

Thus viewing, one they saw, on hasty wing
Directing towards heaven his course; and now,
His flight ascending near the battlements
And lofty hills on which they walked, approached.

And now on wing of holy ardour strong,
Hither ascends the stranger, borne upright,—
For stranger he did seem with curious eye
Of nice inspection, round surveying all,—
And at the feet alights of those that stood
His coming, who the hand of welcome gave,
And the embrace sincere of holy love;
And thus, with comely greeting kind, began.
Hail, brother! hail, thou son of happiness,
Thou son beloved of God, welcome to heaven,
To bliss that never fades! thy day is past
Of trial and of fear to fall. Well done,
Thou good and faithful servant; enter now
Into the joy eternal of thy Lord.
Come with us, and behold far higher sight
Than e'er thy heart desired, or hope conceived.
See, yonder is the glorious hill of God,
'Bove Angel's gaze in brightness rising high
Come join our wing and we will guide thy flight
To mysteries of everlasting bliss.
The tree, and fount of life, the eternal throne,
And presence chamber to the King of kings."

When the "new arrived" had related to the wondering friends the particulars of his eventful flight from his distant native orb, in which he passed the gulf Tatarcan and the lake of fire, o'er which he hovered on spirit's wing; and had depicted in glowing colours the agonies inflicted by the "worm that dieth not," and the hopeless misery of "Eternal death"—he asked them to disclose to him the causes of those horrid scenes which he had witnessed. Unable to explain those dismal mysteries, they refer him to

"— an ancient bard of earth,
Who, by the stream of life, sitting in bliss,
Has oft beheld the eternal cars complete
The mighty circle round the throne of God;
Great in all learning, in all wisdom great,
And great in song; whose harp in lofty strain
Tells frequently of what thy wonder craves,
While round him, gathering, stand the youth of heaven,
With truth and melody delighted both.
To him this path directs, an easy path,
And easy flight will bring us to his seat.
So saying, they linked hand in hand, spread out
Their golden wings, by living breezes fanned,
And over heaven's broad champaign sailed serene.
O'er hill and valley, clothed with verdure green,
That never fades; and tree, and herb and flower,
That never fades; and many a river rich
With nectar, winding pleasantly, they passed;
And mansion of celestial mould, and work
Divine.

And now beneath them lay the wished-for spot,
The sacred bower of that renowned bard;
That ancient bard, ancient in days and song;
But in immortal vigour young, and young
In rosy health; to pensive solitude
Retiring oft, as was his wont on earth."

Their reception by this venerable man of song is thus finely described.

"He sees their coming, and with greeting kind,
And welcome, not of hollow forged smiles,
And ceremonious compliment of phrase,
But of the heart sincere, into his bower
Invites. Like greeting they returned. Not bent
In low obeisance, from creature most
Unfit to creature; but with manly form

Upright they entered in; though high his rank,
His wisdom high, and mighty his renown.
And thus deferring all apology,
The two their new companion introduced.
Ancient in knowledge! hard of Adam's race!
We bring thee one, of us inquiring what
We need to learn, and with him wish to learn,
His asking will direct thy answer best."

(To be Continued.)

The following article, which is copied from the BRITISH COLONIST, is well worth the attention of the reader.—The author ought not to "hide his talent in a napkin."

FASHION.—Nothing is, perhaps, more fickle or unstable than the Goddess—Fashion; yet it is said "a man may as well be out of the world as out of Fashion," and indeed there is some force in the remark as it respects a certain class of people, namely, those who neglect to cultivate their minds, and devote their whole attention to ornamenting and adorning their persons. The silly fop who values an elegant dress more than he does a rich store of knowledge would discover himself to be what in fact he literally is, a mere blank in society were he to be "out of fashion." We mean by fashion that peculiarity of dress and manner in which there is no real utility, but is intended merely as an external show, without adding in the least degree, to the ease, comfort, or convenience of mankind. How much better, and how much more for the honour of this favoured country, would it be if fashion both in respect to dress and manner, was never permitted to overleap a due regard to utility and economy.—It would save a vast expense to the people. The money now spent in useless foppery could be appropriated to improvement of the mind and the happiness of man. To effect this important change, let the cultivators of the soil who have been the chief support of the country from the earliest ages discard all useless fashions, and instead of endeavouring to ape the fop in their dress and manners, let them encourage by their example that plain modest apparel which at present is only suited to persons in low circumstances in life. This will suppress vain distinction and raise the standard of equality in the world.

That desire which is felt by the poor to imitate the rich, and as far as possible to hide their poverty, would be more easily gratified and with less hazard to the creditors of the poor. The present predominating influence of fashion is most ruinous to the labouring class of community, particularly the farmers and mechanics. To gratify their sons and their daughters in their eagerness to excel in their extravagance of dress and amusements, requires all the income of their farms and their shops. In this way parents are rendered slaves to the folly and ignorance of their children, and their children are at the same time acquiring habits which have a direct tendency to diminish their usefulness in future life. If the useless expense to which the farmers and mechanics are subjected by a conformity to the fashions, were appropriated to the purchase of useful books, to the establishing of circulating libraries and the like, by which the rising generation might be made wiser and better, mankind would be acting in a manner which is much better calculated to fulfil the design of their existence. But the fault is not altogether with the farmers and mechanics. Professional men and the rich of every class, are in fault. If those who have it in their power to indulge in all the extravagance of fashion, were to set an example of dress within the means of the less wealthy to imitate, it is believed it would have a most salutary effect upon the manners and interests of the people generally, and this without the least injury to the rich, but much to their advantage both in regard to their pecuniary interest, and in securing the respect and esteem of the various part of community. Let the farmers, mechanics, and professional men adopt this course, and those clerks and dandies, who now strut in gorgeous apparel, and expend all their earnings to "appear in style," might be induced to follow the examples of their betters—become less exalted in their own esteem and more worthy in the opinion of others.

Stanstead, 20th September, 1830.

S.