

winter. I am sure they are very useful, because we ride so finely on this smooth road, made entirely of snow.

I am always pleased, replied his father, to communicate to you any useful knowledge. And though some people might think it trifling to inquire about snow and ice, especially in hot countries where they have none, and where it can be of no use to them; yet it may lead any serious mind to think of Him who made them.

It would be very disagreeable and uncomfortable to have rain and mud all winter, or to have cold weather without snow. God sends us therefore snow to make good roads so that we can travel with ease and comfort. The snow serves as a covering to the ground, to protect from the severity of the frost, the roots of trees, the grass in our meadows, and the winter grain which is sown in the fall, which might be killed if there was no snow. There is a less quantity of water in the snow that falls during a winter, than in the rain that falls the rest of the year; by which means God hinders the snow from being too deep. If it fell in hail, or drops of water frozen into solid ice, we never could beat it into roads, but it would be like a loose heavy heap of slippery gravel; neither would it protect the grass and grain from the frost. The snow comes too at a time of year when the farmers have leisure to thresh their grain and carry it to market, and draw home their summer's firewood.

The ice too has its use, though in a far less degree than snow. But what is more worthy of remark concerning ice is, that it is lighter than water. See Robert if you can find any advantage in that circumstance.

To be sure pa; it floats on the water, and makes a good bridge. Do you see nothing more in it?

No, papa. I do not.

But there is more in it. If the ice were heavier than the water, it would sink down to the bottom as soon as frozen, and thus expose a fresh quantity to the cold to be frozen and sink down; by which means it protects small streams and shallow water from being frozen down to the bottom and made quite dry. This would both stop the small streams, and kill all the animals in them. Admire then, my son, the wisdom and goodness of God in making all for the best. Other substances become smaller by cold, while water, by swelling before it freezes, prevents the great inconvenience that would otherwise follow. Every thing admonishes us to love and serve our heavenly Father.

WHAT ARE WE COMING TO?—It is stated in a London paper, that Mr. Stephenson, proprietor of the Rocket Engine, traversed the whole length of the Liverpool and Manchester Railway, 32 miles in 33 minutes, on a wager of 1,000 guineas, which he won. This is nearly at the rate of a mile a minute, or sixty miles an hour. The common rate of mail stage travelling in Europe a few years since was four miles an hour. The Rocket Engine therefore is an improvement of fifteen-fold upon the old mail stage.

The present northern part of the Russian empire does not move, in consequence of the diurnal revolution of the earth at the rate of more than 450 miles an hour. If therefore, posterity will only improve upon the inventor of the Rocket Engine, half as much as he has improved upon the old mail stage, some future Jehu may set out from Kamtschatka at sun-rise, and keep the sun always rising for eight hours till he arrives at St. Petersburg. Or, if he can contrive to bridge the ocean, he may keep the sun company all the while, and roll round the earth every twenty-four hours.

*Singular Discovery.*—Mr. Horton, a gentleman who has been engaged in boring for water in Providence, R. I. has presented to the public some remarkable results. In his second experiment in boring he selected the extreme point of a wharf, many yards from the original land. He bored through a bog of meadow, containing a good peat, and then through sand and quartz gravel. At this point, water, impregnated with copperas and arsenic, broke forth; but determining to proceed farther, Mr. Horton next struck a vineyard and drew up vines, grape seeds, leaves, acorns, hazelnuts, and the seeds of unknown fruits, together with pure water. This was 95 feet below the bed of the River.—*Baltimore Chronicle.*

Be doing always something, that the Devil catch thee not at leisure for him.

Venture not to the utmost bounds of even lawful pleasures; the limits of good and evil join.

*Erratum.*—In No. 15 page 117, first column, last line; for *no jurisdiction*, read *no civil jurisdiction*.

FOR THE CHRISTIAN SENTINEL.

## ORIGINAL.

*Thoughts in travelling during a violent snow drift, through a tract of country inhabited by Roman Catholics. (1829.)*

Blow winds and crack your cheeks, rage blow.

I tax not you, ye elements, with unkindness.

KING LEAR.

I.

Rage on thou whistling tempest (1)

Sweep high the snow in air:

Ye blinded gusts relent not

—I can your fury dare:

O we might heed but little

The storms which blow above

If man upon his fellow

Would breath the breath of love!

II.

I pass the homes of peasants

Thick scattered through the land:

I mark each spire, a banner

For God which seems to stand:

I hear the bell which calls them

To bend the duteous knee:

I see them troop responding

—Alas! it calls not me.

III.

O who can speak the sadness

That chills a Christian heart

To think that in religion

We have not common part!

That us you hold as outcasts

Cut off from God and hope: (2)

We mourn your deep enchantment

Beneath a Sorcerer Pope. (3)

IV.

'Tis not alone the children

Of old usurping Rome:

They who her yoke have broken

Are dissidents at home:

To thee, loved England's Zion,

On different sides alike,

There stand whose will is evil,

Whose arm upraised to strike.

(1) This commencement was probably suggested by a recollection of the opening line of a popular composition,

Flow on thou shining river.

(2) There are many individual Romanists, (and the more the better,) who seek to disclaim this sentiment; and Protestants are often naturally disposed to favour the idea that it is no feature of the system. But all persons who are really acquainted with the subject, know too well that such is the sentiment and language of the Romish Church, and that it is often uttered with heat by her more zealous disciples.

(3) Rev. xviii. 23.