

Grow in the knowledge of our Lord.

2 Pst. iii. 18.

"SAFE HOME."

**A** LETTER from Mr. Gawin Kirkham informs us of his safe arrival at home. During his visit to America (89 days) he travelled over 12,000 miles, and addressed 102 meetings, (35 of them outdoor meetings). Mr. K. greatly enjoyed his trip, and desires us to join in thanks to God for mercies by the way. During his tour Mr Kirkham furnished "*the Christian*" with a weekly letter, from one of which we quote the following :—

"A visit to A—, New York, enabled me to preach in the open air, and attend a reception of the Y.M.C.A. But the first was interrupted by the police (permission being needed from the Mayor), and the second proved distasteful as I failed to understand what song-singing and piano recitations had to do with a young men's *Christian Association*."

We know some of our brother Secretaries will wonder at the lack of appreciation manifested by our English visitor. Not able to see the connection between *amusements* and *Christian work*! Well there is no accounting for taste! But our space will not permit us to attempt an explanation of the connection. It would take many pages in which to gather the *thoughts, fancies, or ideas* which some have as a *sort of basis* for their argument in favour of amusing a man for a while before they attempt to save him.

After all we think brother Kirkham is right.

SPECIAL MEETINGS.

**T**HE meetings for Young Men have been, on the whole, fairly attended; but there has always been "room for more." We have reason to believe that they have been owned of God to some.

SACRED SONG.

**W**E quote the following from the preface to a collection of Sacred Hymns published by H. L. Hastings, of Boston:—

"One of the mightiest forces which God has thrown into this world, is sacred song; not the mere artistic and mechanical "rendering" of certain notes and strains of music, but the spontaneous outgush of the emotions of the sanctified heart, telling the sorrows and the joys, the sympathies and the affections of the renewed soul. Such music is not purchasable. Those who think to buy or hire it, greatly mistake its character. It has its fountain in the joy of God implanted in the Christian's soul, and meets its response in the hearts of those who know whom they have trusted, and who expect to sing His praises for evermore. Infidels can sneer and swear, but can they sing? What have they to sing about? What had the heathen world to sing? If we leave out a few notable strains which acknowledge and honor the unseen God, what remains but amorous and bacchanalian ditties; odes which celebrated the acts of cut-throat and adulterous deities, most of whom would be hung or sent to prison in any decently civilized land; songs which embodied vile thoughts, celebrated base acts, and awoke base passions?"

Our themes of sacred song are the grandest that earth or heaven affords. And what has infidelity or unbelief to put in the place of them? Where are the poems, the songs, the chorales, the grand anthems that have been born of darkness, doubt and unbelief? Infidelity has no hymns; it has nothing to sing for;—No God, no hope, no Creator, no Preserver, no Christ, no Saviour. Imagine a jubilant infidel, contemplate

The Lord stablish you in every good work.

2 Thess. ii. 17.