or two has seen the appointment of three young men of marked ability, one of them R. F. Hettlinger, an Englishman who combines the chair of Systematic Theology with the duties of Dean of Residence. Theological Colleges such as Wycliffe, and Emmanuel College, Saskatoon, have a great contribution to make to Evangelical life and witness in our Church. What they inherit they hold confidently, clearly, and with a sense of trusteeship discharged in fellowship with other theological colleges of different background and outlook.

THE PROTESTANT EPISCOPAL CHURCH IN THE U.S.A.

By The Rev. F. W. Dillistone, D.D.

I AM not aware that there is any leading domestic issue concerned with the faith or practice of the Church which is exercising the minds of clergy or laity in the Episcopal Church at the present time. At the General Convention in 1947 two highly controversial matters were debated. Certain alterations in the Canons regulating marriage and divorce were approved, and the effort is now being made to give these revised Canons a fair chance to work themselves out in practice. The other matter, which concerned the possibility of union with the Presbyterian Church of the U.S.A., was more or less shelved and there seems little likelihood of further developments in that field until after the Lambeth Conference has met and reported. During a time therefore of relative quiet, the Church is being given the opportunity of consolidation and advance in its pastoral and missionary responsibilities.

One factor making for greater cohesion in the life of the Church is the establishment of the new Seabury House outside New York. This provides a convenient residence for the Presiding Bishop and gives admirable facilities for the meetings of committees and conferences. By the newly-adopted arrangement, moreover, it is possible for the Church to have as its Presiding Bishop one who is at the zenith of his powers and who is set free from immediate diocesan responsibilities in order that he may give leadership to the whole Church. It is already clear that Bishop Sherrill commands wide confidence, not only within the Episcopal Church but outside it, and his experience should prove of the greatest value in the years which lie immediately ahead.

There seems little doubt that the greatest challenge to the Church at the moment is simply to lay hold of the opportunities ready to its hand. Just recently I listened to one of the missionary secretaries of the National Council who had returned from a tour through Mexico