

for them. We have not been fortified by the young zeal and energy that should in so many cases have been ours. Is the fault with them or is it with us? In most cases I believe it to be the latter. We must look to spirit, and not to form; we must look to the needs of the erring more than to those of the righteous; we must instruct the young more than the old; we ought to help the weak rather than the strong. I plead for the young and the young people's meetings. I trust that the present Yearly Meeting may give them proper encouragement. I hope that many good people are in attendance, and only regret that I cannot enjoy their company with you. Please remember me kindly to any of my Friends who may be in attendance.

A MEMBER.

THE INNER LIGHT.

EDITORS YOUNG FRIENDS' REVIEW:

In the REVIEW of 9th mo. 1st, J. D. McPherson, in his desire to caution Friends against too great a dependence on the sufficiency of the "Inner Light," does a manifest, but no doubt unintentional injustice to the memory of James Naylor, whom he charges with "exposing himself naked in public, thinking it was his duty to do." Having carefully examined Gough, Sewell and Janney's Histories, I can find nothing to warrant such a declaration, except that he was stripped to the waist by the authorities to receive the punishment inflicted upon him. Gough, in a note, says that Higginson, one of the principal prosecutors of James Naylor, in his first trial for blasphemy, in 1652, the record being still extant, "charges the Quakers with various extravagancies—among them: running naked about the streets and preaching naked at the market cross, etc.—but the indictment against him, not being sustained, James Naylor was honorably discharged." Amidst the swarm of sects which distinguish the last century there was one, of which little is now known, but that the prac-

tices of its adherents outraged all decency and order. They were called Ranters. The enemies of the Quakers found it frequently suitable to their purpose to confound them with this sect, whose principles were nevertheless totally incompatible with those of the Quakers. However much James Naylor may have erred in permitting the weakness of humanity to interpose as a cloud between him and the Divine Light, leading him into great extravagances of conduct, yet there is no doubt that he was eventually permitted to see his error, and in great humility to repent thereof. The closing testimony of his life is so beautiful and touching that I cannot forbear to insert it here: "There is a spirit which I feel, that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hopes to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It seems to the end of all temptation. As it bears no evil in itself, so it conceives none in thought to any other. If it be betrayed it hears it, for its ground and spring are the mercies and forgiveness of God. Its crown is meekness, its life is everlasting love unfeigned, and takes its kingdom with entreaty and not with contention, and keeps it by lowliness of mind. In God alone it can rejoice, though none else regard it or can own its life. It is conceived in sorrow and brought forth without any pity to it, nor doth it murmur at grief and oppression. It never rejoiceth but through sufferings, for with the world's joy it is murdered. I found it alone being forsaken; I have fellowship therein with them who live in dens and desolate places in the earth, who through death obtained this resurrection and eternal holy life."

GEO. S. TRUMAN.

Genoa, Neb., 9th mo. 13th, 1894.

The memory has had many moods as the temper, and shifts its scenery like a diorama.—[*George Eliot.*