

everything else to gratify his lust of the flesh. And the lust of the eye is no less exacting. It is the vanity of beauty. A London newspaper has recently been making enquiries as to the amount of money and of time that fashionable ladies spend upon this form of worldly passion. It appears that a really fashionable English lady requires about seven thousand dollars a year for dress. And, in order to wear all her dresses, she must spend most of her time in changing them. She sips her early cup of coffee in a negligée; then comes the tailor-made morning gown. After lunch an elaborate calling gown, at five o'clock the tea-gown, and, finally, a dinner or ball toilette. . . . Thus, you see, a fashionable lady does little but dress all day."

When we add to the time and money spent upon dress that devoted to useless and selfish luxury in making the house gratify the "lust of the eye," we shall see that here is, indeed, an absorbing passion. There is a love of beauty that is not worldly. The changing shadows upon the mountain side, the glow of color in the sunset, the quiet landscape, the varied hues of sea or river—all enlarge the receptive spirit that rejoices in the beauty that God's love has bestowed upon the world. To dress becomingly, to surround oneself with objects that refine and ennoble by their beauty, are, where this is possible, and where higher claims are not ignored, not only privileges, but duties. Yet many have sacrificed everything else to have a fine house, to dress fashionably, and this is the lust of the eye that shows the worldly spirit.

Who has not seen worldliness in the swagger of life, the pride of place, the scorn for those of a humbler rank? Our social life is full of this spirit. The desire to swagger leads to foolish rivalry. Money is lavished upon follies only for the sake of pomp and show. The young farmer must have a finer horse and carriage than his cousin on the next concession. The city lady must give a more gorgeous dinner or ball than her rival, and so the worldly race runs on, and its goal is sin and death. "This lust, when it hath conceived, bringeth forth sin; and sin, when it is full-grown, bringeth forth death."

God is calling earnest and sensible men and women to something better. The love of the world is a degraded, misplaced love. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." From the exhaustion and vanity of worldliness, He calls us to

something higher. It is, no doubt, very commonplace and unromantic to do the quiet duties of home cheerfully, to nurse the sick, to visit the lowly and often repulsive homes of the poor and suffering. Yet it is in this that the spirit will find a truer peace than in worldly vanities, because it is better that the will of God should impel us, and the expanding affections will find no bitterness in doing good. To do His will is full of its own sweet, satisfying consolations. It is thus that the wounded heart forgets its sorrows, and enters upon a path of abiding peace. W.

#### A HARVEST HYMN.

LET your eyes, look on the fields,  
What abundance autumn yields!  
Hill and valley shining white,  
Ready for the sickle quite.  
Barns cannot their bulk contain,  
Bursting everywhere with grain.  
Jubilant, lift up your eyes  
To the God who rules the skies.

Other fields deserve our care,  
For the Lord is everywhere.  
Other fruit shall crown our gate  
In due time, if we but wait.  
If but patient, we shall gain  
Early and the later rain;  
Nobler harvests gathered in,  
Souls redeemed from death and sin.

When the year's great toils are o'er,  
Harvests safe within the door,  
Then, with a united voice,  
Does the happy land rejoice.  
So, great joy at last shall crown  
Those who garnered sheaves lay down,  
To God's upper house shall come,  
And join in Heaven's harvest-home.

—J. E. Rankin, LL.D., in *The Home Messenger*.

FOR PARISH AND HOME.

#### THE PRAYER BOOK.

V.

#### SOME EXPLANATORY NOTES.

It may be well, in connection with our short series of papers on several aspects of our Prayer Book, if we give a few explanatory notes upon difficult and obscure expressions used in the different services. There are many words in our Prayer Book that have changed in meaning since the last version. For instance, the word "*prevent*," which is the first word in a familiar collect, means now to hinder, or stop, or intercept; to impede; to thwart. In its original use it meant to go before, so that "Prevent us, O Lord," had the meaning "Go before us, O Lord." Traced to its derivation, it comes from *pre*, before, and *venio*, I come.

The following gleanings from my notebook are upon various words and phrases in the order they occur in the services.

In the words of the Exhortation, "*Acknowledge and confess*," we acknowledge something that is brought before our notice; when we confess we make our faults known, and often of our own free will. The expression "*pure heart*" does not mean pure as being entirely free from sin, but free from hypocrisy, sincere in the confession of sin, and earnest in purpose. The term "*general*" in the General Confession means that it is to be said by all, and stands in opposition to auricular or secret confession to a priest. The words "*no health*" mean that we have no saving health, i.e., that we are unable to help ourselves, to save ourselves. The words "*proved me*" in the *Vente* refer to the tests Israel had made again and again of God's mercy and long-suffering.

In the *Te Deum*, "*cherubim and seraphim*" are different orders of angels. "*Sabaoth*" means hosts, "Lord God of hosts"; "*honourable*," worthy of divine honor as God's Son; "*heritage*," God's people, those who belong to Him; "*lighten*" is an old form for alight, so that it would read, "Let thy mercy 'alight' upon us."

In the Apostles' Creed the word "*hell*" does not bear its modern meaning of a place of torment. It is derived from a Saxon word which means to hide or cover, and according to its primitive significance would answer to the Greek word "*hades*," which means an unseen place, and thus the place of departed spirits.

The term "*Holy Catholic Church*" may be thus explained:

(1) "*Holy*" means something that is set apart or consecrated to the service of God.

(2) "*Catholic*" means universal. In its first meaning it was used to include the followers of Christ the world over, but afterwards it came to mean the orthodox as distinguished from heretics. The pretensions of the Roman communion to the exclusive use of the word are utterly baseless. All true Christians the world over who are united by a living faith to their living and ascended Lord are true Catholics.

(3) "*Church*." The visible church of Christ is defined in our Nineteenth Article as "a congregation of faithful men." It means an organized body of Christians whose unity does not depend upon outward things, but upon union with Christ, the living Head, and formed through the power of that life into an organic whole. The word itself is from the Greek *curia*, house of the Lord, and hence to us as Trench points out, from the Goths, who