

enjoy what we had, during three long years, been waiting for.

We locked the house, of course, but as we expected to return for supper, we set off without further ceremony to mount our waiting Bird of Paradise. And she was a bird, indeed, for I had decorated her long, graceful tail with peacock plumes—hundreds of them—while the tips of the wings were set off with feather dusters, and her neck shone in iridescent splendour as a result of my robbing all the old roosters in the barn-yard of their variegated plumage.

We led the bird out of the shed; I wound her up; and then hastily strapped on my wrist compass. We were now ready to start. I looked exultantly at Abbie; Abbie looked proudly up at me; she dropped her binoculars, flag, and lunch box, and gave me one big hug.

"All aboard, my dear!" I whispered.

"Tres-bien!" she returned, mounting to her seat. Our Bird of Paradise took the air.

"Don't go too high, Peter," said Abbie, a minute or two later, as we were about to shoot over Lake Huron. "We want to see as much of the country as we can, don't we, dear?"

"Yes," I returned, as I pressed a little more heavily on the trip and thus raised the tail, whereupon the Bird dipped gracefully.

"I do hope I will see Elizabeth in Winnipeg—or



"What son of Italy could be blamed for wanting his macaroni?"

at least I hope she will see us." Here she placed the glasses to her eyes and peered ahead.

"Your sister? Oh, yes," I replied, opening my mouth so widely that I inadvertently dropped my gum. (I never chew gum except when flying. Good for the nerves, don't you know.)

Abbie called out frantically:

"Oh, Peter, you horrid boy; just when we should

come to Manitoba you drop your gum—and now I can't see the little province at all, let alone Winnipeg."

I laughed heartily.

"Did it cover it?"

"Completely," she replied.

WE were now in Saskatchewan, sailing over a city which, in spite of the fact that we were making a good three thousand miles an hour, we could not leave behind us.

"What place can it be?" asked Abbie in tones of astonishment.

"It's Saskatoon," I replied. "You know it's booming now—and in the same direction we are travelling. There's no use trying to head it off. Guess we'd better turn, or do you wish to see the Canadian Rockies?"

"Oh, I think you'd better turn," she replied. "You know we saw the Hamilton mountain yesterday."

So with that, we swung in a large circle to the North, and then Eastward.

"And this is Hudson's Bay?" asked Abbie, a minute or two later; and then, after a brief silence she said: "Oh, Peter, I wish we could get a bird's-eye view of the Canadian Navy. It ought to be down in the Maritime Provinces somewhere."

"Yes, dear," I returned, turning slightly South-
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What Is Religion?

AS defined in the Standard Dictionary, religion is "a belief binding the spiritual nature of man to a supernatural being on whom he is conscious that he is dependent." That definition, however, is defective, because religion is something more than belief accompanied with a feeling of dependence.

In his well-known work on "Theism," Professor Flint defines it as "man's belief in a being or beings, mightier than himself and inaccessible to his senses, but not indifferent to his sentiments and actions, with the feelings and practices which flow from such belief." That definition is fairly accurate, but is much too cumbersome. The origin of the word may help us to a simpler one.

The older etymologists supposed it to come from the Latin verb *religare*, meaning to bind back; and by them it was defined as that which binds or holds men to a divine being. With this supposition, a religious man was one who felt an inward bond binding him to the divinity he revered. But that derivation was inaccurate. Religion is also something more than an inward bond between a man and his god.

The word is evidently derived from the verb *religere*, which in Latin signifies to go through again in thought, or to reflect. Hence, properly explained, the word denotes reflective thought with reference to an object of worship, whether it be an impersonal power, manifesting itself in the world and influencing human events, or a personal being, expressing himself throughout the universe and revealing himself progressively to the mind of man.

From the etymology of the term, therefore, religion is not merely a belief, nor merely a bond, but rather an attitude. It is a mental attitude which implies belief, produces feeling and creates desire; and, since desire is an active emotion, religion of a developed type includes these four ideas, namely, belief in the existence of a power higher than human, consciousness of dependence on such a power, desire to be in right relation to it, and action in accordance with that desire.

BUT there have been different stages of religious development among men, just as there have been different degrees of intellectual growth among them. At an early period in history religion was the human recognition of a superhuman power, or that which man believed to be a superhuman power; at a later period it was the formal worship of a tribal or national deity; at the highest stage of evolution, it is a devout attitude towards an invisible Supreme Being, a Being who is spiritual and has spiritual relations with us, and an appropriate acknowledgment of him both in heart and in act.

True religion is a reverent habit of thought which exerts a beneficial influence on the personality—an influence which, working by feeling and directed by reason, moulds the character and shapes the conduct of all who are sincerely pious; for a reverent habit of thought has no practical value, unless it tend to produce a corresponding result in the life. But if the inward attitude be genuinely devout, it will naturally affect both character and conduct. In the

First of Two Articles Intended to Clear Up Popular Misconceptions

By REV. DR. WORKMAN

full sense of the term, therefore, religion is a right mental attitude towards the Deity, which brings the life into harmony with the thought.

Religion is thus not a creed, but a character; not a persuasion, but a practice. It is, in short, a life lived in accordance with one's honest convictions of what the Deity requires. But, though it is not a set of opinions, one's religious opinions will influence one's conduct favourably in proportion to their correctness, so that sound views of divine verities are matters of great moment.

IT will now appear that, strictly speaking, religion is right conduct springing from belief in God and devotion to his will. But, since conduct includes the actions seen by those about us and those known only to ourselves, religion has a two-fold bearing—the one in reference to the Creator, the other in reference to his creatures. In the Bible these are described as love to our Maker and love to our neighbour, which mean a regard appropriate to the object in each case.

On the divine side, it is a devout regard suited to the relation which man establishes between himself and his Maker. In this respect, it is the life of man in reference to God, so that the fundamental element of religion is acting according to the divine will, as far as we are able to apprehend it. That is its essence or soul, so to speak.

On the human side, it is a benign regard suited to the relation which exists between one person and another. So, since our life is related to the world and to the things in the world, religion has its outward as well as its inward aspect; and, while the former is fundamental and the latter practical, they are equally important, though each of them in a different way. A proper regard for the Supreme Being, however, is best shown by a proper regard for one's fellow-beings.

According to the prophet Micah, religion consists in doing justly, loving mercy, and walking humbly; or, more briefly, in justice, mercy and humility. These are the three generic requirements, but each of them is pregnant with meaning. Taken separately, they mean justice between man and man, mercy to both man and beast, and humility towards our Maker. Nothing more is required, and nothing more could be performed. The last requirement, a humble walk with God, is fundamental to the other two, and regulative of them.

Besides the elements already mentioned—belief and feeling, desire and action, religion includes several others, such as worship, piety, and morality. Each of these calls for a brief explanation. On account of its importance, it seems better to explain the last-named element first.

Morality is the practice of duty, based on a knowledge of right and wrong, and means a determination to conform to the law of right. It is the doing

of right because it is right, and is concerned with duties of all kinds—to our parents, to our neighbours, to ourselves. But, since it consists largely in outward acts, it may be measurably observed without inward rectitude. Religion is morality recognized as a divine requirement, so that it is morality regarded from a new standpoint and enforced by a new sanction. Thus religion rests on and grows out of morality, and the latter is the foundation of the former. It is because man has a moral nature that he has a capacity for religion, and it is because he is a moral animal that he becomes a religious one.

Piety is primarily filial duty, but in religion it is the doing of right from a feeling of reverence for a Supreme Being. Piety pre-supposes morality, and approves itself, not in spiritual exercises, but in righteous practices. Spiritual exercises may help to develop it, but piety that terminates in self and finds expression chiefly in emotion, is not so much religion as pietism, which is only a species of selfishness. Many supposedly good people are more pious than religious, and many others are more religious than moral. An immoral man is not religious, however much he may profess. He is only religiously inclined. Religion is not morality touched by emotion, but morality spurred by devotion—devotion to the divine will, of course.

Worship is an act of homage towards an object worthy of adoration, and especially towards the Deity. Divine worship may be external and formal or infernal and spiritual. But external forms are only the symbols of divine worship, or the outward expressions of religious feeling; and a person may observe them without either adoring reverence or devout regard. To be of any value to ourselves or to others they must be observed in a right spirit and followed by a righteous course. Hence attending church or mass is not necessarily worship, though it may indicate an interest in religion and a desire to be religious; but, so far as church attendance is serious, it should help to develop a reverential frame of mind. Sincere worship is subjectively as well as objectively a spiritual act, and implies both morality and piety. They are the service and ceremonial of the religion taught by Christ.

SUCH is the nature of true religion and such is the sort of conduct it requires. Hence it is an activity engaged, not simply with a part of life, as Matthew Arnold suggests, but with the entire life; and conduct is not merely three-fourths of life, as he asserts, but the whole of it, for the word applies to personal proceedings of every possible kind. It is unfortunate, however, that so many should regard conduct as concerned solely with outward actions, and should restrict religion to the doing of devotions. The latter is right acting in all places and in all relationships.

Because religion is a life of which reverence is the root and righteousness the fruit, each person should prove its genuineness by living morally and practising piety and worshipping devoutly everywhere; for one cannot be immoral with impunity, nor even irreligious without serious loss.