

THE CANADIAN EXARCHATE.

By REV. F. V. BAKER, GRENFELL, NORTH-WEST CANADA.

WITH regard to the recent proposals for union between the Provinces of Canada and Rupert's Land, would it not be possible without either province losing its identity, to unite them into a Canadian Patriarch or Exarchate on the lines of the Patriarchates of the ancient Church? The Metropolitan of Rupert's Land in his address to the Provincial Synod in 1887 regarded this idea with favor, citing as an example the action of the Australian Church; of which the Bishop of Sydney is Primate, although he is only Metropolitan of the Province of New South Wales. The constitution of the early Church, however, in which it was customary to group together the various provinces under a presiding Bishop of the whole country called Patriarch or Primate, would be a more important precedent.

It is interesting in this connection to recall the patriarchal constitution of the primitive Church, that is of the Church as it existed at the time of the Nicene Council, A. D. 325. Bingham tells us that "Learned men reckon there were about thirteen or fourteen Patriarchs in the Church, that is one in every capital city of each *Diocese* (Dominion) of the Roman Empire." He gives these Patriarchates as follows:—

Alexandria, Egyptian Diocese; Antioch, Eastern Diocese; Ephesus, Asiatic Diocese; Cæsarea (Cappadocia), Pontic Diocese; Thessalonica, Eastern Illyricum; Sirmium, Western Illyricum; Rome, Roman Praefecture; Milan, Italian Diocese; Carthage, African Diocese; Lyons, Gallican Diocese; Toledo, Spanish Diocese; York, Brittanian Diocese. To these were afterwards added the Patriarchs of Constantinople and Jerusalem, the latter being honorary as the "Mother of all the Churches."

As the Roman Empire began to break up under the incursions of the barbarians the balance of power became more unequal between the patriarchates, Rome by encroachment, and Constantinople by law absorbing the rights of the less powerful patriarchs, until we find at the Council of Chalcedon (A. D. 451) the only independent Patriarchs are those of the cities of Rome, Constantinople, Jerusalem, Antioch and Alexandria. Originally, however, all those mentioned above were co-ordinate and independent of one another. A striking illustration of this is given by the answer of the British Bishops to Augustine when he sought to assert the authority of the Bishop of Rome over Britain in A. D. 601. They told Augustine in the name of all the Britanric Churches, that they owed no other obedience to the Pope of Rome, than they did to every godly Christian, to love every one in his degree in perfect charity. They were under the government of the Bishop of Cærlæon upon-Uske, who was their overseer under God.

The principle on which these patriarchates of

the primitive Church were organized is perfectly plain. They corresponded territorially with the different civil divisions, or dioceses as they were called, of the Roman Empire. In modern language, each country or nation had its own organization of provinces grouped under its own independent Patriarch. It is this principle of the primitive Church to which our Church refers in the XXXIV. Article of Religion: "Every particular or national Church hath authority to ordain, change and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying."

Applying this patriarchal organization of the Primitive Church in the Roman Empire, to our Anglican branch of the Church in the British Empire, each national or territorial government should have corresponding to it a patriarchate of the Church. The Dominion of Canada, the United States of America, the Colony of Australia would each form a patriarchate, which would be further organized, according to primitive precedent and the manifest needs of the Church, into various provinces each under the guidance of its own Metropolitan.

MISSIONARY VERSATILITY.

"A little book," says the New York *Sun*, "printed in one of the languages of New Guinea, derives a unique interest from the fact that from typesetting to binding it is the product of a missionary who had no previous acquaintance with the trades of the printer and bookbinder. The Jack at all trades is in great demand in the newer parts of the world. It is mentioned among the qualifications of the German explorer, Reichard, that he is well up in the arts of the carpenter, mason, boat builder, blacksmith, farmer and machinist. There is a one-eyed chief on the lower slopes of Mount Kilima Njaro who perversely declines to be interested in Christianity, but who is eager to learn all he can about machinery. He holds technical skill in the highest respect, and wants to know how everything that reaches him from Europe is made. A missionary named Reid, who has a talent for machinery, has just been sent to Chief Mandara to fill him with facts about the technical arts; and while he is talking machinery and hand crafts it is hoped he will be able to work in a few words edgewise about religious matters."

Miss Muir writes on the Greek New Year's Day, January 13th: "We had our Christmas tree on Friday, the 4th. Unfortunately it was a very boisterous day, with rain and sleet. Still we had a good crowd of children and a goodly number of friends, among whom were the exarchs of Jerusalem and Mt. Sinai, the clergyman of the English Church at Athens, and a few others of note. All expressed great pleasure and satisfaction with our work."—*Spirit of Missions*.