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Autumn.

By JOHN MACLEOD.
Sweet Sabbath of the year!
While evening lights decay,
Thy parting steps methinks I hear
Steal from the world away.

And thy silent bowers,
"Tis sad but sweet to dwell,
Where falling leaves and drooping flowers,
Around me breathe farewell.

Along the sunset skies,
Their glories melt in shade;
And like the love we fondly prize,
Soon lovelier as they fade.

A deep and crimson streak
The dying leaves disclose;
As on consumption's waning cheek,
Mid ruin blooms the rose.

The scene each vision brings
Of beauty in decay;
Of fair and early faded things,
Too exquisite to stay.

Of joys that come no more,
Of flowers whose bloom has fled;
Of forewells wept upon the shore,
Of friends estranged or dead.

Of all that now may seem,
To memory's fearful eye;
The vanished beauty of a dream
Over which we gaze and sigh.

[FOR THE PROVINCIAL WEKLY.]

On Fiction.

Infidelity is one of the prominent features of the present age. It is systematically fostered and diffused in countries adjacent to our own, and by a people linked with ourselves in language and daily intercourse.

For its promotion, literature is cheapened and fashioned to the taste of every grade of society. It cannot be doubted that, through such an influence, our standard of morals is placed in imminent danger, and that our best interests are hazarded thereby.

Against this evil, it is desirable that the sympathies of the discreet, and the efforts of all classes of the community, should be enlisted.

This is the only apology offered for the following remarks, on what is deemed an auxiliary to unbelief—as it will be shown that the nature and tendencies of fictitious writings are necessarily pernicious to right principles and practice.

Now, that a spirit of scepticism appears to be in the air, it is especially the duty of the mind, to become a most solemn and necessary enquiry, "What will assuredly satisfy the wants of man? How may his capacities—of a mental and moral kind—be filled?"

To a believer in revelation, the answer is at hand. "This is the life eternal, to know thee, O true God, and Jesus Christ whom thou hast sent." But we wish to view this question with reference to the means whereby we attain the fulfillment of our desires, rather than to the end. Can we profit by works of fiction? May they not implant within us, or at least strengthen, the holiest principles of humanity? We conceive not. Truth cannot be reached by falsehood, "for no lie is of the truth." All that is unreal should be discarded—shunned—simply because it is false.

The human mind on entering this state of being is blank—all its knowledge has to be acquired, and that by the exercise of its own powers. And though its capacity is limited, yet such is its natural activity, that it must be constantly apprehending new ideas. Fiction works, then, while they engross the mind, and the mental effort which might be employed in reaching the truth, cannot be prosecuted.

The blank is filled up with striking impressions—the intellectual storehouse with rubbish. Why, then, should we spend money for that which is not bread, and our labour for that which is altogether not?

But though the human mind is originally blank, it does not present a hard or unfeeling surface to be written upon—the "tables of the heart" are "fleshy," easily impressed by all active agencies. The soul possesses an absorbing power, by which it partakes of every surrounding influence, and is "changing into the same image." We may, therefore, select our associations, but we cannot by any means, choose the effect that they shall have upon us—as we may breathe a pure or noxious atmosphere, but cannot determine that it shall have an effect upon our system contrary to its nature. If, then, the works of fiction are evil—even as we have shown, negatively—their influence upon those who read them must be evil also. No resolution that we can form—that our views and purposes, may the whole character of our life, shall not be mis-directed, will avail us aught, if we receive their impression on our mind, it will be transferred to our memory, and that, calling it up by the natural association of ideas, will insidiously weave it into the confirmation of the heart.

Can a man take fire in his bosom, and his clothes not be burned? Can a man take thorns and cast them away, and his feet not be pricked? Can a man take poison and not be hurt? Can a man take a false impression, and it not be engraven upon his mind? Can a man take a bad habit, and it not be engraven upon his mind? Can a man take a bad habit, and it not be engraven upon his mind? Can a man take a bad habit, and it not be engraven upon his mind?

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works of fiction, to many so fascinating, which have lately flooded the world of books, and which play so prominent a part in the refinement of our age, would have been received with tolerance, were poetry, oratory and philosophy, in their highest forms, were the elements of the literary atmosphere.

Few modern productions of this class would have been worthy of the intelligence, and acceptable to the taste, of the cultivated portion of the community. In fact, the attempt to widen the circle of human experience, otherwise than by exhibiting life as it is, has only become fashionable at a comparatively recent period. Whatever may have been the origin of that light literature to which we have alluded, it had no existence among the ancients. The writer of a romance, a medium through which talents of a high order have sometimes chosen to display themselves, would at Athens have been more in danger of being confined as a lunatic, than likely to be regarded as a public benefactor; nor can we imagine that the productions of the acknowledged genius of Scott himself would have been received in the intellectual circles of antiquity, as anything more than splendid trifles.

If then it was counted beneath the dignity of an ancient heathen to trifle with such productions, it is consistent with the advanced intelligence, and business spirit of the present age? Science and industry have pushed the arts of life so far, and have brought men into such close competition with each other, that unless we read, and think for ourselves, we cannot but fall behind in the comforts of this state of being. It is our duty then to study life as it is, and not in those forms which will never exist.

But we must also consider this subject in its moral aspect—for such, undoubtedly, is its most important feature.

It will not be denied that this department of literature is designed chiefly to amuse—to fascinate, and lead away the imagination to scenes of enjoyment other than life, as experienced by the individual himself, can afford. Here, then, its greatest evil is seen. It does not profess to cure "the plague of our hearts," but only to afford an opiate to lull us into an insensibility of the evil of our condition.

But human nature is totally corrupt, and our tendencies are rather towards the worldly and the base, than towards those things which make for our true and eternal peace. Unhappily, the necessary connection with what is "seen and temporal," favours our forgetfulness of God and of futurity, while ministers to the increase of our depravity.

Cruel then must that kindness be, which exhibits to us an ideal life, in order to bear away our thoughts from the vanity, and yet dread impotence of this state of being—this state of being which is only a dream, and which is only a dream, and which is only a dream.

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in which we may find them treated, afford ample means for imparting the highest benefits to those who are under our care. And while we may thus qualify them for the noblest services, and the most enduring happiness, we ourselves shall reap a reward, for "he that watereth shall be watered also himself."

The Mountains in the Moon.

It is an ascertained fact that there are three classes of lunar mountains. The first consists of isolated, separate, distinct mountains of a very curious character. The distinguishing characteristic of these mountains is this—they start up from a plain quite suddenly. On the earth it is well known that mountains generally rise in groups; but we find these isolated lunar mountains standing up entirely apart, never having been connected with any range. The one named Pico is 9,000 feet high. This mountain has the form of an immense sugar loaf; and if our readers can imagine a fairly proportioned sugar-loaf, 9,000 feet in height, and themselves sitting above it, so as to be able to look down upon its apex, they will have an approximate idea of the appearance of Pico. There are many other mountains of a similar description scattered over the moon's surface, and these mountains not only stand apart from each other, but what is still more remarkable, the plains on which they stand are but slightly disturbed. How singular then the influence that shot the mountain up 9,000 feet, and yet scarcely disturbed the plain in the immediate neighbourhood. The second class of lunar elevation consists of mountain ranges. Now this is the principal feature of the mountains upon earth. This phenomenon is also found in the moon, but there is the exception; only two principal ranges are visible, these appear to have sprung from one range. One is called the Apennines. It is so well seen, that just as the line of light is passing through the moon, you will think it is, generally speaking, a crack on its surface; but a telescope of ordinary power will at once manifest it to be a range of mountains. The lunar Apennines is about 1,000 miles long, and rises to a height of 18,000 feet, and there is another range still higher, rising 25,000 feet above its base. In this feature, then the moon corresponds with the earth, but with this difference—what is the rule on earth is the exception in the moon.

Literary Journal.

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relieved. Is there any god in it? Does the spirit wreathe with soul? Is it a broken heart pleading there? No, there is nothing of this. The form remains, but the life is departed.

2. Instantly indulging in fashions, and falling away to the spirit of the world. Dress, amusement, entertainments, fritter away its time, secularize its spirit, and eat out its very soul! At watering-places, in the theatre, and among the mazes of the seductive dance, you may find Christians even more for the foremost and the most frivolous. Can their profession be any thing more than a name? Will their course be attended with no evil consequences? Is not their example a death to all true piety?

3. Spiritual-mindedness is almost unknown. Listen with a company of professed Christians are assembled. When crosses their conversation? They may even have assembled expressly for religious purposes, and be composed of the men or women who lead in the Church; and if you hear one word of practical, heart-felt piety, you will be glad to hear it, and you will be glad to hear it, and you will be glad to hear it.

4. The ministry, where are they? What is their spirit? Ah, they are among the crowd; and their spirit is the prevailing spirit of the age. Once it was "like priest-like people," now it is only reversed, "like people, like priest." They have all together become vanity; their is a lie in their right hands.

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