

opened the second part of the programme with a piano solo. Then followed "Sucking Cider," solo and chorus, solo by Mr. Bamford; reading, Mr. Cumberland; Glee, with musical parody, "Maid of Athens," reading, Mr. Anglin; solo and chorus, "Swing low sweet Chariot," solo, Mr. Cameron; reading, Mr. Cumberland; solo and chorus, "Littoria," solo, Mr. Anglin; glee, "Good night Ladies," and "God save the Queen," as solos and chorus; solos by Messrs. Pomeroy and McRossie. On her way to her room "Her Majesty" as usual, thanked her young "Emperors" for their music. The supper was a happy affair. A genial spirit diffused itself around the board, and as students always have good appetites, the excellent spread was enjoyed. After singing a song or two, the President in a few words thanked the acting host Mr. McLean for the pleasant hospitality received. Then a few more songs were sung and the company rose and retired to the reception rooms to wait for their sleighs. After bidding their genial host good bye and receiving another invitation to come again this session, the vans were filled and a start made for home.—*News*.

GLEE CLUB.

AT Portsmouth last week the Queen's College Glee Club gave a musical and literary entertainment on behalf of the Presbyterian Sunday School. The same programme was given as at the Asylum on Saturday last. Notably among the choruses were "Swing low, sweet Chariot," and "Maid of Athens," with musical parody. These two showed to a nicety the training of the Club, whose shading in the soft and loud parts elicited an encore each time. Excellent readings and recitations were given by Messrs. Cumberland, Bamford, McLaughlin, Heath and Cameron. Cheers were called for on behalf of the boys by Mr. Thompson and given effectively. The meeting was brought to a close shortly after ten o'clock by the large audience joining the Club in singing the national anthem. We understand that the Glee Club intend to give a concert for the purpose of replenishing their exchequer in three or four weeks. They intend to render selections from the operas of *Il Trovatore* and the *Pirates of Penzance* as well as from the best English glees. They should be encouraged with a bumper house.—*Whig*.

SUNDAY SERVICE.

(BY OUR OWN REPORTER.)

THE Rev. D. J. Macdonnell, B.D., of Toronto, preached in Convocation Hall, on Sunday, February 6th, speaking from the text, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—St. James 1, 27. He began by explaining the passage, saying that it would bring out the meaning better if, for the word 'religion,' we were to substitute 'service,' or, 'worship,' then the passage would read "pure worship and undefiled, &c." Here we notice that the Apostle is very practical. There is no discussion about doctrine, as in some of Paul's epistles, but he teaches those addressed

purity of worship, and warns them against the sins of their time, in language full of common sense, and practical counsels concerning the things of life. This definition of worship does not touch upon formalities; neither does it condemn as wrong, or useless, the singing of hymns or psalms, nor interfere with any of the sacraments of the church. It only interferes with forms of worship when too much importance is placed upon them. God is a spirit, and they that would worship him must worship him in spirit and in truth, is the great guide for all public worship, for all time. Whatever is in accordance with this is right, all else is wrong. Men will search the new Testament in vain for any form of worship, this must be settled by the church itself. Religion itself is the love of God in the soul of man, and that love may have different manifestations, worship being one of them. Now what James means in this verse is not that morality is religion, but that it is worship undefiled. There may be a semblance of worship, and a kind of service apart from religion, and there may also be a semblance of morality apart from religion. There are those who say that such a morality is all that is necessary, and they often refer to this text and ask us if there is anything here about doctrine. The very verse answers it. There is in the words, 'before God and the Father,' a recognition of the God-ward side. However, this only shows that morality is worship and not religion. Religion is the root of all morality. It is possible to have a morality of mere words, and, to some degree, apart from religion, yet the only true morality comes from religion. It is impossible to have true love for our neighbour without the love of God. Religion then is the love within; morality the expression of that love. Thus it is impossible to have a healthy morality without a religious principle at the basis of it; ye shall know them by their fruits. Again if we would worship acceptably him who is the father of the fatherless, and a husband to the widow, we must imitate him. A life of purity and deeds of love are true worship, and the keeping of ourselves unspotted from the world. Observe that the statement is 'pure worship,' and not moral or formal worship, which is not religion, and is strongly denounced in Isaiah and Micah, among the prophets of old, who told the people first to obey and then, having done that, to sacrifice. To visit the fatherless and widows in their affliction, and keep himself unspotted from the world is worship pure and undefiled. There are two elements in this worship, one positive and the other negative; charity on the one hand, and purity on the other. Charity is to visit the fatherless and widows in their affliction. Not simply to give them something to relieve their want, but there is a personal relation required, and it is for lack of this personal sympathy that charity so often fails. Of course we are not to limit our worship to one duty, to visiting those in poverty and affliction; this is given to us as only one of the duties which we are to perform, there being many others, such as helping those overtaken by pestilence and famine, trying to reclaim those unfortunates whom society has cast out, and performing such services to humanity, besides visiting the fatherless and widows in their affliction. Here is work for every christian, be he minister, philosopher, statesman, or a member of any calling whatsoever; wherever there is want and misery, there is worship to be given to God in visiting these poor creatures and relieving their distress. This, to some extent, christianity has been and is still doing through the many societies and hospitals for the relief of the poor and sick. But even this leads to indolence in good work, for many think that if they give their money that is all that is necessary, instead of assisting personally. The other element in worship is purity. "Blessed are the pure in heart for they shall see God." With a pure heart, and not with formality, must we worship God. "Keep yourselves unspotted from the world." We all know what it is to be spotted and stained, and have our hearts blackened by con-