

prayer book of the Anglican church, but no relief came. At length he said "an inner light" dawned on his soul, and with confidence that his "name was written in the Lamb's book of life," he went forth to proclaim his new found religion. He declared that the Lord had forbidden him to put off his hat to high or low, and that he was required to *THEE* and *THOU* all men and women, and "on the morning of the first day he was moved to go to the great steeple-house and cry against the idol." From this time forward nothing could daunt his spirit, and he travelled through the land every where, and proclaimed the light within. "The man in the leathern breeches," as Fox was termed, entered the churches, interrupted services, preached in the open air and drew after him admiring multitudes. Converts sprung up on every hand. Laboring men and milk-maids left their work, and became preachers, and some of them in their enthusiasm made their way to Rome, Jerusalem, and Africa. The Quaker, even to a greater extent than the Anabaptist, denied the value of learning, and proclaimed that the voice of God in the soul was a truer guide than the written word. In the year 1650 they first received the name of Quakers, for the reason says Neal, "that their speaking to the people was usually attended with convulsive agitations and shakings of the body, a practice in which they gloried, asserting it to be the character of a good man to tremble before God." Sabbath after Sabbath would the churches be visited by these strange enthusiasts, clad in some strange habit, as typical representations of some impending calamity, who would pronounce woe upon the "hirelings" as they would call the ministers. Neal states that some of the females, otherwise modest and virtuous, would rush through the streets and even into the churches, without a shred of clothing, denouncing judgments and calamities on the nation. They declared against all settled ministers, against people assembling in "steeple-houses," and against any observation of the Sabbath. No punishments would daunt them, and no threats terrify them. A female Quaker came into Whitechapel church without a shred of clothing while Oliver Cromwell was present, and another came into parliament house with a trencher in her hands, which she broke, saying "Thus shall ye be broke in pieces." James Naylor was one of the earlier of the Quaker preachers. In the report of his examination for blasphemy in appropriating to himself the title of the Son of God, the following passage appears:—Question.—Art thou the everlasting Son of God? Answer.—I am the Son, and the Son is but one; the everlasting righteousness is wrought in me. Q.—Did any kiss thy feet? A.—It might be they did. Q.—How long hast thou lived without any corporeal sustenance? A.—Some fifteen or sixteen days, sustained without any food except the word of God. Q.—Thou hast a wife at this time. A.—A woman I have whom by the world is called my wife, &c. Martha Symonds, one of the women who held the bridle of Naylor's horse as he rode into Bedminster, singing, "Holy, holy, holy, &c.," said she was forced thereto by the power of the Lord. Q.—Hast thou a husband? A.—I have a man which thou callest my husband. Q.—Why should you worship James Naylor? A.—He is the Son of Righteousness, and James Naylor will be Jesus when the new life is born in him. Hannah Stranger testified that James Naylor raised her from the dead, and that "he whom thou callest James Naylor shall sit at the right hand of God the Father, and shall judge the world with equity." Such were the excesses of the people called Quakers, until Barclay published his "Apology," and taught the principles now maintained by the Quakers free from such extravagances and absurdities.