

the Committee has found difficult to fill. Dr. Chambers was closely connected with the Princeton Seminary, although a minister of the Reformed Church. He attended Princeton Seminary one year as a student, and after the death of Dr. Caspar Wistar Hodge, in 1891, Dr. Chambers was temporarily selected to deliver lectures at the Seminary on New Testament literature, occupying Dr. Hodge's chair during 1891 and 1892. The Rev. A. Gosman, D.D., President of the Board of Directors of the Seminary, has been elected to fill the vacancy in the programme caused by the death of Dr. Chambers. Dr. Gosman will deliver the opening address in behalf of the Board of Directors, presenting the congratulations of the Board to Dr. Green in view of his long and eminent services to the Seminary.

The Rev. C. M. Mead, D.D., of the Theological Seminary at Hartford, Conn., has accepted an invitation to deliver an address on the subject, "Dr. Green's Services to Biblical Criticism." The Rev. J. F. McCurdy, D.D., of the University of Toronto, Canada, will speak on the subject, "Dr. Green's Services to Hebrew learning," and the Rev. Dr. Francis Landey Patton, President of Princeton University will speak on "Dr. Green's Services to the Church at Large."

Prof. Green was graduated from Lafayette College in the year 1840, and served several years subsequent to his graduation in the same institution as an instructor in mathematics. He then came to Princeton as a stated supply for the Second Presbyterian Church of the village, where he served two years. In 1846 he entered upon his duties as an instructor in the Theological Seminary, being then but twenty-one years of age. On May 24th, 1848, he was ordained from the Presbytery of New-Brunswick. From 1849 to 1851 he supplied the pulpit of the Central Presbyterian Church of Philadelphia, but in the latter year resigned his position in this church to devote his entire attention to his duties at Princeton. He was appointed Professor of Biblical and Oriental Literature. In 1859 the title of his chair was changed, and he was made Professor of Oriental and Old Testament Literature, which position he has since held and the duties of which he has discharged with distinguished ability. For many years past he has enjoyed the distinction of being senior Professor of the Faculty, by virtue of which he is the official head of the Theological Faculty of the Seminary.

#### Sabbath Observance.

The resolutions passed by the Synod of Hamilton and London respecting Sabbath Observance deserve special attention at the present time, when many Christian people seem uncertain as to their line of duty. We say they seem uncertain for surely had they a lively sense of their responsibilities no such growth of indifference were possible as is to be feared exists among many who are members of the Churches. The first resolution affirmed the continued adherence of the Synod to the doctrine of Sabbath Observance. No fault can be found with that position, and if it applies to the Synod as a body it applies to the individual person who professes the name of Christ. The second resolution noted the growing tendency on the part of Church members to desecrate the Lord's Day by spending a whole or a portion of the day in pursuit of worldly pleasure, whether by driving, boating, cycling, social visiting and such like, and went on to call upon all members of the Church to counteract this tendency. This resolution contains the real battle-field for the Sabbath within the Christian Church. It has been said that too great a

restriction can be placed upon the enjoyment of pleasures such as are here named, and that too narrow a position is taken up; that the spirit of freedom of this age cannot endure the Puritanical Sabbaths of the past; and as a matter of fact leaders in religious work have not refrained from casting the stones of contempt on what they have called "narrow Sabbatarianism." But the "narrow" view of Sabbath Observance is as necessary to the success of Christian truth and the Christian Church, as the narrow gate and straight way to the growth of the Christian life. Loose views of Sabbath Observance are not peculiar to the nineteenth Century; they do not owe their origin to modern science nor to the intellectual progress of the age. They can not successfully claim such respectable parentage. The history of the Sabbath has been one of defence against the inroads of anti-restrictionists, as the history of belief has been a defence against unbelief, and the history of the Christian life, a struggle against sin. There can be no compromise with Sabbath desecration. There must necessarily be a cheerful, honest observance conceded in a true spirit that will be acceptable to God, and on this the Church through her membership and courts must insist while she continues to bear testimony for the Master.

The third resolution referred to the widespread outbreak on the part of street and radial railways and steamboat companies of the profanation of the Lord's Day, and counselled the Christian people in the Synod not in any way to compromise themselves and not abet this evil by sharing in the profits of such unholy traffic, or by their patronage adding to its profits. The work of the Lord's Day Alliance was approved. The fourth resolution supported early closing on Saturday night and the Saturday half holiday. The fifth protested against political or semi-political meetings, semi-sacred concerts, public parades, etc., on Sunday. The sixth resolution expressed "appreciation of the noble efforts of Mr. John Charlton, M.P., and other worthy laymen of our Church in endeavoring to secure the enactment of a Dominion act for the closing of canals on the Lord's Day, prohibiting the publication of Sunday newspapers, and in other ways promoting the better observance of the day God has given for rest, worship, and the development of spiritual life." All the resolutions were carried.

**Presbyterianism in England.** The prevailing impression that Presbyterianism has not taken kindly to English soil has been met by statistics. Since 1877 the Church has made slow but steady progress. At that date there were 264 congregations; there are now over 300. The membership, which in 1877 was 46,540, has grown to about 70,000. The annual income has also increased from £137,088 to £234,800.

**Free Church Missions.** The following magnificent record of the Free Church of Scotland Mission has been published. Since the description of 1843, the Free Church had built 43 churches in the mission field, and admitted 17,000 members, of whom 8,000 were now on the Communion roll. Then the Church had planted 243 branch stations, and put 1,475 Christian agents and unpaid workers into the field. For the young the Church had built 324 schools and colleges, and educated 24,000 students, of whom 1,550 had graduated in Universities. During last year £100,000 was raised for the Church's missionary purposes, £58,000 of that sum being raised by the Church at home.