

to sit in court and hear the evidence given by others as to facts, and then give his opinion upon the facts so evidenced.

The old jibe, that "there are three kinds of liar—the liar, the d—d liar and the expert witness," had its origin and derives its vogue from this kind of expert evidence, *i.e.*, opinion evidence. And it must be conceded that most of its popularity is due to the performances of medical witnesses.

It is not wholly unjust. There is—there can be—no doubt that the extraordinary antics of some called as medical experts are in many cases a disgrace to the medical profession—and that it is hard to reconcile their conduct with any other theory than that they are in the category of superlative liars—that they are worse than even "adjective" liars.

But too much should not be made of mere differences of opinion. "Doctors differ"; but it is not Doctors of Medicine alone—Doctors of Law are quite as irreconcilable in their views; while I presume it would be hard to find two Doctors of Divinity who agreed on all points. And Doctors of Medicine have much more reason—"excuse" is not the right word here—than these or those. The divine has one text-book, to whose authority all must and do bow: the facts of his science are laid down in the series of documents constituting his canon: all he has to do, is to interpret that which stands written for his guidance. And we all know the confusion every day worse confounded of the professors of the science of theology. The divisions of the Christian Church show the diversity of interpretation of the one book to which all look as the standard and binding authority. Nor can it be said that these divisions are not the result of honest thought and conviction. Collateral ancestors of my own on both sides were hanged because they refused to belong to a bishop-governed church—they *knew*—the knowledge was a part of their very soul—that the Bible did not justify bishops. And while Riddell and Renwick were on the scaffold I am sure they would, had they had the power, as inflexibly have inflicted the punishment of death upon those who did not believe as they, and who tolerated a bishop as a ruler and a governor over the Church. Persecution is said to be a very easy form of virtue: but not for the persecuted. All history for centuries is full of persecution and martyrdom for opinion—the Jew persecuted the Christian