

son's establishment. The bill provides: "Work shall henceforth be optional on Sunday; it can no longer be obligatory. The change, therefore, will be gradual, as, although many traders will avail themselves of the new measure, a custom which for centuries has been part of the national life cannot be set aside without the voluntary cooperation of those interested. The bill does not affect members of the same family in an industrial concern, nor will any attempt be made to interfere with the freedom of contract between those who find the extra day's work to their mutual interest." As will be seen, the measure does not contemplate that thorough change which, we believe, all right-minded Christians would so much desire. Still it is a step, and an important one, in the right direction; and as such deserves the sympathetic support of those who are fighting the battle of Sunday observance in Belgium.

The Choice of Hymns.

The Bishop of Southampton has been writing in the Winchester Diocesan Chronicle on this subject, hymns, not hymnals, being the subject of His Lordship's remarks. All our popular hymnals make the choice of hymns embarrassing. The wise restrict their selection to a strictly limited number. The majority, to whom the gift of a discriminating sense is denied, easily go astray in the wide field of choice. The popularity of a hymn is erroneously but usually understood by those who are responsible for the selection of hymns to be sung as a guarantee of sterling value. It is high time for an effort to be made to give us a new selection, under the sanction of some authority, which would be generally acceptable. The Bishop holds that a hymn ought to express either (1) adoration—the feelings and thoughts of the human soul in the presence of God; (2) praise and thankfulness for His mercies; (3) prayers and aspirations; (4) self-abasement and acknowledgment of sin; (5) a means of doctrinal instruction, the emotional expression of some religious truth, a declaration of religious faith, an act of meditation on some aspect of revelation; or (6) a stirring appeal to the will, a passionate incentive to right action. Hymns, he says, may be said to represent the emotional element in worship, and there was always a danger lest emotion, especially religious emotion, should degenerate into sentimentality. He could think of no better definition of sentimentality than indulgence in emotion without any impression made on the mind or impulse given to the will; therefore, if a hymn appealed to the emotions alone, it tended to foster that sentimentality which was one of the chief modern foes to true worship. The Bishop instanced Faber's "Hark! Hark, my Soul!" as an example to be avoided, describing it as "a series of vague emotional ideas, or, rather, words, skilfully disposed in pretty verses, and with no more real meaning or permanent influence than an aimless succession of sweet and sonorous sounds on the organ." It is

sentimental, and perhaps the most glaring instance of sentimentality to be found in Church hymn books. Newman's "Lead, Kindly Light," is a poem of a different type altogether, but hardly less unsuitable than the other for public worship. It is, the Bishop remarks, "almost perfect as an expression of the very peculiar character and temporary condition of the writer . . . and has probably no meaning, or only a sentimental meaning, for the great majority of those who delight to sing it." The Bishop objected to such words as "'Tis weary waiting here," because "most people ought not to feel them," and therefore ought not to be asked to sing them. It is an altogether wrong conception of life as a "weary waiting here" for those who are bidden to "rejoice evermore," and to be "present in spirit, serving the Lord."

Zionism.

This is a movement among the better educated and more wealthy Jews to save the nation. It is an attempt to retain the Jewish race as a distinct people. It is strange that in a time of toleration this should be necessary, but so it is. So long and wherever the Jews were persecuted, they clung with passionate devotion to the letter of the law, the language, habits and rites of their immemorial race. But now that in Western Europe and on this continent they are absolutely free and equal, the Jews are casting these aside as an incumbering cloak. Seeing this, the orthodox Jews are striving by every means to stop apostasy. Among the devices is Zionism, the return of the Jew to Palestine. Dr. Theodore Herzl, of Switzerland, is the real spirit of the movement, and presided at the fifth Zionist congress held at Basle from 26th to 30th December. About 270 delegates attended the sessions "from Johannesburg to Irkutsk, from Belfast to Rangoon, from Montreal to Sydney." The dullest imagination must feel what a world of romance and spiritual hope, what a ferment of religious revival and literary and artistic activity, must attend the home-coming of the wandering Jew. Next to Dr. Herzl, Max Nordau and Israel Zangwill, the novelist, are the best known. The funds are collected in the Jewish Colonial Trust, the total number of shareholders is now 126,000, and the fund subscribed about \$1,250,000. It has been decided to establish a business in Palestine with a capital not exceeding \$80,000, and a loan agency among the Russian Jews. There is no prospect of any Jewish State in Asia Minor, but there is a fair prospect of colonies and settlements in Palestine where the persecuted Jews may be raised and educated as free men. Mr. Israel Zangwill, one of the ablest supporters of the scheme, shows that the problem is to set up a centre of Jewish life and concentrate all one's labour on it. Palestine is being developed by railways and other modern appliances. "Palestine is a country without a people, the Jews are a people without a country. The regeneration of the soil would bring the regeneration of the people. It is

marvellous that the country should have remained comparatively empty for 1,800 years, but it cannot remain unexploited much longer. The age of electricity is upon us, and the problem of Asia. Now or never is Israel's opportunity. Another generation and Palestine will be populated by Uitlanders and dominated by Germany. Another generation and the Western Jew will have lost the warmth of Jewish sentiment. In the Jew as in Palestine there have been more changes during the last generation than during all the centuries of the Christian era. Neither the Jew nor Palestine can wait longer. The Red Sea was divided for Israel's first exodus; it is united to the Mediterranean for the second. The Suez Canal has brought the world to the door-step of Palestine. And Palestine is the centre of the world." "In a brief five years the views of a visionary have become a political possibility. The federation of American Zionists embraces some one hundred and fifty societies, including one in Manila, and sent twenty-four delegates, two of them ladies, to the last congress, which boldly invaded London; while the notorious American formula, "America is our Palestine, Washington is our Zion," begins to lose its gloss. In England the best-known workers are Dr. Gaster and Sir Francis Montefiore. But by far the most powerful personality in the Zionist party, after Herzl, is Max Nordau, who has become the great orator of the movement. Yet it remains, after all, a poor man's movement, despised and feared by the prosperous, as shown by the fact that the Trust is only now able to contemplate becoming an effective legal instrument. Famines and crises in Russia and the war in South Africa, have retarded the already slow accumulation of the quarter of a million pounds necessary. Very romantic beneath all the prose with which anti-Zionists charge Zionism—for anti-Zionists find it in the same breath too prosaic and too poetic—is the office in the shadow of the Mansion House, where the "shekels" arrive with communications in every language under the sun. "The biggest company on earth," the Trust has been styled by Mr. J. de Haas, a talented young Zionist of apostolic fervor, and indeed its documents will necessitate a room in Somerset House all to themselves. But the Trust will not start operations in Palestine till it obtains a charter giving it at least the status with which the chartered companies of India, Hudson's Bay, or South Africa have started."

COADJUTOR BISHOP, DIOCESE OF MONTREAL.

The Venerable Archbishop of Montreal, feeling, at his advanced age, the need of relief and assistance in the administrative and other functions of the episcopate in his diocese, has asked the clergy and laity for the election of a coadjutor Bishop, with the right of succession. The Synod has so far complied with the request as to appoint a committee to arrange, if possible, the ways and means, and this being accomplished, will proceed on March 4th, the date to which

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