



A BROTHER'S LOVE.

Though many a year has o'er me past,
And none from bitter change was free,
Yet lives one thought—'twill die the last,—
Sweet sister! 'twas the thought of thee.
Earth, and the love of earth, are vain,
But ours was registered above:
And, Agnes, neither time nor pain
Have shook thy brother's early love.

I see the parting moment yet,
I hear thy gentle voice decay;
Oh! how shall I the tear forget
That from thy cheek I kissed away!
We parted!—many a look I cast
To see thee lingering on the hill;
Then far from home and thee I past,
Yet staid in spirit with thee still.

We loved, when hearts were holy things.
And though my locks are scattered now,
And time, yet on his softest wings,
Has touched thy crimson cheek with snow;
And though our early hope be gone,
And life with slower pulses move,
Come to my heart, till life is done,
Thou idol of a brother's love. CROLY.

Temperance.

WATER.

Unnumber'd the dew drops that make up the draught,
But more are the blessings with which it is fraught;
It has come on the winds from the land of delight,
With the beauty of heaven it sparkles all bright;
Then wine to the trembler, but water for me—
There's a spell in the cup that whisper's "I'm free."

Then fill me a cup from the happy stream,
Where it sparkles along in the gay sunny beam,
'Tis the joy and the blessing of every land,
The munificent gift of a bounteous hand;
Then wine to the trembler, but water for me;
There's a spell in the cup that whisper's "I'm free."

"DRINK AND BE HAPPY."

Such is the exclamation which is constantly bandied about in the convivial party and over the cheerful cup; such is the advice which is frequently given to the unhappy subjects of calamity and distress; such is the maxim which is received and obeyed by an immense proportion of the population of this country—"Drink, and be happy!"

"DRINK AND BE HAPPY!"—the happiness of an empty pocket. Drink is a delectable master, indeed, when rags are its livery, starvation its wages, crime its employment, and despair its end. Drink is the most expensive thing in the world; it exhausts the earnings of the operative, it destroys the property and the credit of the tradesman, it casts a deadly blight upon the prosperity of the merchant, and it has reduced many a man who has lived in the high places of the earth, to the work-house, to beggary, and to the grave. A few months ago, an unhappy man, in a state of beastly intoxication, was picked out of the kennel of one of the greatest thoroughfares in the city of London; his body was so emaciated by want and disease, that it was found necessary to convey him to the hospital, where the "last enemy" speedily claimed him as his own. That man once rode in his carriage, revelled in luxury, owned his estates, associated with nobility, excited general observation by the splendour of his appearance—became intemperate, became prodigal, became impoverished, became ruined, became a corpse! O, the happiness of drink!

"DRINK AND BE HAPPY!"—the happiness of bodily disease. White livers, corrupted stomachs, putrid lungs, indurated hearts, inflamed brains, palsied nerves, impotent weakness, general decay, the prostration of faculties, corporeal and mental, callous insensibility or tormenting pain, sudden dissolution or a lingering death—these are the inevitable results of the habits of intemperance. O, the happiness of drink!

PRAYERS AND TEARS.—St. Ambrose told a great emperor of the world how Christians of his time did avenge themselves. "Our weapons," said he, "are our prayers and tears; we weep for our persecutors, we pray for them; and after this manner do we fight against our enemies."

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