

making them to supply in tropical profusion fruits and flowers, herbs and grain, for human necessity and luxury, where but for the snow-gift no verdure would clothe the landscape, not a plant grow, no animal exist, and desolation as dreary as that of the Saharian desert would reign supreme.

Away up in the pine and spruce forests of Maine, New Brunswick, and Eastern Canada, lumbermen look upon snow as a great institution; and in being thankful for the snow-gift they are sensible. But for it, the transportation of millions of logs, and the immense pine trunks that make the masts of clipper Indiamen, to the frost-bound streams, that in the spring, swollen by melted snow, form the highways by which they ride down hill to mills and markets. But for the winter snows, all this moving of masts and logs, and making lumber and money, would be next door to an impossibility.

But for the snow-supplied streams rolling down from the Rocky Mountain range, contributing to the currents of our Western rivers late in the season, the great Father of Waters himself would run so low, that, through five months of every year, the navigation of more than half its length would be shut up to the river palaces that now paddle proudly and perpetually over its thousands of miles of liquid highway.

The Laplander and Northern Russian, drawn by their fleet reindeer, flash far over vast stretches, bridged securely by frozen snow, that but for the kindly covering would remain sloughs, bogs, and impassable morasses, imprisoning millions of men and women in cheerless solitude, depriving them of the pleasure of going abroad.

These are only a few of the many blessings the snow confers upon the animate world. But I have no time now for more. There is a snow squall out doors. I am going out to revel in the snow.—*American Farmer*.

THE BISHOP OF EXETER UPON THE USE OF THE SURPLICE IN THE PULPIT.

"There is one, and one way only, in which all appearance of party and division among the clergy, (preaching in the surplice) may be avoided. I mean by all of them complying with the easy requisition of the Church, that they wear one and the same garb during the whole of the Communion Service, including the Sermon which I repeat is only part of that Service," [*Judgment* 1844.] Again, "The surplice, a vestment *never used in the pulpits of Rome*, and generally used in the pulpits of this very Diocese, within the memory of living men, was no sooner required to be worn by all, in order to prevent the wearing of it by any as a party badge than a cry of 'No Popery,' was raised. The Puritans of old, if they had not much reason on their side, had at least some consistency. They objected to the surplice *altogether*; to them it was a mere abomination, a 'Sacrament of abominations,' they called it; the garments spotted by the flesh, defiled, and tainted by association with the idolaters of Rome. They were not so absurd as to denounce the use of it as Popish, when used where *Papists never used it*, and yet to cherish and nourish it in the self-same Service in which alone Papists had always used it. *They did not, in short, proscribe it as Popish in the Pulpit, and reverence it as Protestant in the Desk*. This is an extravagance which was reserved for the enlightened age in which we live, and your Bishop's fault has been, that he gave credit to the people for such a measure of intelligence, at least, if not of Church feeling, as would have protected them from falling into so gross an error.—*Charge* 1845.