

ORIGINAL POETRY.

STANZAS.

AWAY! AWAY!
Hence! vain delusive world with thee.
I cannot stay
To parley.—Heaven calls aloud to me!
The destinies of an eternal state,
Are hung dependant on Time's single thread,
Fate cuts—while man looks back to hesitate.
And hope lies buried with the silent dead!

Begone! begone!
Nor tempt me with thine artful wiles.
I hurry on,
Nor hear the Sirens voice, nor heed her smiles.
Like one of old she may my steps assail.
And "bring forth butter in a lordly dish."
But, ah! I see the hammer and the nail,
And Sisyra's fate repels each worldly wish!

No more! no more!
I leave the world and all behind,
The dream is o'er.
I haste a surer bidding place to find.
I seek a haven of eternal rest.
The happiness of undisturb'd repose:
The land of Beulah—ark of spirits blest.
Where light no intervening darkness knows.

MINISTERIAL.

DR. ADAM CLARKE ON EZEKIEL xxxiv. 6.

READER, if thou be a *minister*, a *preacher*, or a person in *holy orders*, or *pretended holy orders*, or art *one pretending to holy orders*, look at the qualifications of a good shepherd as laid down by the prophet.

1. He professes to be a *shepherd*, and to be *qualified* for the office.

2. In consequence he *undertakes the care of a flock*. This supposes that he believes the great Bishop of souls has *called him* to the pastoral office; and that office implies that he is to give all diligence to *save the souls of them that hear him*.

HIS QUALIFICATIONS.

1. He is *skilful*: he knows the *disease of sin*, and its consequences; for the Eternal Spirit by whom he is called, has convinced him of sin, of righteousness, and of judgment.

2. He knows well the *great remedy* for this disease, the *passion and sacrificial death* of the Lord Jesus Christ.

3. He is skilful and knows *how to apply* this remedy.

4. The flock over which he watches, is, in its *individuals*,—either,—1. *Healthy and sound*. 2. Or, in a state of convalescence, returning to health. 3. Or, still under the *whole power* of the *general disease*.

4. Or, some are *dying* in a state of *spiritual weakness*.

5. Or, some are *fallen into sin*, and sorely bruised and broken in their souls by that fall. 6. Or, some have been *driven away* by some *sore temptation* or *cruel usage*.

7. Or, some have *wandered* from the flock, are got into strange pastures, and are perverted by erroneous doctrines. Or, 8. Some *wolf* has got among them, and scattered the whole flock. Now, the true shepherd, the pastor of God's choosing, knows:—

1. How to keep the *healthy* in health; and cause them to grow in grace, and in their knowledge of Jesus Christ.

2. How to *nourish, feed, and care*, for the *convalescent*, that they may be brought into a state of *spiritual soundness*.

3. How to *reprove, instruct, and awaken*, those who are still under the *full power* of the *disease of sin*.

4. How to *find out* and *remove* the cause of that *spiritual weakness* of which he sees some slowly *dying*.

5. How to deal with those who have *fallen into some scandalous sin*, and restore them from their fall.

6. How to *find out* and turn aside the *sofe temptation* or *cruel usage* by which some have been driven away.

7. How to *seek and bring back* to the fold those who have *strayed* into strange pastures, and have had their souls perverted by *erroneous doctrines*; and knows also how, by a *godly discipline*, to preserve him in the flock, and keep the flock honorably together.

8. How to *oppose, confound, and expel*, the *grievous wolf*, who has got among the flock, and is *scattering* them from each other, and from God. He knows how to *preach, explain and defend*, the truth. He is well acquainted with the *weapons* he is to use, and the *spirit* in which he is to employ them.

In a word, the true shepherd gives up his life to the sheep; spends and is spent for the glory of God; and gives up his life for the sheep, in defence of them, and in labouring for their welfare. And while he is thus employed, it is the duty of the flock to feed and clothe him; and see that neither he nor his family lack the *necessaries and conveniences* of life. The *laborer* is worthy of his *meat*. He who does not *labor*, or because of his *ignorance* of God and salvation *cannot labor*, in the word and doctrine, deserves neither meat nor drink; and if he exact that by law, which he has not honestly earned by a proper discharge of the *pastoral function*, let him read this chapter, and learn from it what a fearful *account* he shall have to give to the chief Shepherd on the great day; and what a dreadful *punishment* shall be inflicted on him, when the blood of the souls lost through his neglect or inefficiency is visited upon him! See the notes on chap. iii., 17, &c.

LITERARY AND SCIENTIFIC.

ANCIENT M.S. OF THE GOSPELS.—The Rev. J. Todd, F. T. C. D., gave lately to the Royal Irish Academy, a short account of a M.S. of the four Gospels, of the seventh century and in Irish characters, which is preserved in the library of his Grace the Archbishop of Canterbury, at Lambeth. The volume is a small quarto, in the minute hand called *Caroline*, common to all Europe in the reign of Charlemagne, but now used only in Ireland, and known as the Irish character. The present volume appears to have belonged to Maellbrigid Mac Dornan, or Mactornan, who was Archbishop of Armagh in the ninth century, and died A. D. 925. By him it was probably sent to Athelstan, king of the Anglo-Saxons, who presented it to the city of Canterbury. These facts are inferred from an inscription in Anglo-Saxon characters, (and in a hand of the ninth or beginning of the tenth century,) which occurs on a blank page immediately following the genealogy in the first chapter of St. Matthew. The discovery of this M.S., and the satisfactory proofs which facts afford of its Irish origin, are important, as adding another to the many instances with which we are already acquainted, of the employment of Irish scribes in the transcription of the Scriptures during the sixth and seventh centuries. It is now well ascertained that almost all the sacred books so highly venerated by the Anglo-Saxon church, and left by early bishops as heirlooms to their respective sees, were obtained from Ireland, or written by Irish scribes.

ADAPTATION OF THE EARTH TO SUPPLY SPRINGS OF WATER.

As the presence of water is essential both to animal and vegetable existence, the adjustment of the earth's surface to supply this necessary fluid, in due proportion to the demand, affords one of the many