

byterian Church as Professor Briggs had. Nor is that all. A ritualistic tendency has grown up in the Scottish Church that has for its object the restoration of some liturgical and ceremonial features that were discarded at the Reformation. This movement meets with a sympathetic response from the people in the larger towns, and bids fair to revolutionize the church. Only in the remote country districts will one find the typical Presbyterians of the old days, and as they die there are none to take their places. Thus, in spite of its strong government and its uncompromising creed, Scottish Presbyterianism finds itself moving along in the stream of tendency.

But most remarkable of all is the drift away from the severe conception of life and religion that characterized the Scottish reformers. During the last few years there has been a noteworthy change of sentiment in regard to the observance of the Sabbath. Not long ago Principal Story, the Moderator of the General Assembly of the Scottish Church, preached a sermon on Sabbath observance in Edinburgh. In this sermon he made a strong plea for a less rigid observance of the day, and especially for the opening of clubs, public gardens, museums, art galleries and libraries. And he referred in scornful terms to the "prosperous Pharisees" who opposed the opening of such places, and had no thought for the overworked men and women in their mills and factories whose lives were being shortened by unrelieved toil. He told how he had visited Continental cities, and had seen working men spending pleasant and profitable hours on Sunday, with their families and friends, in galleries full of beautiful works of art, or listening to music fitted to elevate and refine their thoughts. That so prominent and representative a man should thus hold up the Continental Sunday in a church in Scotland's capital city is a striking illustration of the change of sentiment that has come over the Scottish Church of to-day. It shows how difficult, if not impossible, it is for a Church to resist the tendencies of the time. It may refuse to change one iota of its creed; yet both ministers and people will modify that creed so as to square it with their environments. And against such a modification of creeds there is no protection, and can be no appeal.

The movement for the revision of the Westminster Creed in the American Presbyterian Church came to an untimely end some years ago, and there was great rejoicing on the part of the Conservatives. But the more or less unconscious modification of that creed in the thought of Presbyterians has been going on ever since. Against that tendency the General Assembly is helpless. It may suspend a Briggs or advise a McGiffert to withdraw for the sake of peace. But the sympathizers of these and other teachers of the new theology remain in both the pulpit and the pew, and any serious attempt to drive them out would split the church in two. In the old days, the people shaped their theology in accordance with the preaching of the pulpit; to-day, they read Darwin, Tyndall, Huxley and Spencer, and are more or less familiar with the results of modern Biblical criticism. Their religious thinking is profoundly affected by these and other similar influences, and the only way in which the church can counteract such influences is to forbid the reading of all such books. But, of course, that would be ineffective, as it has no power to enforce such a prohibition.