

We cannot expect or wish that old people will change the dress of a lifetime. Nothing looks nice which replaces a plain cap on venerable hair. But we may hope that a special dress will cease to be regarded as important, that young people will drop it, and that a new attitude of mind towards a uniform and towards the un-uniformed masses may thus arise.

I have yet one more testimony to bear—a weightier one. Testimony bearing is rather a terrible thing to do, but the loving respect I bear for those to whom I testify, and whose spiritual experience I may be thankful to have reached when I reach their age, may, I trust, rid the process of harm to me and hurt to them.

The constant error and historical trouble of this Yearly Meeting is their attitude towards their brethren and relatives who separated in 1827. This attitude was taken up with great pain, to begin with; it has been kept up in the belief that Christ was thereby honoured; but unfortunately a mistake of that sort does not save us from the due reward of our deeds, and of our attitude of mind.

The Orthodox Friends have looked down on their "heretical" brethren for seventy years. They have been shocked at their real or supposed want of belief (some have openly doubted whether a "Hicksite" could be saved); they have steadily disowned those who married into a body of people who were socially and by countless ties of blood allied to them. Now this attitude of superior orthodoxy is held at their peril by any body of men and women. As individuals they may, indeed, maintain the necessary humility as regards themselves, but a corporate spiritual pride is hard to cure. When we meet an individual Pharisee in the Gospels he is an attractive man—Simon, Paul, Gamaliel; but the body of Pharisees was what met the wrath of our Lord. They have become a bye-word; but they were the Puritans of their time, bourgeois Con-

servatives, the maintainers of ancient traditions, and in their early sincere days the best men of the nation.

The effect of this disastrous separation, the tragedy of Quakerism, may well make one weep. It is and has been wholly bad for both parties. Would that we might some day see the "Hicksite" Meeting-houses spiritually enriched by the personal gifts of the "orthodox," and the narrow grooves of these latter broadened by the liberal openness of their long separated kinsmen. It is sad to see the two Meeting-houses, as I saw them at Moorestown and elsewhere, standing in one yard, with separate sheds for orthodox and Hicksite horses, with even two day schools in the same tiny town, running in a rivalry which must weaken both.

"Blessed are ye when men shall say all manner of evil against you, falsely, for my sake"—or, may we say, "mistakenly for your convictions' sake." To be called "heretic" is often an experience which may be turned into precious account for the strengthening and purifying of the soul. The blessing has fallen upon the so-called "Hicksite" Friends. They are a people willing to learn, conscio is of some weakness, and glad particularly of fellowship with England, if cordially extended. The Orthodox Friends, on the other hand, have occupied themselves too much with the "declensions" observable in London Yearly Meeting, and other parts, to be very accessible.

No corporate reunion of the dismembered Church is possible just now. A generation of gentle approach must perhaps precede. There would be friction in closer union to-day. But the reason for such friction is ignorance. *By learning the Bible better*, entering, for instance, more accurately into the mind of Paul, (for on the mind of Christ there is little divergence), by opening their minds to the Scriptures of the Old Testament as laid bare for the first time in this generation for Englishmen by Biblical