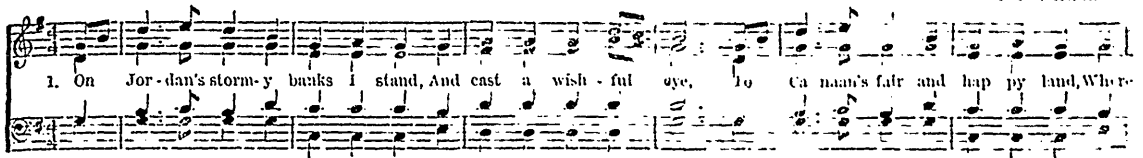
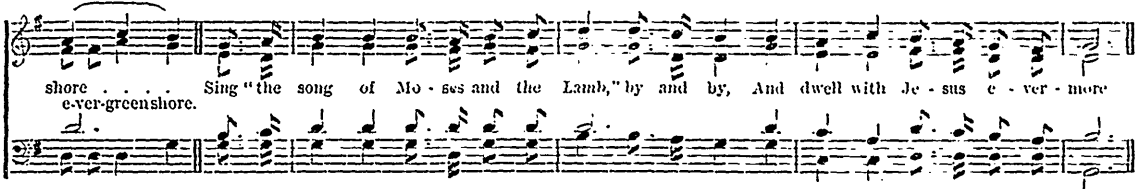
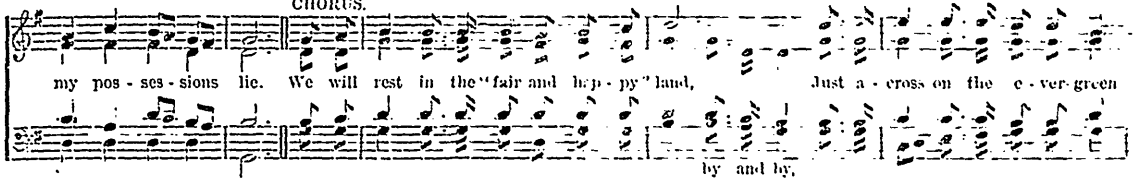


## THE LAND JUST ACROSS THE RIVER.

T. C. O'KANE



## CHORUS.



O'er all these wide extended plains  
Shines one eternal day;  
There God the Son for ever reigns,  
And scatters night away  
We will rest, etc.

When shall I reach that happy place,  
And be for ever blest?  
When shall I see my Father's face,  
And in His bosom rest?  
We will rest, etc.

gives its wool to be a garment for man, to protect him from the inclemency of the weather; the buffalo gives him his tightly-fitted coat, to be a covering for his feet, to prevent them being cut by sharp stones and perforated by prickly thorns; the cow gives him her milk, and this is made into butter and cheese to supply his wants; the hen gives him her eggs, to nourish his frame, and her feathers to be a soft bed for him, upon which to rest his weary bones; the horse gives him the agility of his limbs and the strength of his body to carry him and his from place to place; the peacock and the ostrich give their beautiful feathers to adorn and beautify the naturally beautiful faces and graceful heads of the fairer members of the community, and, moreover, most of these creatures (perhaps not willingly) give their flesh to whet man's appetite and feed his hunger. This principle or law is not less manifest in the *realm of mind*. Good and great men of past ages obeyed the law of intellectual progress. They were inspired with the love of thought and truth; they studied the various branches of literature; they applied themselves to the subjects presented to their minds, and solved many of the secrets of revelation as well as nature; they read, studied, thought, committed these thoughts to writing, sent their manuscripts to the press, and handed them down to coming generations. Thus it is, that this age is furnished with the profound thoughts of Newton, Bacon, Butler, and Hamilton; and thus it is that the immortal Milton gave us his "Paradise Lost," and the sainted Baxter his "Saint's Rest," and the godly and allegorical Bunyan his "Pilgrim's Progress," that by them, the present and coming generations may be made wiser, better, and happier. God gave thoughts to our forefathers, and they have given them to the world. This law is plain again in the *realm of spirit*. Holy men now in heaven who were not weary in well-doing, who toiled and prayed, laboured and loved, gave their all for the good of man and the glory of God, left behind them the odour of sanctity and many standing monuments of their broad sympathies, noble-mindedness, and benevolent hearts. They were almoners of Divine charity and channels of Divine influence. They poured into the world a tide of benevolent thought, religious sentiment, and influence, that will continue to vibrate the heart of ages. When many who are now men and women were children in the Sabbath-school, with little or no thought of the stern realities of life and its sublime mission, they gave to them their experience and their counsel, and prayed most fervently on their behalf. What

they received of God they gave to the church and the world, and they have laid both under a lasting obligation to them. Man is made to live in this realm: it is his native sphere—his normal home, where he is to give to God, and for the well-being of humanity, what he receives from every department of the creation. Here he is to be a priest, receiving what the lower creation gives him, and giving that and himself to God and to man. His mission is distributive as well as receptive. He is to give to the world the fruits of moral nobility of soul, incorruptible honesty of heart, self-sacrificing philanthropy of spirit, and adoring worship of being. Dear reader, this is the only way to obey the law of giving and receiving. Thus Christ did, who, "though He was rich, yet for your sakes became poor, that ye through His poverty might be rich." Rich in generous thoughts—rich in true sympathies—rich in spiritual experience—rich in the wealth of faith—rich in the energy of a hope brightened with the effulgence of heaven—rich in the spirit of devotion to God. and rich in the sacrifice of all that will do the world any good. Spiritually, your receiving will be just in proportion to your giving. Who ever gave like Christ, and who ever will receive like Christ. He not only became poor, cast aside His royal robes, vacated the seat of heavenly splendour, and freely retired from the company of the illustrious beings that waited upon His throne, to live for a period in the midst of the corruptions of humanity, made poor by sin; but He thought and worked, loved and prayed, suffered and died, gave His life, His all, for you on the cross, that you may give yourself to Him, and in return be made to participate in all He has. Can you be indifferent to His claims? Blessed be His name! He is willing to receive you, and give you what you most need, even the moral excellence of God, which is worth living for, toiling for, praying for, and dying for. The chief end of all is that you may give yourself to Him, dedicate your life to His service, surrender your entire nature to be swayed by an all-absorbing love to Him, His cause, and His people. He gave His sympathies, His tears, His prayers, His self-denying work, His blood, and His everything for you. Is it possible that you can delay complying with the condition of salvation? *Giving yourself* to the loving Saviour, and receiving of Him the untold wealth of spiritual goodness, may I beg of you to think of the danger and loss of delay, and to avoid both by an immediate surrender of yourself to Christ and to His people? He and they will receive you, and give you the privilege of participating in all they have, and grant you a place and a home, not only in