

ORIGINAL COMMUNICATIONS.

For the Wesleyan.

THE SABBATH DAY.

On Saturday evening the good man prepares his mind by prayer, reading and meditation for the keeping holy the Lord's day. In the morning of that holy day, he wakes early, directs his prayer to God, and looks up. He prays that his heart may be prepared by Divine influence to worship God in the Spirit—rejoice in Christ Jesus, and have no confidence in the flesh;—that the servant of Christ may minister in holy things, and in a holy manner preach the truth, and the truth only;—and that the preached truths may be attended and followed with Divine and saving power to all that may hear. He spends but little time in dressing before the glass, for he does not wish to attract the eye of the people; but only to appear neat, plain and decent at the house of God. He gives more to the preparing of his head, and from the closet he repairs to the sacred place. His entrance is direct and immediate. He lurks not about the door, nor indulges in any conversation which would unfit his mind for devotion. He keeps his foot when he goes to the house of God, and when he enters it, it is with reverence: being impressed with the solemn declaration of Jacob, "Lo God is here." He bows his knee and humbly implores the Divine blessing upon himself and household—upon minister and people. I said household—supposing him to be a man having a family under his care, for he brings all with him unless something that is scripturally excusable prevents; he would feel condemned if he allowed any of his family to remain at home merely to prepare a good dinner for him on his return; he rejoices that he is worshipping God with all his house—in the place where his name is recorded. During divine service he has his whole body and soul in subjection to that service; his eyes, ears, tongue, hands, feet—he sits, stands, and kneels as in the presence of him who searcheth the hearts and trieth the reins of the children of men; his thoughts, memory, will, desires,—yea, his whole heart and mind are engaged in worshipping God. He hears attentively, and receives the truth in the love thereof, and determines through grace to practice it. After service is concluded, he goes directly home, for he has suffered in his mind by the conversation of the outward court worshippers, who chat about the Preacher's abilities, the choirs singing, the persons at meeting, the state of the weather, health of families, arrival of news, and other things, whereby the good seed is choked, and the Minister's labours lost. He returns to his closet, and prays for God's blessing upon what he has heard and meditated upon. He can repeat the text, and part of the discourse. During church hours, so called, he teaches his children and servants the way of the Lord, and to do justice and judgments, that they may be trained for the Lord's service. He finds no time for sleep on chair or sofa, or to make visits, and in the afternoon he is not too lazy to repair to the house of God again. He attends there whether there be a prayer meeting, a sermon read or preached, he looks more to God than to man. He waits upon the Lord, and if man cannot teach him

God teaches him by his Spirit, he closes the day with prayer and reading the Scriptures, retires to rest with the testimony of a good conscience. Thus he has pleased God. He closes his eyes, is blessed with sweet sleep, or if wakeful, he meditates upon God, or sings praises to the Most High. In the morning his soul is prepared to exclaim, Bless the Lord O my soul, and forget not all his benefits; and before he goes any where, does any business, or sees any person, he reads a Psalm or chapter, and pays the morning sacrifice of prayer and thanksgiving. He always comes down to work, down from the mount to the world. He works, eats, drinks, and does all things to the glory of God. He puts not off his religion with his Sunday clothes. He is adorned with his beautiful garment at all times, and as the Sabbath draws nearer he hails its approach, not that he may rest merely from his labour, but also that his body and soul may enjoy a spiritual rest in the service of his God and Saviour, and be fitted to enjoy an eternal Sabbath at God's right hand.

J. T.

For the Wesleyan.

ON THE IMPORTANCE OF MENTAL CULTIVATION IN YOUTH.

If the mind of man, at the period, that he commences a state of conscious existence, is as free from ideas, as a blank sheet of paper is from characters; and if man as a creature capable of intelligence, and consequently accountable to the author of existence, for his conduct in this world, is destined to pass through various scenes, and to sustain various relations, and also to fulfil various duties, it is of the utmost importance that he should be prepared for those duties which await him. There is one important point which in an essay on this subject should not be overlooked, viz. that man is a creature composed of a rational, spiritual and immortal nature, and also of an animal part; to the one belongs, intellect; and to the other, passion; and the important object to be gained is, that passion shall act not reason in its slavish chains, and thus bear down the immortal mind. In this world there are an abundance of objects that strike the senses, almost as soon as we come into being, and many occasions afforded for the gratification of sinful passions, as soon as those passions acquire sufficient strength; as well as innumerable solicitations to sin: how is the flexible and immortal mind to be guarded and strengthened against these evils, unless it be by early example and tuition. As soon as childhood, comes from under the kind and fostering hand of paternal care, the youth should then be trained to habits of virtue, and led to desire the possession of that knowledge, which elevates the human character, and enables mortals to sip the nectar of immortal bliss. It is in youth that the foundation must be laid for the superstructure that is afterwards to be raised, previous to entering upon the busy and active scenes of human life, if we would that youth should in manhood sustain and act an honourable part, let their minds be stored with useful information, that they may know how to shun the bad examples and failures of those who have preceded them in the career of human existence, and that by the application of right principles they may secure to themselves and others the good that may be enjoyed in the