

To merit sweet remembrance when
Our souls do rest on high,
Would make us mindful how we live,
And cheer us when we die.

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THE INNER LIGHT.

Referring to the remarks of Geo. S. Truman, under the above caption, in the REVIEW of 10th mo. 15, I must admit that I was in error in charging James Naylor with indecent exposure. It would seem from the authority cited by G. S. T. that Naylor was accused of this offence, but the charge was not sustained. This was in 1652. Naylor was probably then, as he certainly was afterwards, engaged in questionable proceedings. Under date of 1656 Fox, in his journal (Ed. 1800, vol. 1, p. 273) records an interview with Naylor in which he severely rebuked him and "his company," but says his remonstrance was slighted. He says: "James had run into imaginations and a company with him who raised a great darkness in the nation. . . . I saw he was out and wrong, and so was his company." Storrs Turner, in his "Quakerism," tells how James with his company, immediately after this interview, entered Bristol in a parade imitating Christ's entry into Jerusalem. James was the principal figure, and was addressed and treated like his august prototype.

This illustrates quite as fully as I could desire the preposition which I maintained, *i. e.*, the liability of persons to be mistaken as to the leading of the Inner Light when they depend on themselves alone to interpret its teachings. No possible doubt can exist as to the sincerity of James Naylor or of George Fox, and yet they differed as to the duty of James.

Then, as to experience, let us not deny the pit whence we were digged. Quakerism came forth from a furnace of fanaticism, and still has the smell of fire on its garments. Storrs Turner, in his chapter seven, gives accounts of both men and women exposing them-

selves naked, and in his journal (vol. 2, p. 75) George Fox tells of many signs shown by prophets and servants of the Lord sent to warn the people, "but instead of repenting they have beaten and cruelly entreated. . . . But the Lord is just, and happy are they that obey His word. Some have been moved to go naked in their streets in other power's days and since, as signs of their nakedness, and have declared amongst them 'that God would strip them of their hypocritical professions and make them as bare and naked as they were.'" This was written in 1666, in the reign of Charles II. And "other power's days" indicates the time of Cromwell. He does not indeed say that these persons were Friends, but calls them prophets and servants of the Lord, sent by Him. Turner says expressly that some "in other power's days" were Friends.

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PERSONAL HOLINESS.

Extract from "The Spirit of God" by P. C. Mozoomdar.

The love of the spirit visits the loneliest and least, comforting all wretchedness with an assurance that suffices for for life and death. It is love that recognizes love. Without love we cannot comprehend the love of God. The more loving the soul is the more strong the sense of divine affection. The sense of being unloved fills the soul with desolation. The love of God given and gotten back is the joy and consolation of the Holy Spirit. But it has always to be borne in mind that the Spirit is holy, and that *holiness in character only* finds access to his love. The wicked who are penitent are visited with forgiveness, and the marvellous peace which it brings, the heart that is broken feels for a moment the healing touch of Heavenly love; but the *perpetual sense* of loving and being loved by the Supreme Person can come by *personal holiness* only. The holiness