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LESSONS FOR SUNDAYS AND HOLY DAYS.

TENTH SUNDAY AFTER TRINITY.

Morning—1 Kings xii.; Rom. xvi.
Evening—1 Kings xiii., or xvii.; Mat. xxvi., 31 to 57.

Appropriate Hymns for Tenth and Eleventh Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

TENTH SUNDAY AFTER TRINITY.

Holy Communion: 256, 311, 314.
Processional: 291, 299, 303, 305.
Offertory: 218, 240, 258, 280.
Children's Hymns: 213, 217, 280, 339.
General Hymns: 4, 26, 226, 231.

ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 519.
Processional: 34, 37, 516, 542.
Offertory: 210, 215, 233, 511.
Children's Hymns: 336, 338, 340, 571.
General Hymns: 7, 21, 36, 288.

Death of the Duke of Saxe Cobourg.

The Duke of Saxe Cobourg-Gotha, better known in England first as Prince Alfred, and subsequently as the Duke of Edinburgh, has been taken from this world within a few days of his fifty-sixth birthday. He was the fourth of Her Majesty's nine children, the first being the Empress Frederick, born November, 1840; the second, the Prince of Wales, born November, 1841; the third the Princess Alice, born 1843, and married, 1862, to the Grand Duke of Hesse-Darmstadt. She died December 14th, 1878. Prince Alfred was born August 4th, 1844, and was created Duke of Edinburgh. On the death of the Duke of Saxe Cobourg-Gotha, brother of his father, Prince Albert, the Duke of Edinburgh succeeded to the Duchy of Saxe Cobourg-Gotha. In 1874 he married the Grand Duchess Marie of Russia, and had five children, one son and four daughters. It

would appear that, for some reason, his son is not to succeed him in the duchy, and that the son of the late Duke of Albany (Prince Leopold, who died in 1884), is to be Duke of Cobourg. He is now sixteen years of age. The late Duke was a man of many accomplishments, being not only a good linguist, and an expert seaman (he was admiral of the fleet), but also an accomplished musician. The deepest sympathy is experienced, throughout the whole Empire, with Her Majesty, the Queen.

The Future of Trinity.

It is always of interest to know the judgment of well wishers; and it is quite evident that Trinity College has the good-will of the Church of England at large in Canada. Church Work, an Anglican publication, whose home is at Halifax, has some sensible observations on the prospects of Trinity as united with the University of Toronto. It begins by assuming that the union is an accomplished fact; but this, we may say, is by no means the case. If instead of "determination," the writer had spoken of the "intention" to affiliate with the University of Toronto, it would have been nearer the truth. Its remarks on the subject, however, are worthy of consideration. The writer observes: The unification of the value of academical degrees is undoubtedly to the gain of the province and Dominion. Viewed from a religious standpoint, also, the move is probably wise and gainful. It seems to us that a choice of evils presented itself, between a weak university and divinity college, all our own, on one hand, and a strong divinity college all our own, minus a weak university on the other. As we have already stated, the Church always gains when brought in contact on equal terms with other bodies. Trinity College, with its sound Church teaching, its excellent social tone, and admirable residential system is bound to commend itself to the favourable consideration of the hundreds of young men who take a course at Toronto University, preparatory to entering the ministry of some Christian body other than our own. It is likely, moreover, that many young men, hitherto lost to the ministry and possibly to membership in the Church, will be retained by being enabled to combine a course at the great, and deservedly highly esteemed University of Toronto, with residence and a divinity course at Trinity.

Roman Catholic Missions in China.

Whatever the faults of the Roman Church may have been, or may be, it cannot be charged with neglecting the command to make all nations disciples of Christ. It has given its sons and daughters, its toil, its blood—the blood of many martyrs for Christ among the heathen. It will, therefore, be interesting to have some notion of its work in China. Now the Vatican has just issued

an authoritative and complete list of the Roman Catholic missions in China. The facts are interesting, and furnish proof of energy, enterprise, and considerable success. The Vatican organ states that there are in China 759 European priests, 409 Chinese priests, and 532,448 native converts. The Roman Catholic buildings and institutions number 3,930 churches and chapels, forty-nine seminaries, and 2,913 schools. Out of the thirty-six vicarships existing in China to-day, the Jesuits can only claim two, and, with regard to nationality, the missionaries belong in their order of numerical strength to the following countries: France, Belgium, Italy, Spain, Germany and Holland. In North Shansi, the Vicar Apostolic Paganucci and Bishop Coltelli, at the head of the Italian mission, have a flock of 21,500 converts. In North Shansi another Italian, Bishop Grassi, counts a congregation of 13,150. In South Shansi, the Dutch Franciscans have made 10,000 converts. In Northern Shantung the Italians had 17,500 belonging to their churches before the Boxer outbreak. In the eastern division of the same province, the French counted 7,500 more. In the southern division Bishop Anzer had a following of 9,500.

A Musical Festival.

Everyone who is deeply interested in sacred music must have regarded with mixed feelings the way in which some musical festivals are conducted in England; and we should all be on the watch lest something similar should be attempted among ourselves. A festival is about to be held, in the Mother Country, at which the choicest seats command the highest prices, and no one must venture to think of entering the building at all unless he has at least a shilling to spend. It happens, moreover that the building that has been engaged for this purpose is the Cathedral Church of Chester, that the choir and the middle of the nave are the choice positions, that the poor man may not join in the Triennial festival; in a word, that God's house is to be for a time "a house of merchandise." This is a matter which concerns the whole Church of England. It ought not to be possible to run a cathedral as a business speculation, and we do not hesitate to describe such a proceeding as indecent. Could anything be more unseemly than that a rich Jew, or Romanist, or Agnostic should be able to secure a costly seat in the choir or nave, and enjoy a concert from which a poor Churchman is excluded? If these triennial festivals at Chester can only be held on such conditions, the sooner they come to an end the better. A musical festival in the mother church of the diocese should have as its primary object the assembling of the people from the daughter parishes for a joint act of worship and praise. If it has not, it is worse than worthless.