

It may be worth while, therefore, to ask why it is that so many people seem to have objection to that word. Perhaps on examination or analysis it will be found that objection is based not on the real or root meaning of the word, but on some associations that have come to be connected with it—because of its abuse here and there by individual persons or sects.

To be "religious" does not involve wearing a "go-to-meeting face," much less being sanctimonious, nor does it involve an ostentatious thrusting of church or "religious" affairs into the foreground under all circumstances. Primarily, to be religious means to have a lively sense of the limitations of humanity and an ever-present realization that ere any life "gain its heavenly best, a God must mingle with the game": in other words, to have a sense of the daily dependence of the human soul upon the divine to make this life, or any other, "worth living". That feeling of dependence may be a very real one, though not openly acknowledged, for, to many hearts, each morn's awaking may bring the return of a consciousness of the insufficiency of human effort, left to itself, even regarding this life's lot.

With religion and "religious" too many people seem to link restrictions and mar-joy associations. Whereas, on the contrary, it should suggest fuller development and expansion of life, a continually-strengthening reliance of the human on the Eternal, whose Works and Personality, if they speak of many majestic and far-reaching laws, also involve fathomless Love.

For the love of God is broader
Than the measures of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

These and other lines from F. W. Faber's fine hymn—which has somehow unfortunately been omitted from the Canadian Presbyterian Hymn Book, but is a favorite in the Churches of the Old Land—are well worth pondering, and commending to earnest souls troubled by doctrinal doubts or other questionings concerning religion and the acceptance of dogmatic theology stronger in the letter than Christ-like in the spirit.

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FOR "NATIONAL SERVICE"—A WEEK ON A FARM

To the business or professional man, whose lot is ordinarily in the city, a week or more on a farm may be specially commended in these times in the interests of "National Service". Those who are fortunate in having farmer friends to whom they can be useful, may incidentally enlarge their own horizon, as to the manifold work of the farmer as well as his attractive independence.

To the enterprising farmer the work on the farm is never-ending. This is true apart from the land-clearing, which, in British Columbia, may itself be a life-work for any man. Each season brings its own work affecting the land and the stock and the products of the farm. In addition the daily routine of "chores" (milking, stock-feeding, etc.) must be regularly attended to if all is to go well.

Even after much tree-felling, stump-blasting and pulling, there is the "burning" to be prepared for and attended to in season; a "snake" fence