

going on, and at last my ear was attracted to Glasgow, and I said to myself—"Well, I know something about Glasgow;" but I heard descriptions of something wonderful here that I never heard of till I came here. He spoke about some persons being attracted to a particular church, as a spectacle, embodying some things that were marvellously sensuous—

Dr. Pirie said he never made any such reference to Glasgow. (Laughter.)

Dr. Macleod—Well, I am very glad of that, for I felt that, so far as I am concerned, though I had the opportunity of opening a new church in Glasgow, and putting into it the honest organ—(laughter)—I felt exceedingly safe in regard to my own church. No doubt some persons had come to look at it as a spectacle, but not of beauty—(a laugh)—but I knew that I myself had introduced no changes whatever, that my people had been sitting comfortably in singing and standing up, as we all used to do in prayer. There is another thing generally follows on these overtures, and it is the constant appeal—and I really wish it was given up—to these fathers of ours. (Laughter.) Dr. Macrae indulged a little in this. Now I would like very much to know who the fathers are who are always turning up in our Presbyteries and Assemblies, and to whom Dr. Macrae alluded. If they are those respectable gentlemen in bowties that used to sit here last century, and if everything they did here was to regulate us, let us say so. Some of these men did great good in their day and generation; some of them monstrous little; but all that seems to me just as absurd as if in the year 2000—and I hope my friend Dr. Cumming won't suppose I am heretical if I assume that the world may last till then—(laughter)—would it not be supremely foolish that, in the year 2000, when any changes are proposed all progress should be stopped by some earnest men quoting something that had been said by father Macrae? (Loud laughter.) I myself would not dare to stand up at this moment and address the House out of sheer nervous fear, for it would act as a sort of incubus on me if I thought I were to be held up as a ghost of authority for all generations, and to be called a father of the Church (Renewed laughter.) I take no such responsibility on myself. All I wish to do is to try and help the present as our fathers tried to help their present, and as I hope our children will help theirs. (Applause.) And if by the fathers is meant the fathers of older date, the eminent fathers of the Reformation, the argument is decidedly amusing, that is, exceedingly amusing that men who turned the world upside down in their day, and changed everything that had remained *in statu quo* for a thousand years, should be invariably dragged up as the grand examples for our doing nothing. (Laughter and applause.) Oh, I can imagine without difficul-

ty my old and eloquent friend Dr. Macrae, at the period of the Reformation, lifting up his eloquent voice and his eloquent hand—(Laughter)—in denouncing all those changes, appealing to the constitution of one thousand years, and appealing to the awful authority of the One Church, until at last he would be lifting up his arm like the last spar of a sinking ship, and denouncing Luther as a very demon incarnate 'or what he had been doing. (Laughter and applause.) I think we have had enough of that, and that we should simply look to this question in the light of common sense. ("Hear," and applause.) You speak of the fathers of the Church, but I go back to a true father of the Church—the Apostle Paul. I do not know what he would think if he were now-a-days to come amongst us. Would he not in all probability be put down as a latitudinarian if he were to come among us now? I fear very much whether some of us could really understand a man who became a Jew to the Jews and a Gentile to the Gentiles, not for the love of popularity, which was what he would have most thoroughly despised, but "that he might gain some." I am afraid there are some among us who really would not comprehend him if he came here and said, "One man esteemeth one day above another, another man esteemeth every day alike; let every man be persuaded in his own mind." They would, I fear, be unable to comprehend a man who should say, and it of inspiration, "For I know that there is nothing unclean in itself," who knew it from God as absolute certainty that there was nothing unclean, but could and yet had the grand and noble charity to say, "To him that thinketh it unclean, to him it is unclean." I question if they could understand a man who could say, "The Kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost," and "he that serveth Christ in these things is acceptable to God and approved of men." I do not know whether he would have made all the office-bearers sign the Confession of Faith, whether he would have made Phœbe the deaconess as an office-bearer do it, but I am sure of this, that he of all the fathers of the Church that ever lived, not only in his teaching but in his life, carried out the old adage, "In things essential, unity; in things indifferent, liberty; in all things charity." (Loud applause.) Now, it is this spirit which should guide the Church of Scotland; and I think that much of our sectarianism might have been prevented if we had had a little more consideration for the feelings and opinions of others, and if instead of digging a ditch round us and bragging how much we differed from every other Church on earth, we had made a few more bridges—(hear)—and had shown a little more catholic feeling towards other Churches on earth; if instead of looking at our individual selves, one had looked more to the feelings and opinions of the