

THE WESLEYAN.

For the Provinces of Nova Scotia, New Brunswick, &c.

"HOLD FAST THE FORM OF SOUND WORDS"—SCRIPTURE.

VOLUME II.

HALIFAX, N. S., MONDAY, SEPTEMBER 23, 1839.

NUMBER 17.

Original Poetry.

ELIJAH'S TRANSLATION.

SAD was the hour to every prophet's son,
When good Elijah's race was nearly run,—
And God, by inspiration, had foreshown
Their Master soon should reach Jehovah's throne.
His work of zealous warning now was o'er,
And Baal's worshippers must grieve no more,
Nor Israel's sins distract his pious mind,—
Israel to idol worship oft inclined.—
No more fatigued, disconsolate, distressed,
Beneath the *juniper* he seeks for rest,—
No longer called to stem a Tyrant's rage,
And with the priests of Jezebel engage—
To vindicate before a nation's eye
The God of truth and awful majesty;
To prove to Israel, faltering in their zeal,
That Jacob's God can wound, and kill, and heal.
No more, midst deserts rude, to pine and cry,—
That truth had filled—that Israel loved a lie;—
The altars of the living God forsook,
And not a prophet, but himself, to brook
The mal displeasure of a vicious mind,—
With Jezebel's infuriate zeal combined:
A King and Queen, by love of sin possessed,
Intent to have the faith of God suppressed.
No more to see the land beneath the rod
Scourged, wither'd, barren, by the hand of God;—
No flowers in Spring; in Summer's hours no bloom,
No fruit in Autumn—Desolation's gloom
Spread wide and far o'er Canaan's wither'd land;
Where smiling plenty dwelt at God's command.
No rains descending clothed the earth with green;
No nurturing dews like pearly drops were seen—
The land was burned beneath a parching sun,
And dreadful famine ruin's work begun.
Three years and more, the zealous prophet's eye,
And heart, were pained with Israel's misery:
But well he knew the hand that dealt the blow,
Would mingle mercy in the cup of woe;—
And Israel chasten'd by the God of love,
Was loudly called from Baal to remove:—
These scenes of woe had passed. His eye was bright,
And glory's visions seemed to cheer his sight.

As if to nerve him for the rapid car,
Which soon would bear him from the world afar,
He wish'd! to be unnoticed, and alone,
To send his ardent offerings to God's throne;
To mourn while yet he can the evils done,
Or pray for Israel's good before his crown is won.
This wish is vain—for lo! Elisha's love,
Will not allow him from his friend to move:
Nought, less than death, can sever friendship's tie,
Or place the Tishbite from Elisha's eye.—
His last sad blessing he will not forego,
But share his converse while he stays below,
See how a living man ascends the skies,
And catch his falling mantle as he flies!

To Jordan's stream they came—Elijah threw
His mantle on the waves—the waves withdrew!
On either sides the obedient waters stand,
And let the prophets pass on solid land!

"What now," enquires the Tishbite, "shall be done
Before we part for thee, my son? my son?"—
"A double portion of thy spirit I require,
Tho' thy whole soul is touched with heavenly fire—
So great my love of good I this desire."
"Thy prayer is great indeed," Elijah cried,
"But if thou see'st me taken from thy side,
Thy large petition shall not be denied."

Just as he spoke,—a whirlwind sweeps around,
A flaming car and steeds now touch the ground:
Elijah mounts aloft on eagle's wings—
The fiery chariots of the King of Kings!—
Elisha saw him with a bleeding heart;
Though soon to have his gifts, yet griev'd to part,
And cried,—"My Father! leave me not alone!
The chariot of Israel and horsemen are gone!"

Elijah's mantle now the prophet bears,
And in his grief his robes in sunder tears;
To Jordan's stream with burning thoughts proceeds,—
His mind revolving the lost prophet's deeds:
"Where is Elijah's saving God?" he cried,
And smote the waves—the waves again divide:
The Tishbite's wondrous gifts, by bounteous heaven
For Israel's good, again to man are given:—
The youthful prophets own Elisha's seal,
And at his feet, with frank submission, kneel;
Rejoiced to feel, that God's own goodness reigns,
And still, in Israel's midst, Elijah's fire maintains.

Prince Edward Island, 15th Oct., 1838.

T. H. D.

Communications.

THE MUTUAL OBLIGATIONS OF THE MINISTERS OF CHRIST, AND THE MEM- BERS OF THEIR RESPECTIVE CONGRE- GATIONS.

THE history of the Church, no less than that of the world, affords convincing evidence that mankind are prone to run into extremes. To instance in one particular, some periods of ecclesiastical history have witnessed the tyranny of ghostly monitors, and the consequently crushed and abject state of the people; while others have been equally notorious for the prevalency of the opposite manners. Christianity, however, commends to its subjects the spirit of moderation, enforces a due regard to all acknowledged duties, and frowns at the principles which seek to exalt one class of obligations at the expense of another. In offering a few remarks on the subject under notice, we shall proceed to lay down the following propositions, viz. :—The God of order has established the relation that subsists between the Ministers, and the people of Christ. Some indeed have supposed, that a standing order of Ministers, was peculiar to the days of the Apostles, and that consequently all have an equal right to exercise their gifts, in whatsoever way