

is well, to arrive again in New York
Twelfth month 12th or 13th

AARON M. POWELL.

FRIENDS' MINISTRY.

To sit in silent waiting on the Lord
Until the voice of God speaks through His
child,

No word prepared by human intellect,
But just to sit and wait for God's own voice:
This is the worship of the humble Friend.
And when the Father wishes truth revealed,
He will inspire and fill with words the
mouth

Of him he chooses for his servant here,
And though he be an humble man, and poor
In conversation, when God bids him not;
With inspiration words come forth like fire
And he will e'en forget his humble self,
So much divinity absorbs his soul.

And such convincing truths he utters then,
Men wonder where the man could learn so
much;

Ah! cannot God a greater teacher be,
And teach more truth, in just one little hour,
Than men in a whole lifetime e'er can teach!
It is the voice of God speaks to the soul,
And fills the heart and mind so full of truth,
That man can have no peace with his lips
sealed

Until he gives God's message to mankind;
The silent voice keeps urging him to speak,
Until at last his own will has to yield,
His lips are opened for God's voice to
speak,

And by his words great truths are oft re-
vealed.

Such Friends inspired, true ministers should
be.

And is it not religion pure and sweet,
So simple that God's children all may learn,
And he will be the teacher to instruct?

True, some there are who do not preach
for God,

And utter words from leadings of their own,
But such are not divinely led, true Friends.
Oh! is it not a wondrous privilege when
The Father calls, bids you his servant be,
And how could Friends, who are not
chosen thus,

E'er dare to preach of godly things un-
taught?

Friends are a people who are few indeed,
But God will love and ever near them
dwell,

If they will always live as he shall lead;
Ah! what religion e'er could purer be,
Than just to speak and act as God shall
will?

MARTHA SHEPARD LIPPINCOTT.
Moorestown, N. J.

JEW

It seems from Scripture records that
the ancient Jews were a very exclusive
people. "Ye know, says the Apostle,
that it is an unlawful thing for a man
that is a Jew to keep company or go
among those of another nation," and
he himself required a special vision to
enable him to see that God had
regard to other nations besides the
Jews, and that he must not call any
man common or unclean. Also at
Jacob's well when Jesus asks drink of
the woman of Samaria she is surprised.
"How is it, that thou being a Jew,
askest drink of me, which am a woman
of Samaria, for the Jews have no deal-
ings with the Samaritans."

Yet when the man who journeyed
from Jerusalem to Jericho, and fell
among thieves, it was the Priest and
Levite who passed by on the other
side, and the poor despised Samaritan
who had compassion, bound up his
wounds and made provision for his
support until restored to health and
soundness again. By this is shown
that we should minister to all accord-
ing to our ability, without any regard
to any particular sect or nation. Their
self righteousness appears in the parable
of the two men, the Pharisee and the
Publican, who went up into the temple
to pray. The Pharisee stood and
prayed thus, "I thank thee Lord that I
am not as other men are, or even as
this Publican. I fast twice in the
week, and give tithes of all that I
possess." And the Publican, standing
afar off, would not so much as lift up
his eyes unto Heaven, but smote upon
his breast saying, "God be merciful to
me, a sinner." "I tell you this man
went down to his house justified rather
than the other."

We believe, however, they are quiet
and law abiding citizens of our country,
faithful in their domestic relations,
support their own poor, and observant
of their religious customs and beliefs.

E. AVERILL.