

his young wife, seated in the audience is like unto it. Did you ever know, dear children, that your heart's secret goodness is painted on your face by a Divine Artist? True it is, and how wonderful it seems to think upon! I thought I would try to remember the text, and where found, but as I grew interested, the chapter and verse escaped me; then he seemed to repeat it in the midst of his sermon. I caught at the number, as I supposed he said it, and, to retain it, kept repeating it to myself in this wise, "St. John, xv., 14. When I reached home I opened my Bible and read, but lo! it was not the text. To my great surprise I read two verses, thus: "Ye are my friends if ye do whatsoever I command you." "Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you." I had questioned in my own mind many times, "Why did the Society known as Quakers name themselves 'Friends'?" But the question had never been answered for me. Here was the answer, and the very passage of Scripture they had taken for authority. Yet what puzzled me most was to know how I came to repeat those numbers and gather that text from the minister's sermon, when his text was really found in the previous chapter, 27th verse, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you: Let not your heart be troubled, neither let it be afraid."

He was preaching his farewell sermon previous to his vacation, and, although he is a Presbyterian, you could have said, "Surely that is Friends' doctrine." In his prayer he asked humbly that his words might be made to fall as a blessing upon the hearts of his hearers, also a like prayer for the words of the one who was to supply his place the next Sabbath. When next Sabbath came, I listened to the other minister. He was also a young

man, and though he preached from a different text an entirely different sermon, yet, his closing words were, "I call you not servants but *Friends*." Dear children, I hope you will remember through life this passage of Scripture, and let Him call you always *His Friends*.

It is also a comforting reflection in telling you of these sermons that these young men came not to preach for the value of money, nor any worldly gain, for this church is known as a mission church, and they came to give of the "waters of Life freely, without money, and without price." Now, which is better, that I should attend this meeting, or that I should remain at home on the Sabbath, absorbing my mind on only worldly things, and giving no heed to any Scripture lesson? I will leave my young friends to decide.

Cousin JULIA.

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TO THE YOUNG FRIENDS' REVIEW:

The Young Friends' Association of Lincoln, Nebraska, met 9th mo. 30th, at the usual hour, in the meeting-room, corner of 11th and M streets.

The meeting was opened by responsive reading of the 13th chapter of I. Cor. A review of the lesson Quarterly was given by the present writer. The paper consisted of the important points of each lesson, making the whole applicable to our everyday lives. Following this was a review of the 18th chapter of Janney's History of Friends, by Hamptonetta Burgess. The Association listened to a pleasing and instructive address by Mrs. Ximena Johnson, on the Religious Congress held at Chicago a year ago. Though not a member with us, her views are very liberal, and the address was given by request.

She brought out the thoughts that God comes to all, and the teachings of all peoples in many ways are very similar.

The exercises by the children consisted of but one poem, spoken by Mabel De Peel. Nearly all responded