

counterbalance the advantages in his own land. The students of divinity, in some of the churches, are engaged in missionary work, during the college recess, and thus render important aid to the Church. There is, however, diversity of opinion on how far this is beneficial to them. Under the exercise of a salutary discretion by the Church Courts, mutual benefits may accrue from it, both to the students and to the Church.

Having already exceeded our prescribed limits, we close, by merely noting the four following motives, that should induce preachers and students in the old countries to enter upon the Canadian field, viz:—

1. There are destitute localities, newly settled and poor, which cannot support ministers with comfort—self-denying men are wanted to carry to them the word of life—men who will spend and be spent, looking for a reward hereafter.
2. The harvest, truly, is plenteous; but the laborers are few—Matt. ix. 37; 1 Thess. ii. 19.
3. The constraining love of Christ disposing men to count all things but loss for him—Phil. 3rd chap.; Matt. xix. 29.
4. Multitudes are living without God and without hope, careless about religion and their souls—Rom. xv. 20; Acts xxvi. 10.

LETTERS OF RECOMMENDATION.

It seems, in our days, to be too often considered as only polite to give a good certificate. The morality of the act is tried by another standard than that which regulates the ordinary intercourse of men. Letters of recommendation are as inconsiderately given, as a matter of course, as we write to correspondents indiscriminately, "Yours truly." This circumstance abates very much from the value of these documents. They are received with a degree of distrust, that could never obtain in regard to any other declaration of the writer. Certificates often tell against the giver as well as the bearer of them, of whom too much may be expected, and the receiver who is imposed upon, when not well founded. We have heard of a bishop who, anxiously desirous to remove one of his delinquent inferior clergy, after failing in other attempts to dislodge him, offered, on condition of his demitting, to grant the refractory incumbent such testimonials as would enable him to secure a good situation elsewhere. To his surprise, the bishop gave him a character altogether above his highest aspirations. After a little consideration, he said to his diocesan, that the possessor of such a certificate was qualified to be minister of —, and he had consequently made up his mind to remain. In doing so, he did no greater wrong to the bishop, than that dignity had endeavoured to perpetrate on those to whom he would have sent him.

Certificates are as unreasonably asked, as they are indiscreetly given. Dr. Franklin, when United States Minister in Paris, was importuned by many persons unknown to him, for letters of recommendation. To be ready for such applications, he had the following model prepared. As it is a very safe form, it may be worthy of imitation:—

PARIS, April —, 1777.

Sir—The bearer, on going to the United States, presses me to give him a letter of recommendation, although I know nothing of him, not even his name. This may seem extraordinary, but I assure you, it is not uncommon here. Sometimes indeed, one unknown person brings another equally so to recommend him, and sometimes they recommend one another. As to this gentleman, I must refer you to himself for his character and morals, with which he is certainly better acquainted than I can be. I recommend him, however, to those civilities which every stranger, of whom we know no harm, has a right to, and I request you will do him all the good offices, and show him all the favour that, on further acquaintance, you shall find he deserves.

B. FRANKLIN.

BRITISH AND FOREIGN BIBLE SOCIETY—YEAR OF JUBILEE.

On the 7th March, 1853, the Society enters upon its fiftieth year. The Committee desire to devise some means by which so interesting an event may be extensively, and profitably, and devoutly celebrated. The year is to be observed as a YEAR OF JUBILEE, with the view—

Of especially commemorating the Divine goodness, so abundantly vouchsafed to the Society in its origin, early history, and subsequent progress. Of bearing a renewed public testimony to the Divine character and claims of the Bible, and to the right of every individual of the human family to possess and read the same; and

Of promoting, by new and vigorous efforts, the widest possible circulation of the Scriptures, both at home and abroad.

That all Clergymen and Ministers throughout the Empire, friendly to the Society, be respectfully requested to present its Objects and Claims to their congregations, by preaching Sermons, and making Collections in its behalf. Where there is no local impediment, it is submitted that March 13, being the first Lord's Day in the Jubilee Year, would be appropriate for the purpose.

That it be recommended to all Auxiliaries Branches, and Associations in the United Kingdom, and the Colonies, to celebrate the Jubilee, by setting apart a day most convenient to themselves, for a Special Public Meeting; to be preceded (if not already done) by Sermons and Collections in the various Places of Worship.

That a Special Fund be opened, to consist of Donations, Congregational Collections, Sunday-School Contributions, Juvenile and other offerings, and to be called "The Jubilee Fund" of the BRITISH AND FOREIGN BIBLE SOCIETY.

That the JUBILEE FUND be appropriated to the furtherance of the following objects, the Contributors to be at liberty to specify to which of those objects their offering shall be devoted—

1. Special Grants of Bibles and Testaments to PRISONS, SCHOOLS, and MISSIONS,—with other Charitable and Benevolent Institutions throughout Great Britain.
2. Special Grants to IRELAND, in such ways as may hereafter be determined upon.
3. Special efforts in INDIA, AUSTRALIA, and other British Colonies, by Agencies, Grants, or otherwise.
4. Special Grants to CHINA, and such other parts of the world as may appear open to special operations.
5. The establishment of a Special and separate FUND, from the annual produce of which pecuniary aid may be granted, at the discretion of the Committee, to persons in the employ of the Society, including the Colporteurs abroad; and to their widows and children, when in circumstances to require such aid.

It is intended to publish monthly, or occasionally, during the Jubilee Year, a series of Papers,

to be called *The Jubilee Record*, to contain Reports of Meetings, Sermons, Collections, and other information connected with the Jubilee movement.

Copies of the *Jubilee Record*, together with other Jubilee Papers, Juvenile Collecting-Book, &c., will be sent with the "Monthly Extracts," or in any way the correspondents and Friends of the Society may direct.

COLLEGE SUBSCRIPTIONS.

A correspondent writes, "Please correct a mistake in your acknowledgment of contributions to the College Fund—it will do harm.—You say COLLECTIONS, when you no doubt mean SUBSCRIPTIONS. Congregations that make a collection for this object, come short of their duty to it, and forego the machinery of district collectors and subscriptions." The above is quite correct so far as the efficient calling forth of the liberality of congregations is concerned. Neither the College nor the Widows' Fund can be supported in any way commensurate with their importance, by a collection only. In the case of the former, an annual subscription is expected from every member and adherent of the Church. For the latter, one general subscription, if faithfully taken up, would place it upon such a basis, that nothing more than an annual collection would be necessary to sustain it.

The Treasurer, in the case referred to, either took the word which was given to him, or went on the principle that governs such functionaries, that the amount *collected* is more important to them than the sum *subscribed*.

THE LATE REV. SAMUEL B. WYLIE, D.D.—This venerable, learned, and good man, died on the 13th October, in the 80th year of his age, and the 53rd of his ministry. Dr. Wylie was a native of Ireland. In early youth he was a diligent student. Into the learned University of his native land he could not enter except on terms which his soul abhorred. There was no Institution in Belfast, or Londonderry. He proceeded to Glasgow, where he prosecuted his studies with distinguished honour to himself, and with the decided approbation of his Professors. On his arrival in the United States in 1797, he found employment along with his friend, the late Dr. Black of Pittsburgh, as instructor in the University of Pennsylvania. In 1797, they, along with the late Dr. McLeod of New York, were licensed to preach the Gospel. Dr. Wylie was for nearly half a century pastor of the First Reformed Presbyterian Church in Philadelphia. He occupied also for a long time the Chair of Theology in his Church, and was Emeritus Professor of Latin, Greek, and Hebrew, in the University of Pennsylvania. He was a distinguished linguist, an accomplished general scholar, a sound theologian, and a sincere Christian.

Mr. Linton of Stratford, has re-printed, in tract form, a very excellent notice of the venerable deceased, from the *Banner of Ulster*, to which is added a note from the Rev. Mr. McPherson, of Stratford, C. W., who preached in Dr. Wylie's pulpit, the Sabbath before his death, and who bears testimony, from personal observation, that he "stood high in public estimation