



ARCHBISHOP AND BISHOPS RETURNING FROM CATHEDRAL.

ghost, that upon His Church might descend the Holy Ghost the Comforter. God yields! gives way to death! allows the triumph of those base feelings which animate the heart of fallen man; and in future he who would gain his life, with Christ must lose it.

Church Terms Explained.

Gradual.—A Psalm or part of a Psalm sung after the Epistle.

Gradual Psalms.—The fifteen Psalms, 120—134.

Gregorian Music or Tones.—Simple music probably taken from the Jewish services and arranged for chanting by St. Gregory, the Great.

This music is sung in unison, the harmony being made up on the organ, and is of great beauty and dignity; the tones number from one to eight, with various endings.

Guild.—A society for any purpose, secular or religious.

Hades.—The place of departed spirits. Unfortunately two distinct words in the original of the New Testament, *Hades* and *Gehenna*; the latter only applies to the place of the damned. Hades is the abode of the departed good and bad waiting for the final judgment. When in the Creed we say our Lord descended into Hell, it should be Hades.

Heresy.—An obstinate holding of any doctrine not taught by the Catholic Church.

Heretic.—One who out of choice holds a doctrine not sanctioned by the Catholic Church, one who prefers to choose his or her own way in matters of religion, or will not conform to Christ's Church.

Heterodox.—Contrary to the faith of the Church of Christ.

Hierarchy.—Rule in sacred matters. The apostolic order of the ministry.

Holy Name.—A festival of the Church, August 7th, in honour of the Name of Jesus, at which every knee shall bow.

Holy Rood.—Any representation of the Cross.

Holy Thursday.—ASCENSION DAY.—The same title is given to the Thursday in Holy Week, Maundy Thursday.

Holy Week.—The week before Easter is Holy Week, not Passion Week, as some call it. Passion Week is undoubtedly the week following the Fifth Sunday in Lent or Passion Sunday. So named because of the anticipation of the Passion in its services.

The Form of a Servant.

Service is the true business of human nature; man, as such, is God's slave. There are created natures higher than our own, who, like ourselves, are bound to yield a free service to their Maker, and who, unlike ourselves, yield it perfectly—intelligences far vaster and stronger than any among the sons of men. Hearts burning with the fire of

a love which, in its purity and its glow, surpasses anything that man can feel; wills which, in their freedom and their determination, are more majestic than any which rules among the sons of men. Cherubim and Seraphim, Angels and Archangels, Thrones, Virtues, Dominions, Powers, Principalities—Christ surveyed them all, and passed them all by. He refused the elder-born, and the nobler, the stronger of creation, and chose the younger, and the meaner, and the weaker. He took not on Him, St. Paul says, angels, but He took on Him the seed of Abraham. He was made Man. By taking our nature upon Him, Christ deigned to forfeit His liberty of action. He placed Himself under restraints and obligations; He entered into human society, and at that end of it where obedience to the will of others is the law which all must obey. "Even Christ pleased not Himself"—the Master of all became the Slave of all.—*Dr. Liddon.*

Not Easily Provoked.

Is there any real reason, any fatal necessity, why we should always be easily provoked, swept away by every slight cause into unseemly passion and into unchristian speech? No doubt Scripture is true to experience when it affirms that the taming of the tongue is harder than the taming of any kind of beast or bird or serpent. No doubt the control of the tongue is the hardest victory to be achieved in all the range of self-discipline, for inspiration affirms that the man who has gotten

the complete victory over his speech is a perfectly disciplined man, "able also to bridle the whole body." Yet victory even here is not impossible. The grace of God is sufficient to enable us to live sweetly amid all provocation and irritation, to check all feelings of resentment, to give the soft answer which will turn away wrath, and to choke back all rising bitterness before it shall break into a storm of passion. Jesus never lost His temper nor spoke unadvisedly, and He is able to help us live in the same victorious way. This is the ideal life for a child of God. We may be more than conquerors. It is not an easy conquest that we may win in a day; in many lives it must be the work of years. Still, it is possible, with Christ to help; and we should never relax our diligence nor withdraw from the battle until we are victorious. He who in the strength of Christ has acquired this [power of self-control, has reached a sublime rank in spiritual culture. The world may sneer at the man who bears injury and wrong without resentment, without anger, but in God's eyes he is a spiritual hero.

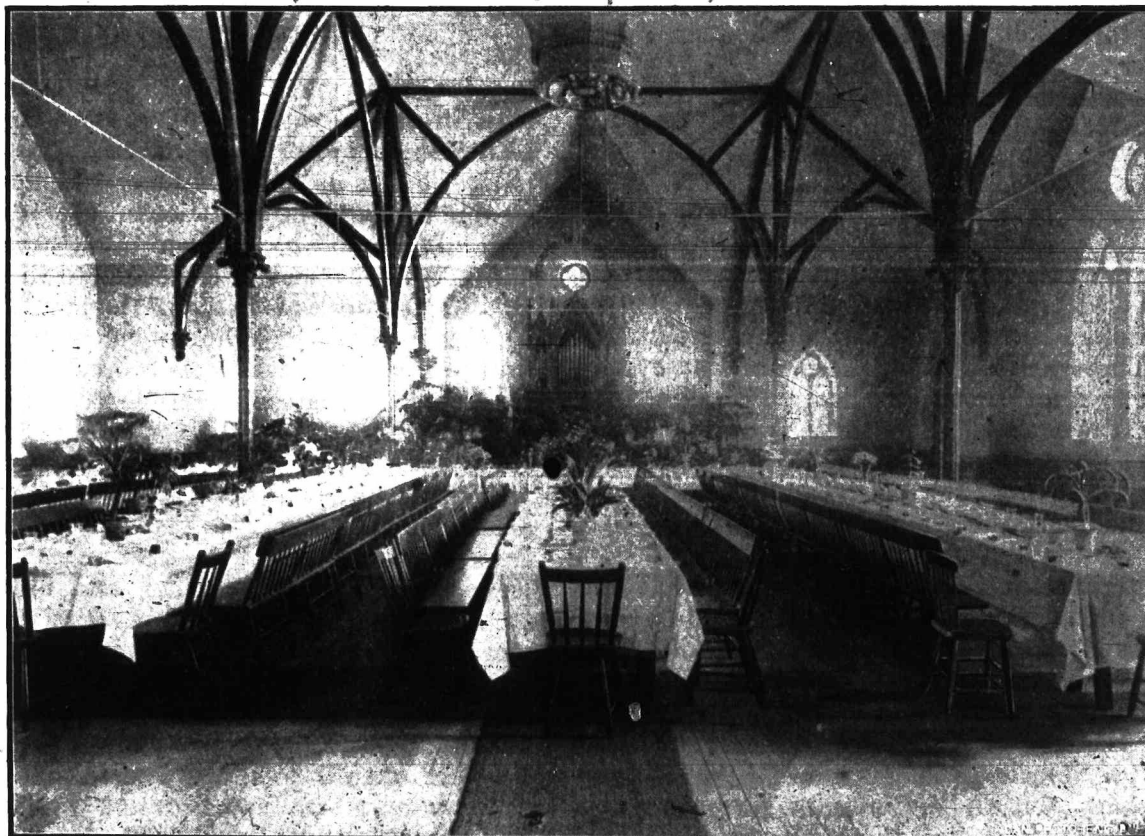
Call no man weak who can a grievance brook
And hold his peace against a red-hot word,
Nor him a coward who averts his look
For fear some sleeping passion may be stirred.

But call him weak who tramples not in dust
Those evil things that fascinate the heart;
Who fears to give his mortal foe a thrust,
And springs from duty with a coward start;

Who grapples not with one defiant sin;
Whose ease, and pride, and pleasure keep the post.
Where self is strong, weakest passions win;
Where self is weak—there, the valiant host.

The Daily Footsteps.

It appears to me, says F. Baldwin Brown, most important that we should understand that no mere moment, no isolated act of choice, under a pressure of temptation, settles destinies. The quiet, undistinguished years decide the matter for the moments when the election is finally and openly made. It takes years to give a form and bent to a character. Temperament we are born with, character we have to make; and that not in the grand moments, when the eyes of men or of angels are visibly upon us, but in the daily, quiet paths of pilgrimage, when the work is being done within in secret which will be revealed in the daylight of eternity. Habits, like paths, are the result of constant action. It is the multitude of daily footsteps which go to and fro which shapes them. Let it light up your daily wanderings to know that there—in the quiet bracing of the soul to uncongenial duty, the patient bearing of unwelcome burdens, the loving acceptance of unlovely companionship—and not on the grand occasions, you are making your eternal future. It is the multitude of little actions which make the great ones.



VIEW OF THE LUNCH TABLES IN ST. JAMES' SCHOOL HOUSE.