

The old pioneer has gone to his rest, but sometimes as I read both Bible and public prints, his words come back to me, for the condition of so many may be likened to Shadowland.

I.

Take it first as applied to Idolatry. This is understood to be the worship of an image supposed to be the abode of superhuman personality. It has been doubted if anyone ever did **really** believe that the image was more than a symbol; it is at least charitable to think so. But whether he thought of it as GOD, or as an image that emblemized Him, it is remarkable that it has been lacking in Hottentots and Bushmen, and yet found in the great civilizations; although on second thought it is not marvellous, since its presence argues a degree of progress. Nor must we of today speak slightly of the degree, for some are not so far removed from it. We Protestants affect to deplore it, and pity the Roman Catholic whose piety needs to be warmed by a symbol of Madonna and Child,—as if we were altogether free from it ourselves! We have made more progress, but the question whether we have in full measure cast off Idolatry may well be debated, and to the degree we retain it, do we stand in Shadowland.

We stand aghast at the rude heathen worshipping the star of first magnitude in the constellation Argo, or at the spectacle of another poor mortal bowing to his Fetish, but what better is a man who clings to his Confession of Faith, or Thirty Nine Articles, if doubt has eaten away his sincerity. The prophets of old were severe because people were not wholehearted; in the clearer light of to-day sincerity is demanded. They stand in Shadowland who will not listen to an appeal to rise to the full recognition

of God the Father, but instead revive some species of idolatry in the midst of purer ideas; showing the ancient proneness of the Jews to lapse, or of the modern Brahman who returns to a practice long since abhorred in the Vedic religion.

II.

Turn next to Materialism as we know it to-day. Its most ardent votary cannot say that he is taking out of life what there is in it. We are hearing much these days that the thoughtful Canadian cannot lightly pass over, about British connection and extraction. As a matter of fact, we are becoming less like the true British in salient features. No outstanding Britisher narrows down his interests to any one thing; rather does he seek new interests, be they scientific or experimental, if they tend to the advancement of any or all of the people; and, established in this outlook the Briton has ever shown a splendid versatility. How much of this is due to a common parentage it would be hard to say, for naturally the interests of the father become, in a measure, those of the son, and thus general knowledge is transmitted. But this is a new country, with a population coming from many quarters, and a diversity of interests comparatively small. The great aim of an overwhelming percentage of the people is apparently the same thing—to make money. That is to dwell in Shadowland, although you are likely to be told that that does not matter, so long as it is abundantly productive.

With such a conception of interests there is surely cause for apprehension about our nationality. Why be so concerned about being British, and yet care so little for British ideals? True, Britain has always been a commercial land, but culture and refinement at no time have been forgotten, nor have these