

SASKATCHEWAN.

To the Clergy of the Diocese of Calgary:

DEAR BRETHREN,—I hereby call the first meeting of the Synod of the Diocese of Calgary, to be held at Calgary on Thursday, February 21, 1889.

As there is yet no Constitution, I invite your attention to the following quotation from clause V. of the Constitution of the Provincial Synod.

"When a Diocese has had no meeting of its Synod, and has therefore no Constitution, the first Diocesan Synod shall consist of the Bishop, the Clergy of the Diocese licensed by the Bishop, and one or more representatives of the laity, not exceeding three, elected in each parish, mission or cure within the Diocese, at such time and place for each congregation within the cure as the clergyman in charge may direct, and all laymen within such parish, mission or cure, or belonging to such congregation, of the full age of twenty-one, who shall declare themselves in writing at such meeting to be members of the Church of England in Rupert's Land and communicants thereof, shall have the right of voting at such election and be eligible for election. Each Delegate shall receive from the Chairman of the meeting a certificate of his election, which he shall produce when called upon so to do at the Synod, and the Diocesan Synod shall be so constituted till it adopt a Constitution and otherwise determine for itself."

In the Diocese of Rupert's Land the Constitution provides as follows: A congregation with six registered communicants elects one delegate; a congregation with more than forty communicants elects two delegates; and a congregation with more than one hundred communicants elects three delegates.

The Synod will open with Divine Service, commencing at 10.30 o'clock. The service will consist of the shortened form of Morning Prayer, the Holy Communion, and a sermon by the Most Reverend the Metropolitan.

The offertory will go towards defraying the printing expenses.

The Synod will re-assemble for business at 2 p.m., when the Bishop will deliver his address.

May I ask you kindly to use the Special Prayer authorized by the Provincial Synod, for use on such occasions, on the Sunday preceding the meeting. I am, affectionately your Bishop, Cyprian Saskatchewan and Calgary.

Winnipeg, Manitoba, December 28th, 1888.

There are eleven clergymen in the Diocese of Calgary, and the area of the Diocese is 100,292 square miles.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

THE MARTYRDOM OF ST. THEODOTUS.

SIR,—The story of the martyrdom of St. Theodotus is found at large in the Acta Martyrum of Ruinart Ratibon, 1859, pp. 872-886. Professor Stokes of Trinity College, Dublin, has given an imperfect sketch of it in his "Ireland and the Celtic Church"; it is still better told by the same hand in the Dictionary of Christian Biography; and it is fully translated in the Appendix to Mason's Diocletian Persecution. As the whole narrative would fill several of your columns, including as it does, by way of episode, another complete narrative, the Seven Virgins of Ancyra, it is clear that I can send you but a mere sketch, which, I trust, as far as Theodotus is concerned, will omit nothing of importance. His martyrdom took place in A. D. 303, soon after the breaking out of the persecution under Diocletian, and the narrative purports to be by one Nilus, who says, "I lived with the Martyr, and shall say what I know, and saw with my eyes." Canon Mason says it has not been tampered with since it left the hands of Nilus. Indeed every reader of the original must discern the stamp of truth.

Theodotus was brought up from his youth to business, and was at the time of his martyrdom an inn-keeper or licensed victualler, doing business evidently on a large scale. He lived the common, not the ascetic, life of Christians, with his lawful wife, and followed his inn-keeping for gain. So we see every class and condition of Christians has its representative among the martyrs. He was eminent for his temperance, which he regarded as the ground of all virtues, and so was much given to fasting (*pace* Dr. Wild.) He won many from their drunkenness, covetousness, and uncleanness to a pious life, and converted to Christianity a great number of pagans and Jews; and compared with this Episcopal work,

as Nilus does not hesitate to designate it, he held in small esteem, an unusual thing, (*prætor morem*), his worldly business. At the beginning of the persecution, Theodotus, a bitter apostate from the Church, assured the Emperor that if entrusted with the civil administration he would speedily bring over the Christians; whereupon he was made Governor of Ancyra, in Galatia, the city of Theodotus. A furious persecution followed throughout the province, the particulars of which are long and harrowing. And now the glorious martyr thought not of gain, but how his shop or inn could be made a refuge for the sufferers, a place of safety for all. He ran great risks also in burying the bodies of the martyrs, as this was punished with especial severity; and even in front of the heathen altars he encouraged the captive Christians to suffer bravely for Christ. Theodotus being an apostate knew exactly where to strike a painful blow, and accordingly at the outset instructed the heathen priests to see that the bread and wine exposed for sale should be defiled by being offered to the idols so that the pure oblation could not be presented to the Lord. This most grievous device Theodotus met by selling to the Christians what he had bought from them and kept apart for their sacred use, "so that his tavern (*taberna*) was turned into a house of prayer, an asylum for strangers, an altar for the priests to offer the sacred gifts." I pass over some interesting and characteristic incidents which befell him during a brief absence from the city. On returning he found the persecution at its height, and the Christians in great distress at the barbarous execution of seven aged sisters who had lived in holy virginity, and whose bodies Theodotus had sunk in an adjoining lake, to thwart the known zeal of Christians for the honorable burial of their dead. Theodotus, with great labour, recovered the bodies during the night, and buried them; but on it reaching the Governor's ears he was brought before him, and prepared himself for the end. The most liberal promises of rewards and honours, even the government of the city and the priesthood of Apollo, were made, if he would but renounce Christ and endeavour to bring over his fellow-Christians. But he stood firm, having for his help our Lord Jesus Christ. Then are detailed the horrible tortures, which he endured with a smiling countenance, and without moving a muscle. His pious words were stopped by breaking his jaws and dashing out his teeth, whereupon he said, "Should you cut out my tongue, Theodotus, and all organs of speech, yet God hears Christians even if they are silent." Then, after five days more of hideous torture, this "protector of Galileans," as he is styled in his sentence, was delivered to the sword, and his body was decreed to the flames to prevent its burial. A guard of soldiers was appointed to keep watch over it during the night outside the city. The soldiers had made a sort of booth of willows for their shelter during the night, when late in the evening there comes from the country an old friend of Theodotus, the Presbyter of a village some forty miles off, called Malus. He farmed, and was now bringing to Ancyra for sale an ass' load of five year old wine, from his own vineyard. He was invited by the guard to spend the night with them, as they had provision for him and his ass, rather than put up with the unpleasantness of an inn. He accepted their hospitality, and on their inviting him to drink with them, he asked for a cup and offered them some of his own, which they found excellent, and drank freely of. He soon learned from their conversation the business they had in hand, and thanked God for the discovery. He was nothing loth that they should use his wine; so when they were overcome by liberal potations, he gets up during the night, removes the hay and twigs which covered the body, straps it on his ass, and turns his ass homeward, while he replaced the covering of the body, making it look as before. In the morning he affected much distress at the loss of his ass, which, "guided by an angel," if that were necessary, brought the martyrs remains to Malus, where a church was afterwards built over them.

This particular narrative is of no small encouragement, as we see from it that the most unlikely callings can furnish examples of the highest grace and sanctity. When our Lord first came "There was no room for Him in the inn," when Bengel observes, "Even in the present day there is seldom a place for Christ in inns." If seldom, yet, thank God, sometimes, at any rate the absolute affirmation that the vintner's trade is "contrary to the Word of God, and the Spirit of the Christian religion," cannot well stand in the face of this narrative, and it is hardly in the power of the grave assembly who made this affirmation to drag Theodotus from his place of honour among the martyrs. The O.W.T.U. will, I fear, be much scandalized at finding a presbyter of the Church in her purest days selling honest "five year old wine," out of his own vineyard. It is no mean objection to the learned nonsense which they, in their ignorance, retail.

yours, JOHN CARRY.

Port Perry, Dec. 5th, 1888.

WOODEN CHURCHES.

SIR,—Since writing anent Mr. Hopkin's wooden churches, I have received from him working sketches of a lectern, litany desk, and retable, all of very good design, which he presented to me to use as I thought best for the Church in Canada. After some thought I have come to the conclusion that the best thing to do is to send them to the Rev. F. Prime, Synod Hall, Kingston, Ont., in the Depository. Anyone wishing to take tracings or see the plans can do so free of cost, and I have no doubt Mr. Prime would make and mail copies for a trifling sum. I have received some names in answer to my former letter, and the Bishop of Algoma writes that he "Would be very glad to see such a publication issued." I hope this will encourage others to take the book, and would urge a speedy decision, as until we get some 800 names it will be useless to publish. Mr. Hopkins does not want to make money, but neither does he wish to lose it. He is already enquiring concerning cost of publication, price of lumber, &c. yours faithfully,

REV. ROBT. RAYSON.

Lombardy, Ont., 7th Jan., 1889.

SKETCH OF LESSON.

2ND SUNDAY AFTER EPIPHANY, JAN. 20TH, 1889.

The Home at Nazareth.

Passage to be read.—St. Luke ii. 51-52.

There is not very much told us in the Gospel narrative about Jesus in His home; but what little is recorded for us we may reverently use as a basis for our thoughts upon this subject of profit and interest. The great difficulty in enforcing upon children the example of Christ lies in their idea of Him as one for whom there was no merit in His goodness, because it came so easy to Him. To counteract this notion, care must be taken to present Jesus as a real boy, in all points like as we are, yet one in whom dwelt all the fullness of the God head bodily. To-day let us look at

I. *His chosen Dwelling place.*—Nazareth—a little obscure town, so obscure that Josephus never mentions it, despised even by its neighbours, as we learn from St. John i. 46. If it be asked why was such a place chosen for the home of Jesus? the answer is, because thus only could the prediction of Isaiah xi. 11 be fulfilled. The Messiah was to be a "branch," which, in the Hebrew, is the root of Nazareth. So He that was "despised and rejected of men" (Is. liii. 3) lived in a poor insignificant town, by whose name He and His followers were called, and by the reason of whose obscurity both He and they were despised (S. Matt. xxvi. 71; S. Jno. xix. 19; Acts xxiv. 6).

II. *His Daily Life.*—That of a humble carpenter's son—perhaps a scholar in the Jewish school, brought up to read and learn the Holy Scriptures, catechised therein, and loving the instruction therefrom. Probably beginning early to learn the use of his father's tools, and helping him in His early manhood. So day by day, week by week, year by year, the Son of God lived, a little Jewish boy, a Jewish young man succeeding to His father's trade, the head of the house after His father's death, the guardian of His mother, the example for His brethren and sisters, attending the worship of Jehovah every Sabbath day (S. Luke iv. 16), and all this time like everyone else except in the matter of

III. *His Character.*—Fancy what a phenomenon—a sinless boy! never acting, speaking, or even thinking sinfully or foolishly. Joseph was good. Samuel was good. David was good, but Jesus better than these! Yes better than anyone the world had ever seen. He was the same always and under all circumstances. Never having sins to be forgiven; never having to ask pardon, strong in spirit, yet a pattern of gentleness (Is. xlii. 2.) Let us look for a moment at this.

"Strong in spirit" (S. Luke ii. 40) How often boys are strong enough in body, yet weak when tempted, having no control over their temper, unable to bear disappointment or pain.

"Filled with wisdom," (Is. xl. 2-5.) Then no room for folly; alas how many have no room for wisdom.

"Increased in wisdom and stature." How many decrease in wisdom as they grow older, and mix more with the world!

"In favour with God and man." How often boys and young men please man, by displeasing God! Not so with Jesus. He pleased God first. His doings pleased man. He was the Beloved Son in whom God was well pleased. And if it be asked why all this? The answer is that He might have us an example that we should follow His steps (1 S. Pet. ii. 21.)