

charge the early Friends with hypocrisy for quoting Scripture, although they might not consider them as *authority*. I do not remember of ever having heard anyone charge Jesus with hypocrisy for suffering himself to be baptized with water, although he knew it was not an essential to salvation.

He did it, I believe, for the same reason that the early Friends quoted Scripture, to gain the attention and win the favor of the people, that they may take the truths they might utter into the inner mind, where they would receive the sanction of God's holy spirit.

Merely because a fact is found in the Bible is not with Friends generally, I believe, and was not with the early Friends authority for its truth. It had to be carried to a higher court and receive the further corroboration of the spirit of God in the soul. There are truths in most all books, and especially in the Bible, but for authority we must have something infallible; and we ascribe infallibility neither to priest, nor pope, nor the Bible. Why did Jesus say, "The letter killeth but the Spirit giveth life?" Why did George Fox so earnestly exhort Friends to mind the light? Was it not because they believed all things fallible, excepting God and His spirit? E. M. Z.

THE NEBRASKA HALF-YEARLY MEETING.

To the Friends of the REVIEW :

When this reaches you the Nebraska Half-Yearly Meeting will be of the past; and I hope it shall have been a spiritual feast not soon to be forgotten, but one of lasting remembrance.

I cannot refrain from writing that my heart was filled with tender sympathy when I read the loving invitation for Friends to attend their meeting. And I could well understand the strong desire, the longing for those to be with them who could be a *power of strength* unto them.

A prayer arose that there might be a hearty response from those who felt the

way open to attend, and especially from the ministers of our Society. It seemed to me there was an especial pleading for them in the invitation, and oh! may the deep recesses of the heart be searched and find, as the result, the Blessed Master has a work for them among our isolated members, and may there have been a willingness to go and impart to the hungry the glad tidings of free gospel love, peace, righteousness in the earth. "The harvest truly is plenteous, but the laborers are few." "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." There are faithful standard-bearers in the ministry of our Society who have received the divine command to "feed my lambs" who are "hungering and thirsting after righteousness," but who do not at all times feel free to go, to undertake the expense involved in travelling from place to place. It has been a cause of sadness that such is the case, and I trust the day is not far distant when means may be provided for those who are in need of it, and who are willing to be a mouthpiece of the Father.

Must the multitude "faint" and be "scattered abroad as sheep having no shepherd."

Is it right for us to withhold that which will give them the true bread of life? Surely not. In olden times it was no unusual thing, but rather customary, for ministers to be aided, and I might ask why has it grown almost obsolete? To such an extent that many friends who doubtless would be willing to assist, do not know that it would be proper to do so, for fear of going contrary to a free gospel ministry. The writer believes firmly in a free ministry, but if the individual is not entirely free to obey the call of divine love, or he or she is burdened with a feeling that they are unable to obey the call through the want of assistance, then it seems to me the ministry falls short of being a free one.

Probably a general discussion of this all-important question in some