

Watching, waiting and watching
 For the good Death Angel's call,
 Which God in His wise mercy
 Hath decreed for one and all.

Watching, waiting and watching,
 To pass to that beautiful shore,
 Where the dear ones are awaiting
 Who have gone o'er before.

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EXTRACT FROM "OLD FASHIONED QUAKERISM."

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And so we find this great fundamental truth of a living and present Saviour, underlying all that the early Friends taught. It was this that gave the unique character to their meetings for worship. It shaped and guided their ministry. It was at the root of all their testimonies and their service for the truth. It was to them the power and reality of the gospel. It was "God's gift for man's salvation." And the reason is not far to seek. It meant for them the one foundation, on which prophets and apostles and primitive Christians had built.

In view of this mighty fact, they might well ask:—"What need is there of a human priest, or a professional pastor at the head of the congregation, when the Great High Priest, the Minister of ministers, is Himself really present? What need is there of a symbolical washing by outward water, when the real cleansing is applied direct to the soul by the Divine Baptizer Himself? What need is there of a formal ceremonial, with outward bread and wine, when the soul is invited to the real table of the Lord to partake of the veritable Bread of Life?"

It was well said of George Fox, that he did for religion what Lord Bacon had done for philosophy:—he rescued it out of the hands of the schoolmen, (in this case the theologians) and showed it to be practical. Those who have looked much into works of syste-

matic theology, Calvinistic or other, must have been struck by the contrast there presented, with the practical and unsophisticated character of the old Quaker teaching. It may be said of the early Friends, as Erasmus said of the primitive Christians, that they were afraid to pronounce anything about God, but what was plainly revealed in Scripture. The bible was their creed, interpreted by the spirit of Christ, and they owned no other.

But the teaching of Fox and his coadjutors, was not only practical, it was pre-eminently simple and it was broad, and this simplicity and breadth reached to the very beginnings of religion. The Protestant theology of the sixteenth and seventeenth centuries, in which many of the early Friends had been trained, had been accustomed to say: "When you are converted, you will find God propitiated and He will accept you for Christ's sake." But the Quaker theology took a totally different stand. It said:—"God is on your side before you start, and he is, by persuasion, by the work of His Spirit, seeking to start you Himself, and *Christ is the manifestation of His love and not the cause of it.*"

A recent writer in speaking of the Quaker Reformation, has formulated what he calls the "Ten Talents of Quakerism," somewhat thus:—

1. The light that lighteth every man.
2. The indwelling of the Spirit with the disciple.
3. The Headship of Christ in His church.
4. The priesthood of all believers.
5. The freedom of the gospel ministry.
6. The spiritual equality of the sexes.
7. The one baptism, and the one communion.
8. The unlawfulness of war to the Christian.
9. The unlawfulness of oaths.
10. The duty of brotherly love; and of simplicity of life.

The list even in its bareness, indicates the striking resemblance that