



INTRODUCTIONS

AN EPISTLE, BY WAY OF PREFACE

- by **George Whitehead, 1698**

Note: George Whitehead was made by Christ His minister to proclaim the Word of Life before he was twenty years of age. He was one of the Valiant Sixty, whom the Lord raised up to proclaim the Word of Faith throughout England and later parts of Europe. He served the Lord magnificently, an able evangelist, writer of many tracts, and an effective spokesman to the King regarding their sufferings. He frequently ministered side-by-side with George Fox, so he knew him well and speaks with authority.

To all truth's friends and all friendly readers, greetings in the dear and tender love of my heavenly Father, which by his dear son and blessed spirit, he has plentifully shed abroad in many hearts in this glorious gospel day; glory to his worthy name and excellent power forever.

DEAR FRIENDS, - I am concerned to recommend the serious reading and perusal of the ensuing collection, unto all who sincerely desire the promotion of Christ's kingdom, and prosperity of his church and Zion, in true love, union, and order, in and by Christ Jesus himself, the head and foundation thereof.

And that none of you would think the perusal of these Epistles wearisome or tedious, because the same words and things in many of them may seem frequently repeated, there being numerous evangelical truths, and variety of good and wholesome matter, as well as diversities of epistles, containing much Christian counsel to many various states and conditions of enlightened and enlivened souls traveling and breathing to God; so that the frequent intermixed repetitions of the same necessary truths may be the better allowed and borne with in the reading. However, the moderate and ingenuous reader will not be offended thereat, it being a thing frequent in the holy scriptures, to have the same gospel truths often repeated; for many dull and forgetful persons have need to be often told of such matters, of so great importance. The author's epistles and matters of most general concern are here collected, so as to avoid prolixity and unnecessary repetitions, as much as could be.

The simplicity and plainness of the author's style is not to be despised, he being more in life and substance than in the wisdom of words, or eloquence of speech. And the Lord being pleased in his day to make great use of him, and to do great things by him, for his name and seed's sake; of which there yet remain clouds of witnesses, even to that divine power and hidden wisdom of God, (in the mystery of Christ), which was with him, and supported him, and lifted up his head through many great fights of afflictions and trials.

I confess, I have not read or heard all the epistles in the ensuing collection but many of them, which I know to be very seasonable, weighty and necessary; and therefore have cause to believe so of the rest, which I have not read. But, by our long and frequent conversation, knowledge, and intimacy, (together

with his living and revived testimonies, his godly care and zeal for truth's honor and prosperity), I have deeply read and known the author, his unfeigned love, innocence, and integrity in the blessed living truth, whose Christian care, (among many other things, relating to the churches of Christ, the union, good order and discipline thereof), greatly was, that no offence in anything might be given; that the ministry might not be blamed; well knowing what trials and proofs attended Christ's ministers and ministry in these latter days, (in some degree), as in the primitive Christians' times; namely, that he, with many others in his day, approved himself, and themselves, as the ministers of Christ, in much patience, in deep afflictions, in necessities, in distresses, (and some in stripes and cruel beatings), in prisons, in tumults, in labors, by watchings and by fastings, by purity, by knowledge, by long suffering, by kindness, by the holy ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness, on the right hand, and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true. As detailed in 2 Corinthians Chapter 6, which proofs God's ministers, this his ancient servant had a deep share, and the true root of the matter was in him, far beyond his expressions.

And though many false predictions, prophecies, and cruel threats were early breathed out by persecutors and envious spirits against him, and us his friends and brethren, whom he without feigning loved, and against his and our holy profession, way, and testimony, as if in a very short time all would come to nothing, and be laid waste; yet they have all been disappointed, and proved false, and his Christian living testimony and work further manifested to be of God, and not of men, nor of the will of man. For truth, that is strongest of all, has still prevailed, and must prevail. And though the memory of this our deceased brother and faithful servant of Jesus Christ, be still greatly envied, and be most grossly defamed, by some implacable adversaries, and hardened apostates, who could not obtain their evil ends and destructive designs against him in his life time; yet his memory is truly precious to many thousands, who truly fear God and love his truth, who have a true inward sense, that such a divine power and providence attended him in his innocent Christian testimony, ministry, labors, and sufferings, that the devil and all persecuting agents, could never stop nor frustrate his testimony or service, in turning many to righteousness, even from darkness unto light, and from the power of Satan unto God.

In many of the ensuing epistles, he often mentions the seed, the life, the power of God, and the like; whereby he intends no other than what the holy scriptures testify of Christ; which, we know, he truly loved and esteemed, and was often conversant in reading of them, and had an excellent memory and spiritual sense thereof given him of the Lord. By the pure holy seed, he meant and declared Christ, the promised seed; wherein all the promises of God are yes and amen. And as Christ is the word of God, the word of life, the word of faith, he is that immortal and incorruptible seed, of which all true and spiritual believers, and children of the light are begotten to God, and born again; and which seed, or word of eternal life, abides in him that is born of God, and sins not because thereof. (1 John 3:9). And as the generation of God, and children of his kingdom, and of the promise, they are called the good seed, and counted for the seed, being born of that incorruptible seed, or word of life, which endures forever, (1 Pet 1:23); and being that blessed seed and holy generation, which was foretold Christ should see, and for which the travail of his soul was. (Isaiah Chapter 53).

This our deceased friend and servant of Jesus Christ truly testified of him in all respects, both as come in the flesh and in the spirit, both as Christ was and is our only mediator and advocate, and as he was and is God over all, blessed forever; whom he so dearly loved and honored, that he often offered up his life, and deeply suffered for him; and that in dear and constant love to his seed, that a holy generation might be raised, strengthened, and increased in the earth among the children of men. And his knowledge and ministry of our Lord Jesus Christ, being after the spirit, in life and power, did in no ways imply any lessening of the dignity or glory of Christ, nor any defect of faith or love to Christ, as he came and suffered in the flesh for mankind, as some adversaries have injuriously misrepresented and aspersed him; for he highly esteemed Christ's sufferings, death, resurrection, and glory; and powerfully testified of the virtue, power, blessed and spiritual design, fruit, and effects thereof, as revealed and witnessed by his holy spirit. And as we have no cause to question, but that with this innocent and good man, 'to live was Christ;' so, 'to die was gain' in both which he glorified God.

Christ Jesus being our spiritual rock, foundation, and head, he is truly precious to us and all true believers, in all states and conditions, both of his humiliation, glory, and dominion; his great grace and goodness appearing in those precious ministerial gifts given by him, (when he ascended up on high), for his ministry and church.

And it is very observable, that though to express Christ's lowly condition and appearance in the world, he is sometimes in holy scripture termed the seed, his name also is called 'wonderful counselor, the mighty God, the everlasting Father, the prince of peace; upon whose shoulder's the government is laid: and of the increase of his government and peace there shall be no end, (Isaiah Chapter 9).

And it is most suitable to Christ's low, humble, and suffering condition, to make use of such instruments as are most like himself in humility and lowliness of mind; although they be but low and mean in the world's eye and esteem. God is pleased to make choice of low, mean, and weak things, and of instruments contemptible in the eyes of the high and lofty ones of this world, to confound the wisdom of the world, according to 1 Corinthians Chapter 1. He chose poor shepherds to divulge that great evangelical truth of Christ's birth; and certain women to preach that gospel truth of his resurrection. (Luke 2 and 24). And both from angelical testimony, and from their sight of Christ himself. Truth must not be rejected because of such instruments which God in his wisdom is pleased to employ in his work; nor the day of small things despised. From small beginnings of good matters, great things, glorious attainments and perfections spring. Glory, honor, and dominion to our most gracious God, and to the Lamb on his throne, forever and ever.

Now, dear and well beloved friends, all live in love and peace, following the true faith, peaceable and good example of the faithful in Christ, and the God of love and peace will be with you.

Your true friend and brother in Christ Jesus,

GEORGE WHITEHEAD.
London, 1698.

INTRODUCTION TO EPISTLES BY GEORGE FOX

*A Testimony, how the Lord sent George Fox forth at first,
in the year 1643.*

WHEN the Lord first sent me forth in the year 1643, I was sent as an innocent lamb (and young in years) among (men in the nature of) wolves, dogs, bears, lions, and tigers into the world, which the devil had made like a wilderness, no right way then found out of it. And I was sent 'To turn people from darkness to the light,' with which Christ, the second Adam, did enlighten them; that so they might see Christ, their way to God, with the spirit of God, which he pours upon all flesh, that with it they might have an understanding to know the things of God, and to know him, and his son Jesus Christ, which is eternal life; and so might worship and serve the living God, their maker and creator, who takes care for all, who is Lord of all; and with the light and spirit of God they might know the scriptures, which were given forth from the spirit of God in the saints, and holy men and women of God.

And when many began to be turned to the light (which is the life in Christ) and the spirit of God, which gave them an understanding, and had found the path of the just, the shining light, then did the wolves, dogs, dragons, bears, lions, tigers, wild beasts, and birds of prey make a roaring and a screeching noise against the lambs, sheep, doves, and children of Christ, and were ready to devour them and me, and to tear us to pieces. But the Lord's arm and power did preserve me; though many times I was in danger of my life, and very often cast into dungeons and prisons, and haled before magistrates. But all things did

work together for good: and the more I was cast into outward prisons, the more people came out of their spiritual and inward prison, (through the preaching of the gospel.) But the priests and professors were in such a great rage, and made the rude and profane people in such a fury, that I could hardly walk in the streets, or go in the highways, but they were ready oft-times to do me a mischief. But Christ, who has all power in heaven and in the earth, did so restrain and limit them with his power, that my life was preserved; though many times I was near killed. Oh the burdens and travails, that I went under! Often my life pressed down under the spirits of professors and teachers without life, and the profane! And besides, the troubles afterwards with backsliders, apostates, and false brethren, which were like so many Judas's in betraying the truth, and God's faithful and chosen seed, and causing the way of truth to be evil spoken of! But the Lord blasted, wasted, and confounded them; so that none stood long; for the Lord did either destroy them, or bring them to nothing, and his truth flourished, and his people in it, to the praise of God, who is the revenger of his chosen.

George Fox

*Concerning the first spreading of the truth,
and how that many were imprisoned, etc.*

And the truth sprang up first (to us, as to be a people to the Lord), in Leicestershire in 1644, and in Warwickshire in 1645, and in Nottinghamshire in 1646, and in Derbyshire in 1647, and in the adjacent countries in 1648, 1649, and 1650, and in Yorkshire in 1651, and in Lancashire and Westmoreland in 1652, and in Cumberland, and Bishopruck, and Northumberland in 1653, and in London, and most parts of the nation of England, and Scotland, and Ireland in 1654.

And in 1655, many went beyond seas, where truth also sprang up.

And in 1656, truth broke forth in America, and many other places.

And the truth stood all the cruelties and sufferings that were inflicted upon Friends by the long-parliament, (to the spoiling of goods, imprisonment, and death, and over all the reproaches, lies, and slanders), and then by Oliver Cromwell, protector, and all the acts that Oliver made and his parliaments, and his son Richard after him; and the committee of safety. And after, it withstood and lasted out all the acts and proclamations since 1660 that the king came in. And still the Lord's truth is over all, and his seed reigns, his truth exceedingly spreads unto this year, 1676.

Friends never feared their acts, nor prisons, nor jails, nor houses of correction, nor banishments, nor spoiling of goods; no, nor life itself. And there was never any persecution, that came, but we saw it was for good; and we looked upon it to be good, as from God. There was never any prisons, that I was in, or sufferings, but still it was for the bringing multitudes more out of prison. For they that imprisoned the truth, and quenched the spirit in themselves, would prison it, and quench it without them. So that there was a time, when there were so many in prison, that it became as a by-word, truth was scarcely anywhere to be found but in jails.

And after that the king came in, many Friends suffered much, because they would not drink the king's health, and say, 'God bless the king' so that many times Friends were in danger of their lives by rude persons, who were ready to run them through with their swords for refusing it; until the king gave forth a proclamation against drinking healths. For we were and are against all drinking healths and excess, both before his coming in, and after; and we desire the king's good, and that the blessings of God might come upon him, and all his subjects, and all people upon the face of the earth. And we did desire people not to drink the king's health, but let him have his health, and all people else; and so to drink for their own health and necessity only. For that way of drinking healths, and to excess, was not for the king's health, nor their own, nor any others. Which excess often brought forth quarrelling and destroying one another; for they destroyed the creation, and one another. And this was not for the

king's wealth, nor health, nor honor; but might grieve him to have the creatures destroyed, and his subjects. And so the Lord's power gave us dominion over that also, and all our other sufferings.

But oh, the number of sufferers in the commonwealth's days, and in the protector's days, and since! But especially they that were haled before their courts for not paying tithes, and not swearing in their juries, and for not putting off their hats, and for going to meetings on the First-days, (under pretence of breaking the Sabbath), and other meetings in the week-days; who were abused both in the meetings, and on the highways! Oh, how great were the sufferings we then sustained for those reasons! For sometimes they would drive Friends by droves into the prison-houses, (like animal pens), and there keep them on the First-days; and then take their horses from them, and keep them for pretended breach of their Sabbath. Though they would ride in their coaches, and upon their fat horses to the steeple-houses themselves, and yet punish others. And many Friends were turned out of their copyholds and customary tenements, because they could not swear; and as they went to meetings, they have been stoned through the streets, and cruelly abused otherwise. And many were fined with great fines, and lay long in prison for not putting off their hats; but Friends could never pay them, though they kept them in prison, till they had satisfied their own wills upon them; and at last turned them out, after they had kept them a year, or more, in prisons.

Many Friends were exceedingly spoiled in their estates and goods in the petty courts for tithes, till we got a prohibition and demur out of the King's bench, that then threw the trial of such things out of their petty courts, that they might sue for them in the courts at London. My desire is, that the Lord may open their understandings, (if it be his will), to throw them out of those courts also.

I gave forth many books against tithes, and how the priesthood had been changed the priesthood that took them; and books that showed how Christ sent forth his twelve (and after, seventy) disciples, and said unto them, 'Freely they had received, and freely they were to give.' And so all that are transgressors, and do not obey the doctrine and command of Christ therein, we cannot receive them.

And many suffered for not swearing, both before and since the king came in; because they could not swear, in obedience to the command of Christ and the apostles, who forbade all swearing. Tenthings were offered up in the time of the law; but all must be offered up in the time of the gospel for Christ's sake. For there were no tithes nor swearing before the fall; and so there are none again to be in the restoration by Christ. And though swearing was in the time of the law; yet our *yes* is to be *yes*, and our *no* to be *no* in the time of the gospel.

I was moved to give forth several books against swearing, and that our *yes* and *no* might be taken instead of an oath; and if we broke that, we would suffer the same punishment that they did who broke their oaths. And in Jamaica the governor granted this provision, and so did the Jamaican assembly; and it is also granted in some other places. Several of the parliament members in England have acknowledged the reasonableness of this provision. For the true oath of God was but to tie people to swear by the Lord, and to say and to do truth, since man and woman fell, in the time of the law, and not before the fall. And this was the oath that Christ came to fulfill and end; and he said, 'Swear not at all.' And I say, Christ fulfils and ends this oath, which men were to perform to the Lord, who performs God's oath, which he swore by himself, and fulfils that; and he sets up *yes*, *yes*, and *no*, *no*, instead thereof. Concerning which I and my Friends have written at large in our books touching this subject. And the magistrates, after some time, when they saw our faithfulness in *yes* and *no*, that were they moderate, (both before and since the king came in), would put Friends into offices without an oath. But they that were cruel and envious, would fine Friends to get money of them; though Friends could not pay them any.

And thus the Lord's power has carried us through all, and over all, to his everlasting glory and praise! For God's power, which was before the devil's was, has been our hedge, our wall, and our keeper, and the preserver of his plants and vineyard, who have not had the magistrates sword and staff to help them, nor ever trusted in the arm of flesh. And have gone, without Judas's bag or the magistrates'

sword and staff, to preach the word of life, which was in the beginning, before they were; which word reconciles to God. And thousands have received the word of reconciliation, and are born again of the immortal seed by the word of God, and are feeding upon the milk of the word, which lives, and abides, and endures forever. And many have suffered to death for their testimony, both in England and beyond the seas, both before and since the king came in; which you may see, as follows:

This was given to the king and both houses of parliament, being 'A brief, and plain, and true relation of the late and sad sufferings of the people of God in scorn called Quakers, for worshipping, and exercising a good conscience towards God and man.' By reason whereof eighty-nine have suffered till death, (thirty-two of whom died before the king came into England, and fifty-seven since, by hard imprisonment and cruel usage), forty-three have died in the city of London and Southwark, since the act was made against meetings, etc. (about 1661.) They have thus suffered; of which a more particular account was given (with their names who did suffer) to the king and parliament, about 1663.

And though many laws were designed against us, yet never could any of them justly touch us, neither did they truly concern us, though they did execute them unjustly upon us; and they knew we were not the people justly chargeable; and some have been made to confess it. And all those laws, that were already made, and the oath which they imprisoned us for, (because in obedience to the command of Christ Jesus, we could not swear at all), were never originally intended against us. And yet we suffered by the several powers and their laws, (though they did not concern us), both spoiling of goods and imprisonments, even to death itself. And the governor of Dover Castle, when the king asked him, 'if he had dispersed all the sectaries' meetings he said, 'he had; but the Quakers, the devil himself could not. For if he imprisoned them, and broke them up, they would meet again; and if he should beat them, and knock them down, or kill some of them, all was one: they would meet, and not resist again.' And thus the Lord's power did support them, and keep them over their persecutors; and made them to justify our patience and lamb-like nature. This was about 1671.

And since the king came in, three acts have been made against us by the king and parliament, (besides the proclamations), by which many have suffered imprisonment, and banishment, and many to death. And yet for all these acts and proclamations, and banishment, and persecutions, and sufferings, faithful Friends are as fresh as ever in the Lord's power, and valiant for his name and truth. And some weak ones there were, when the king came in, that did swear, and take the oaths; but after, when they had so done, they were so very troubled for disobeying the command of Christ, and the apostle, that they went to the magistrates, and condemned themselves, and offered themselves to go to prison. And thus the Lord, in his everlasting power, has been the support and stay of his people.

And when the glorious gospel and truth was spread over the nation, and they had received the word of life, then first the Quarterly, and some Monthly Meetings, were settled throughout the nation; and then after, as truth more and more spread, the monthly Men's Meetings, in 1667 and 1668.

And then also some Women's Meetings were set up; and afterwards the Women's Meetings throughout the nation and other nations were exhorted unto, and set up and established throughout the nations. For I was sent for to many sick people; and at one time I was sent for to White-Chapel, about the third hour in the morning, to a woman that was dying, and her child; and the people were weeping about her. And after a while I was moved, (in the name and power of Christ Jesus), to speak to the woman; and she and her child were raised up. And she got up, to the astonishment of the people, when they came in, in the morning; and her child also was healed. And when I came to G. Roberts's house, about eight in the morning, Sarah Blackberry came in to complain to me of the poor, and how many poor Friends were in want; and the Lord had showed me, what I should do, in his eternal power and wisdom. So, I spoke to her, to bid about sixty women to meet me about the first hour in the afternoon, at the sign of the Helmet, at a Friend's house. And they did so accordingly, such as were sensible women of the Lord's truth, and fearing God. And what the Lord had opened unto me, I declared unto them, concerning their having a meeting once a week, every Second-day, that they might see and inquire into the necessity of all poor Friends, who were sick and weak, and were in want, or widows

and fatherless in the city and suburbs. And so, they blest the Lord for the wisdom of God that had settled such a meeting in his power among them. For they saw, that all that were heirs of the power of God, were to take their possession of the power of God, the gospel and its order, which was, before the devil was. And this brought them into the practice of the pure religion, and to visit the sick, and for the relief of the fatherless and the widows, and to see, that nothing was lacking among them; and that they, in visiting the sick in the Lord's power and word, through it they would have the wisdom of the Lord, and of his creation, and how to administer his creatures, and by the same power to heal and strengthen with the outward things, and without them. Which they have felt prosperous to this day; and great things have been done in their meetings by the Lord's power, and very honorable it has been in the eyes of all the faithful, yes, and commendable in the world also.

And afterwards the same Women's Meetings were settled up and down the nation, and beyond the seas, in the power of the Lord, which was before the devil was; into which power of the Lord neither sect nor apostasy can come, but peace and unity. And the power of the Lord, the gospel, is the authority of all the Men's and Woman's Meetings, and all the heirs of the power, the gospel, both men and women are to take their possessions of the inheritance of the power of God, which is over the devil. So, in it nothing can get between them and the Lord God.

And at the settling of the Men's Meetings in the gospel, the power of God, I let them see, how they had a men's meeting in the first conversion among the primitive Christians, of such as were faithful men, and full of the Holy Ghost; and these were to see, in the Lord's power and wisdom, that nothing was lacking. For since the Christians had denied the Jews' temple, storehouse, and priests, where the widows, strangers, and fatherless were relieved; they had set up a men's meeting in the power of God, and in the Holy Ghost, (and they had Deaconesses also), to see that widows, fatherless, and strangers were relieved, and that nothing was wanting among them. Now, though this practice has been lost since the apostles' days, since men have gone from the power of God, and the holy ghost, that the apostles were in, (and therefore are the streets and country so full of widows, strangers, and beggars, and so full of wants, who want the sense of the good spirit and power to open their hearts, that the apostles and primitive Christians were in.) But the everlasting gospel being preached again by the same holy ghost that the apostles were in; and received from heaven as they received it; and many thousands having received this gospel now again, men's meetings are set up, (as were in the days of the apostles), in the power of God, and in the holy ghost. And women's meetings as mothers, and that they may be teachers of good things, and so to see, that nothing be lacking among them; and so to do good unto all, but especially to the household of faith.

And now, the power of God is the authority of both our men's and women's meetings, and all our other meetings; which power of God was before the apostasy was from the apostles, and before the fall and the devil were, and is over all; and all are to take their possessions of it, and in it to do God's service and business. So these meetings are for the converted and elect, 'before the world began,' and such as are heirs of the power, and do possess it; and what they do and act in the spirit and power of God, they do it in that which shall never have an end, to the glory of God forever. Amen!

George Fox

© 2007 Hall Worthington

A COLLECTION
OF
MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL MINISTER OF
JESUS CHRIST,
George Fox



(1624-1691)

Volume 1

*(Introduction by George Fox and George Whitehead
and All 410 Letters are Available on the Sidebar)*

Upon the Fourth-day of the First month, 1650,
I felt the power of the word to spread over all the world in praise.

Praise, honor, and glory be to the Lord of heaven and earth!
Lord of peace, Lord of joy!
Your countenance makes my heart glad.
Lord of glory, Lord of mercy, Lord of strength,
Lord of life, and of power over death,
and Lord of lords, and King of kings!
In the world there are lords many,
but to us there is but one God the Father, of whom are all things;
and one Lord Jesus Christ, by whom are all things:
to whom be all glory, who is worthy!
In the world are many lords, and many gods,
and the earth makes lords, coveting after riches,
and oppressing the creatures;
and so, the covetous mind getting to itself, lords it above others.
This nature of lordly pride is head, until subdued by the power of God:
for everyone, in that state, strives to be above another;
few will strive to be the lowest.
Oh, that everyone would strive to put down, in themselves, mastery and honor,
that the Lord of heaven and earth might be exalted!

George Fox

EPISTLE 1.

Friends,

Forsake the company of wild people,
and choose the company of sober men,
and that will be creditable in the end.
And choosing the company of wild and light people,
who delight in vain fashions and ill courses, is dangerous,
and of a bad report among sober people;
for the eyes of such will be upon you:
and if they see you are wild, you will come under their censure.
Therefore love gravity, and soberness, and wisdom, that preserves.

George Fox

Friends,

The children of the devil,
how expert are they in evil, in all deceit in his kingdom;
and yet they may speak of the things of God:
but no vulturous eye or venomous beast ever trod in the steps of the just,
though they may talk of the way.
For who have their conversation in this world,
and only mind the things of this world,
in vain do they profess godliness.

But the children of God,
who are conceived and begotten of him, are not of this world,
neither do they mind only the things of this world,
but the things which are eternal.

But the children of this world do mostly mind the external things,
and their love is in them,
and the other live by faith;
the one is sanctified by the word, the other **painted with the words**.

The children of God are pure in heart, not looking only at the outside.
The favor of the world and friendship thereof is enmity to God.
Man may soon be stained with it.
Oh! Love the stranger, and be as strangers in the world, and to the world!
For they that followed Christ in his cross,
they were strangers in the world,
and wonders to the world,
and condemned by the world;
and the world knew him not,
neither does it them that follow him now.
So, marvel not if the world hates you;
for the world lies in hatred and wickedness.
Who love this world, are enemies to Christ;
and who love the Lord Jesus Christ,
and have him for their Lord over them,
they are redeemed out of the world.

The world would have a Christ, but not to rule over them;

the nature of the world chains down Christ in man,
until Christ has subdued that nature in man.
While the nature of the world rules in man,
oh, the deaf ears and blind eyes, and the understandings,
that are all shut up among them, with which they judge!
But who love the Lord Jesus Christ,
do not mind the world's judgment, nor are troubled at it;
but consider all our brethren, who have gone before us.

When you think you are past all crosses,
when the trial does come,
you will find a cross to that will
which meddles with the things of God presumptuously;
that man may live in joy, but the spirit is in bondage.
Rejoice not in the flesh, but rather in the spirit,
which crucifies all fleshly boastings:
if the fleshly will be fed, then carelessness comes up,
and they fall into flatness, (from the spirit),

and are mindless of the Lord God;
such are soon up and down.

The serpent tempted Eve to eat of the forbidden fruit,
and she took and gave to her husband,
and so they fell under the serpent's power, and the creatures,
out of the power of God, which would have kept them in dominion.
And so, Adam and Eve, and the serpent, all went out of truth.
And Eve eating of the tree of knowledge,
she had knowledge and wisdom after the fall,
but not in the dominion, in the power of God.
But the seed Christ, which was in the beginning,
bruises the serpent's head, and he is the wisdom of God.

George Fox

3. - A little note to Friends at first.

Friends,

There is an eye, that has looked to see the good seed,
that was sown, and queried, where came these weeds?
The answer was and is; "The wicked one has sown them."
Now read the weeds, and what is the effect of them, and their work?
And what they do, and have done?
How they hang among the wheat?
But now is the time of harvest where both wheat and weeds are seen,
and each distinguished, the one from the other.

George Fox

4.

All Friends,

Mind that which is pure in you to guide you to God,
out of Babylon, out of confusion:
there all the world is;
there is the seat of the beast;
there are the false prophets and deceivers,
as well within as without.
One voice of deceit knows not another,
nor any of them the voice of the living God.

But, dear friends, mind the light of God in your consciences,
which will show you all deceit;
dwelling in it, guides out of the many things into one spirit,
which cannot lie, nor deceive.
They that are guided by it, are one,
who have been made to drink into one spirit;
and the spirits of the prophets are subject to the prophets.
God is not the author of confusion, but of peace.
All quarrels, all schisms, all rents are out of the spirit,
for God has tempered the body together,
that there should be no schism in the body,
but all worship him with one consent.

And as the power and life of truth are made manifest,
watch in the discerning one over another.

And beware of discouraging any in the work of God:
the laborers are few, that are faithful for God.
Take heed of hurting the gift,
with which God has given to profit,
whereby you have received life through death,
and a measure of peace by the destruction of evil.
Pray, that peace may be multiplied,
and the ministration of life, to the raising of the dead,
that 'the seed of the woman may bruise the serpent's head,'
discover all deceit, and rend all veils and coverings,
that the pure may come to life,
which deceit has trampled upon.

And all take heed to your spirits;
that which is hasty, discerns not the good seed.
Take heed of being corrupted by flatteries;
they that know their God, shall be strong.
But take heed of laboring to turn the just aside for a thing of nothing,
but know the precious from the vile, the clean from the unclean;
'These shall be as my mouth,' said the Lord,
for his work is great, and his gifts diverse.
And therefore all mind your gift, mind your measure;
mind your calling and your work.
Some speak to the conscience;
some plough and break the clods;
some weed out, and some sow;
some wait, that fowls devour not the seed.
But wait all for the gathering of the simple-hearted ones;
for 'they that turn many to righteousness, shall shine forever.'
Mind the light, that all may be refreshed one in another, and all in one.
And the God of power and love keep all Friends in power, in love,
that there be no surmisings, but pure refreshings
in the unlimited love of God,
which makes one another known in the conscience,
to read one another's hearts.
Being comprehended into this love,
it is inseparable, and all are here one.
And keep in the oneness,
and note them that cause dissension,
contrary to the gospel you have received;
that one pure faith may be held in all,
to guide and preserve all in the unity of the spirit and bond of peace;
all one family of love, children of one father, and of the household of God.

George Fox

5.- To his Parents.

Dear father and mother in the flesh,
but not of that birth which speaks to you:

for like to that which does beget, is that which is begotten.
Praises, praises be given to my heavenly Father,
who has begotten me again by the immortal word.
To that of God in you both I speak,
and do beseech you both for the Lord's sake,
to return within, and wait to hear the voice of the Lord there;
and waiting there, and keeping close to the Lord, a discerning will grow,
that you may distinguish the voice of the stranger, when you hear it.
Oh! Be faithful, be faithful to the Lord in that you knew;
for in the backslider the Lord has no pleasure,
neither shall their damnation slumber.
Oh! Be faithful! Look not back, nor be too forward,
further than you have attained;
for you have no time, but this present time:
therefore **prize your time for your souls' sake!**
And so, grow up in that which is pure, and keep to the oneness;
then shall my joy be full.
So fare you well!
And the Lord God of Power keep you in his power!
To him be praises for evermore.

George Fox

6. - To Friends.

Friends,

No one is justified, breaking the commands of Christ;
no one is justified, living in iniquity;
and no one is justified in professing only Christ's words,
and the prophets', and the apostles' words, and living out of their lives;
and no one is justified living in the first birth and nature,
and false faith and hope, which does not purify, as God is pure.
No man is justified not believing in the light,
as Christ commands, but with the light is condemned;
for the light is the condemnation of all them that walk contrary to it:
therefore the power of God mind.
No man is justified, acting contrary to that spirit which does convince.

George Fox

7. - To Friends at Swarthmore.

Friends,

Love that which judges the carnal mind, and crosses it,
which makes an entrance to God, and keeps you open;
and then refreshment will come into your souls from the Lord.
Dwell in the power, and know the power of words in one another;
and take heed of deceit.
Farewell, and the God of love and power keep you to himself!

8.

Dear Friends,

Those that will live godly in Christ Jesus, must suffer persecution.
God is righteous, God is pure, holy, and just; God is clean.
He that is godly and holy, suffers by the ungodly,
and unrighteous, and unclean, and unjust, and filthy.
And so the just suffers by the unjust;
and he that is born of the flesh,
persecutes him that is born of the spirit.

George Fox

9.

Friends,

That which is set up by the sword, is held up by the sword;
and that which is set up by spiritual weapons,
is held up by spiritual weapons, and not by carnal weapons.
The peacemaker has the kingdom, and is in it;
and has the dominion over the peace-breaker,
to calm him in the power of God.
And friends, let the waves break over your heads.
There is rising a new and living way out of the north,
which makes the nations like waters.
Hurt not the vines, nor the oil,
nor such as know that 'the earth is the Lord's, and the fullness thereof.'
The days of virtue, love, and peace are come and coming,
and the Lamb had and has the kings of the earth
to war withal, and to fight with,
who will overcome with the sword of the spirit, the word of his mouth;
for the Lamb shall have the victory.
And are not some like Ephraim, with a miscarrying womb?
which have not brought forth the substance, the birth from above;
but have brought forth children to murder?

George Fox

10. To Friends, to stand still in trouble, and see the strength of the Lord.

Friends,

Whatever you are addicted to,
the tempter will come in that thing;
and when he can trouble you,
then he gets advantage over you,
and then you are gone.

Stand still in that which is pure, after you see yourselves;

**and then mercy comes in.
After you see your thoughts, and the temptations,
do not think, but submit;
and then power comes.
Stand still in that which shows and discovers;
and there does strength immediately come.
And stand still in the light, and submit to it,
and the other will be hushed and gone;
and then content comes.**

**And when temptations and troubles appear,
sink down in that which is pure,
and all will be hushed, and fly away.
Your strength is to *stand still*, after you see yourselves;
whatsoever you see yourselves addicted to,
temptations, corruption, uncleanness, etc.
then you think you shall never overcome.
And earthly reason will tell you, what you shall lose;
pay no attention to that,
but stand still in the light that shows them to you,
and then strength comes from the Lord,
and help contrary to your expectation.
Then you grow up in peace, and no trouble shall move you.**

David fretted himself, when he looked out;
but when he was still, no trouble could move him.
When your thoughts are out, abroad, then troubles move you.
But come to **stay your minds upon that spirit** which was before the letter;
here you learn to read the scriptures aright.
If you do any thing in your own wills, then you tempt God;
but stand still in that power which brings peace.

George Fox

11.

Dear hearts, brethren, and babes of Christ,
wait to feed on the immortal food, and walk in the truth,
and God Almighty be among you!
And in it you will see him;
stand all naked, bare, and uncovered before the Lord.
And take heed of your wills, for that (as Herod) slays the just,
and shipwrecks the faith, and runs you into the flesh.
Return back, and stay yourselves upon the Lord in every particular,
to have your minds guided by his spirit;
growing up in that which is precious and immortal,
there is no feigned love.
So, the eternal God keep you in his eternal love pure unto himself,
and naked, and knit your hearts together!
God Almighty bless you, and water you with the showers of his mercy,
and with the dew of heaven!

George Fox

12.

Friends,

If you love the light, and walk in it, you love Christ,
and will all walk in unity together.
And if you hate the light, you hate Christ.
Here is your teacher, who love the light;
here is your condemnation, who hate the light.
And the conscience being seared,
there is a returning to teachers without.
For the carnal will have its vain invented form;
but the spirit's form stands in the power.
Prove yourselves where you are.

George Fox

13. - To the flock of God about Sedburgh.

Everyone in your measure wait upon God,
who is the true shepherd,
and leads his flock into the green pastures,
and fresh springs he opens daily;
this you will see and experience.
And mind that which is pure in one another,
which joins you together;
for nothing will join, or make fit,
but what is pure; nor unite, nor build but what is pure.
Therefore in every particular, fear God;
for whatsoever you build of yourselves will not stand,
but will tumble down again;
although it be as gold, or silver, or brass, or iron,
the strength of all these things, which is above the pure in you,
will come to nothing,
and this will not unite with the pure.
Therefore wait everyone in the measure which God has given you;
and none of you be hearers only, but doers of the word.
And so, walk in the truth, and be you all servants to it,
and it will lead you out of the world.
The world would have the truth to serve them to talk of,
to trade with, and to contend with;
these are the wells without water,
these are the trees without fruit.
But they who dwell in the spirit of the Lord,
which is pure, which joins together,
and unites and builds up all in one spirit,
see all these things, and are separated from them.
So if you live in the spirit, and walk in it,
you will not fulfill the lusts of the flesh,
which will lead into uncleanness, and into adultery,
and into that which despises dignity,
which defiles the flesh, and goes from the pure.
Therefore the pure faith is to be contended for;
and those who were sanctified by God the Father,
did contend for it, and were preserved by it in Christ Jesus.
Therefore wait upon God for the living bread, that never fades away;

which he that eats of, lives forever.
So God Almighty bless you,
and keep you in the measure of his gift,
faithful to himself!

Dear hearts!

To that which is pure in you I speak,
which the presumptuous mind would veil,
that God alone may be exalted,
and all flesh shattered down.

And all are to take warning,
and not one to exalt himself above another;
but that God alone may be exalted among you all,
and in you all,
who alone is blessed forever.

And you may see, from where your heavenly food comes, and grow up by it;
for God has done great things in these northern parts,
and the Lord is doing great things to the exaltation of his great name, and astonishing the heathen;
notwithstanding the raging of the beast,
and the opening of his mouth, to the blaspheming of God and his temple.
Therefore all be valiant in the Lord God;
and so fare you well!
And the Lord God of power keep you.

George Fox

14.-A word from the Lord to Friends.

All Friends,

That are grown up in the life and power of the truth,
see that when you appoint your meetings in any open place,
in the fields, on the moors, or on the mountains,
that none appoint meetings in your own wills;
for that lets in the wills of the world upon the life of Friends,
and so you come to suffer by the world.
But at such meetings let the wisdom of God guide you,
that some may be there to preserve the truth from suffering by the world;
that all burdens may be kept off, and taken away.
So will you grow pure and strong.
And when there are any meetings in unbroken places,
you that go to minister to the world,
take not the whole meeting of Friends with you,
there, to suffer with and by the world's spirit;
but let Friends keep together, and wait in their own meeting place.
So will the life, (in the truth), be preserved and grow.
And let three, or four, or six,
that are grown up strong, and are in the truth,
go to such unbroken places, and thresh the heathenish nature;
and there is true service for the Lord.
And to you all this is the counsel of the Lord.
The grace of God, the Father of our Lord Jesus Christ,
be with your spirits! Amen.

15. To the Church of God in Lancashire.

Friends,

Every one in particular, who are of God, and not of the world,
walk out of the world's vain customs, ordinances, and commands;
and stand a witness against them all, in the testimony of Jesus,
and witness him the substance of all, waiting in the light of God,
and walking in it, then will you have unity one with another,
and the blood of Jesus Christ will cleanse you from all sin;
for through it and by it we do overcome;
which blood of the new covenant is but one.

There shall you witness the Lamb of God,
that takes away the sins of the world.

Oh! Wait all in that which is pure,

to be fed alone of God with the eternal, living food!

Go not out among the swine, who feed upon the outside, the husk,
among the merchants of Babylon, and so forsake the living bread;
but as you have received Christ Jesus, in him walk,
that you may all honor the Lord Jesus Christ, and adorn his gospel.
And be famous in his light, and bold in his strength,
which will carry you above the world, and above all the deceits of it.

Oh, in love watch over one another for good,
and for the better, and not for the worse!

And dwell in that which is pure of God in you,

for fear that your thoughts get forth, and then evil thoughts get up,
and surmising one against another,

which arises out of the veiled mind, which darkens the pure discerning.

But as you dwell in that which is of God,

it guides you up out of the elementary life,

and out of the mortal into the immortal,

which is hid from all the fleshly ones,

where is peace and joy eternal to all that can witness the new birth.

Babes in Christ, born again of the immortal seed, in it wait,

my life is with you in perfect unity;

bow down to nothing but the Lord God.

Satan would have had Christ to have bowed down, but he would not;

the same seed now, the same birth born in you now,

which is the same today, yesterday, and forever.

The tempter will come to you;

and if you look forth, and hearken to his words, and let them in,

then you bow down under him, and worship him.

But I say unto you, and charge you in the presence of the Lord,

mind the pure seed of God in you,

and the mighty power of God will cherish you up to the Lord God above all temptations,
not to bow down to anything;

but feeding upon the immortal food,

you will feel yourselves supported, and carried over him by your Father and your God,
who is over all, blessed forever!

Who is the virtue of all creatures,

the wisdom of all things;

all holy praises be unto the holy, glorious Lord God forever!

George Fox

16.

To all you, my dear friends,
who have tasted of the immediate, working power of the Lord,
and do find an alteration in your minds,
and do see from where virtue comes,
and strength, that renews the inward man, and refreshes you;
which draws you in love to forsake the world,
and that which has form and beauty in it to the eye of the world;
and has turned your minds within,
who see your houses foul, and corruptions strong,
and the way narrow and straight, which leads to life eternal;
to you all I say, wait upon God in that which is pure.
Though you see little, and know little, and have little,
and see your emptiness, and see your nakedness, and barrenness,
and unfruitfulness, and see the hardness of your hearts,
and your own unworthiness;
it is the light, that discovers all this,
and the love of God to you,
and it is that which is present,
but the dark understanding cannot comprehend it.
So, wait upon God in that which is pure, in your measure,
and stand still in it everyone, to see your Savior,
to make you free from that which the light discovers in you to be evil.
For the voice of the bridegroom is heard in our land;
and Christ is come among the prisoners,
to visit them in the prison houses;
they have all hopes of release and free pardon,
and to come out freely, for the debt is paid;
wait for the manifestation of it,
and he that comes out of prison shall reign.
So, meet together all you that fear the Lord God,
and think upon his name,
his mercies endure forever;
his mercies are in temptations and troubles,
his mercies are in afflictions, in reproaches, and in scorns.
Therefore rejoice, you simple ones, who love simplicity,
and meet and wait together to receive strength and wisdom from the Lord God;
and in departing from sin and evil,
you will be able to speak to the praise of the Lord.
And meeting and waiting in his power, which you have received,
in it all to improve your measure that God has given you;
for you never improve your measure,
so long as you rely upon any visible thing without you;
but when you come alone to wait upon God,
you shall everyone have a reward according to your deserts,
and every one your penny who are called into the vineyard to labor.
Therefore be faithful to God, and mind that which is committed to you,
as faithful servants, laboring in love;
some threshing, and some ploughing, and some to keep the sheep.

He that can receive this let him.
And all to watch over one another in the spirit of God.
So God Almighty bless, guide, and prosper you
unto his kingdom, where there is no tribulation.
When your minds run into anything outwardly, without the power,
it covers and veils the pure in you.

George Fox

17.

Dear Friends,

Prize your time,
and the love of the Lord to your souls above all things;
and mind that light in you that shows you sin and evil.
The light checks you, when you speak an evil word,
and tells you that you should not be proud or unrestrained,
nor fashion yourselves like unto the world;
for the fashion of this world passes away.
And if you hearken to that,
it will keep you in humbleness of mind and lowliness of heart,
and turn your minds within to wait upon the Lord,
to be guided by it; and bring you to lay aside all sin and evil,
and keep you faithful to the Lord;
and bring you to wait on him for teaching,
until an entrance thereof be made to your souls,
and refreshment come to them from the presence of the Lord.
There is your teacher, the light, obeying it;
there is your condemnation, disobeying it.
If you hearken to the light in you,
it will not allow you to conform to the evil ways,
customs, fashions, delights, and vanities of the world;
but lead you to purity, to holiness, to uprightness, even up to the Lord.
Dear hearts, listen to it, to be guided by it.
For if you love the light, you love Christ;
if you hate that, you hate Christ.
Therefore in the name of the Lord Jesus Christ consider of it;
and the Lord open your understandings to know him.

George Fox

18.

All dear Friends everywhere,
who have tasted of the everlasting power,
and are made partakers of his divine nature,
be faithful, and dwell in that which is pure.
And **take heed of the world's evil ways,**
words, worships, customs, and fashions;
neither let fair speeches draw you out,
nor hard speeches trouble you and make you afraid:
but fear the Lord God of heaven and earth,
who by his mighty power upholds all things.

And be bold in the power of truth,
and valiant for it upon the earth;
treading, triumphing over,
and trampling all deceit under foot, inward and outward.
Having done it in yourselves in particular,
you have power over the world in general.
And meet together everywhere,
and keep the unity of the spirit,
which is the bond or peace;
which circumcises inwardly,
and puts off the body of sin,
and baptizes all into one body with one spirit.
And being written all in one another's hearts,
have all one voice, and the pure language of truth,
where in all plainness of speech,
things may be spoken in nakedness of heart one unto another,
in the eternal unity in the one spirit,
which draws off and weans you from all things,
that are created and external, (which fade and pass away),
up to God, the fountain of life, and head of all things;
to whom be glory, wisdom, riches, and honor,
God blessed forever!
Who has blessed us, and given to us eternal life,
and this life is in his son;
and he that has the son, has the Father also.
And that which the world professes and makes a business,
the saints do enjoy and possess;
which the world know not, but in the letter.

And all Friends and brethren,
in what you know, be faithful,
rejoicing and praising the Lord with all thankfulness,
that the wise God should call you, and elect you.
Oh! dwell in love in your hearts to God, and one to another!
And the God of love and life keep you all
in his power, and love, and spirit to himself,
that you may all be kept pure,
and stand pure and clean before him.
The work and harvest of the Lord is great.
My prayers to God are for you,
that you may be faithful, and be kept faithful in the work.

George Fox

19.

Dear and tender Friends,

My love is to you all in the truth of God;
and my prayers and soul's desire are to God,
that you may be kept in the simplicity of the truth in Christ Jesus,
growing up in the power of his resurrection,
and be made conformable to his death,
and have fellowship with him in his sufferings;

and that all your hearts may be knit together in love,
and in one spirit to God,
and be kept out of all the world's evil customs, fashions,
words, works, manners, ordinances, and commandments,
which will all perish, which the world holds up in the carnal mind,
and the carnal man does act them.
For whatsoever is seen with a carnal eye, is carnal.
See, if you do find something in your understandings made manifest,
which is eternal, to guide your minds out of all external things,
which wither away, and fade.
For the cross is to the carnal mind;
your carnal minds going into the carnal and earthly things,
or your eyes and lusts into the earth,
where lightness, rashness, crossness, bitterness, and presumption are,
then the tongue will run at random, and is at liberty;
and he that has not power over his own tongue, his religion is vain,
and the light mind rules.
But the light within, which does convince you,
will show you, when the mind goes forth;
and show you the daily cross, which is to crucify that carnal mind;
for the carnal mind minds carnal things;
and the cross is to the will of man,
for it shall never enter.

Therefore *give not way to your wills,*
nor busy yourselves nor minds
with needless and careless words, or such things,
for they will veil you, and draw your minds from God.

But keep within.

**And when they shall say, 'lo here,' or 'lo there is Christ,'
go not forth; for Christ is within you.**

**And they are seducers and antichrists,
which draw your minds out from the teaching within you.**

For the measure is within,
and the light of God is within,
and the pearl is within you, which is hid;
and the word of God is within you,
and you are the temples of God;
and God has said, he will dwell in you, and walk in you.
And then what need you go to the idols' temples without you?
The true church (the saints) is in God;
but the imitation of the church is in the world, without God.
The seducers are in the world;
antichrists and deceivers are in the world,
and false prophets are in the world;
and covetousness is in the world;
and all hypocrisy, and all heresy,
and dissimulation, and all pride,
and looking for honor is in the world;
and he that seeks for it, is of the devil.
And all idle, foolish jesting, and all light, vain talking,
which are not seemly nor convenient, are in the world.

Therefore lay aside all filthiness

and superfluity of naughtiness,
and fear God, and give glory to him,
and worship not the beast;
for the beast and the false prophet must be cast into the lake of fire.
The true figures and types were outward,
and visible to the outward eye and mind;
but the carnal mind is to be taken away, and destroyed.
For the figures did type forth the substance;
when the substance was come,
the figures were taken away, and types were ended.
And the (false) imitations of Christ and of God are in the world;
and the vain worships of the world are the worships of the beast,
and are not of God.
For **'God is a spirit; and he that worships him,
must worship him in spirit and truth.'**
The beastly nature in man and woman holds up the beast,
and his customs and worships;
and the plagues of God are to be poured upon the beast,
and all them that worship the beast and false prophet.
And they that abide in the truth,
worship not the beast inwardly, nor outwardly,
but deny all the beast's worships and false prophets',
and worship God in spirit and truth.
And they which do not abide in the truth,
hold up the beast's worship, and the false prophets;
and they that do so, shall have their portion together.
Plagues will be poured upon such.
And you that know God,
dwell in the truth, and tread upon the deceit;
for God will be glorified alone.
To whom be glory and honor forever!
Amen.

George Fox

20.

To all my dear brethren,
whom the God of power has enlightened with his eternal light,
and discovered unto you his way of truth,
and brought you out of the dark ways, wherein you have walked;
which dark ways all the world walk in.
But where the pure light of God is witnessed, it guides to himself.
The light is but one, which leads out of darkness and the dark world,
into the world which is without end.
Therefore all Friends and brethren in the eternal truth of God,
walk in it up to God, and be not sayers only, nor backsliders;
for the backslider is a sayer, and not a doer,
and there arises ambition, pride and presumption out of that nature.
But dwell in the pure light,
which God has made manifest to you in your understanding;
and turn your minds to him, and walk as children of the light,
and of the day, and be not drunken in anything,
nor run to extremes in anything; but be moderate and patient.
Wait for the presence of the great God,

and our Lord and Savior Jesus Christ;
and be not so childish as to be tossed with men's words without life.
And run not out after others' liberties,
which they have got in their notions;
for you that do so, will not abide in the truth;
and so you may come to be shaken, and shake others, who look at words.
But wait everyone in particular, (in the measure that God has given you),
upon God, in the fear of God,
then your hearts will be kept clean;
and this is the sure way.
And wait all to have the son made manifest in you,
and the son alone to set you free in yourselves in particular;
and all that are made free by the son, are one.
But the first nature, that would have liberty, must go into captivity;
which those who live in their carnal reasoning, seek freedom for.
But here is man deceived in his first birth.

But you all, in whom the immortal seed is brought to light,
who are raised up to sit in heavenly places with Christ Jesus,
and are become children of the day, walk as children of the day,
and as children of the light, and 'let your light so shine before men,
that they may glorify your Father, which is in heaven.'
All loving the light, you love the one thing,
which gathers your hearts together to the fountain of light and life;
and walking in it, you have unity one with another,
and the blood of Jesus Christ cleanses you from all sin.'
The knowledge of the letter,
which you formerly got into your notions and comprehensions,
the dark mind gave dark meanings to it,
and so kept you in the broad way;
but now wait all to have the same spirit manifested in your understandings,
which was in them who gave forth the scriptures,
who were come out of the broad way,
holy men of God, who had escaped the pollutions of the world.
And if every particular of you know not a principle within,
which is of God, to guide you to wait upon God,
you are still in your own knowledge, which is brutish and sensual.
But waiting all upon God in that which is of God,
you are kept open to receive the teachings of God.
And the pure wisdom and knowledge comes from above,
which is to know God, and Jesus Christ, the way,
which is hidden from the world;
and to walk out of your own ways, and out of your own thoughts.
*And dwelling in that which is pure, up to God,
it commands your own reason to keep silent,
and to cast your own thoughts out;*
and dwelling in that which is pure, it discovers all this.
So dwelling in the spirit, it keeps all your hearts to God.
To whom be all praise, honor, and glory forever!

George Fox

From Judge Fell's, in Lancashire, the 3rd of the 11th month, 1652

21. To Friends at Kendal.

To that of God in you I speak,
that you may watch over the weak,
and see how the plants of the Lord grow.
And walk in the joy and love of the truth,
serving God with joyfulness of heart;
and to you this is the word of the Lord.
And keep all that is bad, down and, out with the light,
which condemns all ungodliness;
so keep all that out, which is for condemnation;
that you may be preserved clean and pure,
that out of condemnation you may be kept,
and walk in the living light.
So God Almighty be with you all!
And I charge you to read this among the brethren,
and these words mind with the light,
that no looseness be among you;
but own and be obedient to the commands of the Lord,
that you may stand out of,
and above all the contrary commands of man.
And so farewell.

George Fox

22.

Oh Friends!

Keep close to the light in you,
and do not look forth at words
that proceed from a vain and light mind;
but at the power of words.
For the words of God that proceed from him,
are powerful and mighty in operation,
to the throwing down of all the strongholds of the man of sin.
The Lord is coming in power,
to gather his chosen ones to himself,
and to judge and condemn the wicked one for evermore.
He will plague the beast, and burn the whore,
and plague and torment the disobedient,
and rebellious, and backsliders very sore.
Therefore, you that know the voice of the Lord, hearken to it,
and see how you stand in his fear,
and how you are brought into the obedience of the truth.
And take heed of looking forth at man;
but keep close to the light in you,
and see that your minds be kept close to that,
and guided by that; and being guided by that,
the light will keep you clear and pure to receive the teaching of the Lord.
Have salt in yourselves,
and let your words be few and seasoned,
that they may be savory.

And watch over one another in love,
and walk in wisdom, and sobriety, and gravity,
and sincerity, in purity, and cleanness.
And keep free from deceit,
and have no fellowship with the unfruitful words of darkness,
but rather reprove them.

And be faithful to the Lord;
walk so that the world may be confounded and ashamed,
when they speak evil of you, as evil doers.
Walking in humbleness, lowliness, and uprightness before them,
it will take away all just occasion of speaking evil against the truth.
And be bold and valiant for the truth, and press forward,
towards the mark of the prize of the high calling of God in Christ Jesus,
and let no man take your crown.

Dear Friends,

watch over one another in love,
and stir up that which is pure in one another,
and exhort one another daily.
And the Lord keep you all in his fear,
and in his obedience now and evermore!

George Fox

23.

Friends,

Fear not the powers of darkness,
but keep your meetings,
and meet in that which keeps you over them;
and in the power of God you will have unity.
And dwell in love and unity one with another,
and know one another in the power of an endless life,
which does not change.
And know the second Adam, the Lord from heaven,
which is above the first Adam, the earthly,
where all strife and transgression is.
And all Friends everywhere,
be faithful in the life and power of God,
and keep your meetings (above all the world) in that which changes not,
that nothing but Christ may reign among you, the power of God,
and wisdom of God, the sanctification and redemption;
that the just over all may reign,
and the seed of God may have the dominion in you all;
that with that you may all be ordered to the glory of God,
and kept in the bond of peace,
and reign in the love of God,
which is out of the iniquity,
and rejoices not in it,
which thinks no evil.
And have this love shed abroad in all your hearts,

and feel it abiding in you;
which love of God edifies the body.
And know the word of God abiding in you,
which was in the beginning, and brings to the beginning;
which word being in grafted, it saves the soul, and hammers down,
and throws down, and burns up that which wars against it.

George Fox

24.

To all Friends everywhere, dwell in the truth,
and walk in the love of the truth, in patience,
and everyone in your measure keep your habitations,
and learn that good lesson of Jesus Christ,
to be low and meek in heart,
giving no occasion to the adversary by evil doing.
But walk all honestly and uprightly;
for the upright and meek in heart know God,
and God delights in the upright and righteous.
And walking in righteousness,
you will be bold as lions,
resisting the wicked with your spiritual weapons,
not by bloody hands,
as the wicked are tearing and rending the just that dwell in the truth.
For the lions want, and hunger, and rage;
but you that fear the Lord, shall want no good thing;
and they that wait upon the Lord,
he will give them their hearts desire.
I witness the words of the Lord to be true, praised be his name!
Oh! Friends, dwell in the fear of the Lord, and take heed of presumption,
that your minds run not out into vanity and lightness,
that the world may not take occasion, and the truth suffer.
But everyone keep your habitation where God has called you;
and take heed of deceit, and form nothing in your own wills or minds,
but grow up in the inner man, (putting off the old man with his deeds),
as trees of righteousness, which the Lord has planted,
growing in wisdom and understanding to do the will of God,
and not your own wills.
He that does the will of God abides in that which endures forever,
and sees all flesh to be as grass,
and the glory of the world to pass away.
Woe unto you proud men, who compass the earth,
to set your nests on high!
All your gods of gold and silver must perish,
and that mind that holds them up must perish.
But all Friends, mind that which is eternal,
which gathers your hearts together up to the Lord,
and lets you see that you are written in one another's hearts;
meet together everywhere, growing up in the spirit to the Lord,
the fountain of life, the head of all things, God blessed forever!
Let not hard words trouble you nor fair speeches win you;
but dwell in the power of truth, in the mighty God,
and have salt in yourselves to savor all words,

and to stand against all the wiles of the devil,
in the mighty power of God.

For God has raised up his own seed in his saints,
which seed, Christ, is but one in all,
and spreads over all, and throughout all;
and we now are through him
come to have dominion and power over the evil one,
and to tread upon that which has been too strong for us,
the enemy of our peace,
and the enemy of our unity with God and one with another.
So in that, which is raised up in us,
which tramples upon the earthly, dark power,
have we unity with God, and fellowship with his son,
and unity one with another; so are known to one another in that,
which none, who are of the world, knows.
So our life is hid, and our happiness, joy, and delight hid from all,
who are ruled and governed by the prince of the air,
from under whose dominion and government
we are redeemed by the only redeemer Christ Jesus,
not with corruptible things,
neither is our redemption of man, nor by man,
nor according to the will of man, but contrary to man's will.
And so, our, unity and fellowship with vain man are lost,
and all his evil ways are now turned into enmity;
and all his profession is now found to be deceit,
and in all his fairest pretences lodges cruelty;
and the bottom and ground
of all his knowledge of God and Christ is found sandy,
and cannot endure the tempest.
For being brought off from that foundation,
and having suffered the loss of all,
which seemed beautiful upon the sand,
which was there built according to that wisdom which was not eternal,
but was earthly, upon which the curse of God was,
and yet does remain, where it is standing,
we declare against that bottom and foundation,
by the power of God, in that light of Christ,
which discovers all false foundations,
and makes manifest all sandy bottoms, which man has built upon.
For where the only true seed takes root,
there all man's plants and plantations are plucked up;
for there the earth, in which the earthly plants grow,
is broken up, ploughed up, and ripped up,
and all things made manifest, which have lain hid in it.
For in the earth dwell all the noisome creatures,
and the evil beasts, which are hurtful to the creation:
for in the earth the devil dwells and walks;
but the earth being ploughed up, he is made manifest,
and the seat of his dwelling is broken up.
That mind, which does speak of God,
but lives not, dwells not, nor abides in the fear of God,
that mind must suffer, and pass under the judgment of God,
for the curse of God is upon that mind:
for that mind is earthly, and of the earth,

upon which the curse of God is.
And that mind may talk of God, and speak of God,
but not in union with God, nor from enjoyment of God in the spirit,
nor from having purchased the knowledge of him
through death and sufferings;
but from hearsay of him, and from custom and tradition.
But the true fear of God does destroy that mind,
which speaks of him, but does not live in his fear:
and that mind is raised up, which does abide in his fear;
and this is acceptable sacrifice,
which is pure, clean, holy, and without spot.
Then that which knows God, speaks of him,
which has purchased the true knowledge of him through suffering;
and to such there is no condemnation, but joy and peace.
And this mind sings true praises to God,
the other in hypocrisy; and therefore the woe is unto it.
And this mind is stayed upon God,
the other is gadding after the creatures,
committing fornication with other lovers;
and speaks of God, but is not subject to God,
and must pass through condemnation.

George Fox

25. - To Friends in the Truth.

Friends,

the love of God is to you,
the springs are opening,
and the plants are refreshing with the living waters.
Now friends, walk in the truth, as you have received it;
and wait in that which keeps you in the yea and no,
in the pure communication, in the good manners.
In the pure conversation over all the world you will reign,
whose conversation is in heaven;
and here the world you will judge, walking in the life.
And you which turn from the light,
which Jesus Christ has enlightened you with,
here are the corrupt manners, the evil communication,
the filthy conversation, which with the light are all to be condemned;
you which turn from the light, are in Esau's nature,
and choosing the earth, there is profaneness;
therefore take heed to the light,
and wait to receive power from God,
to stand against that which the light discovers to be evil.
And you who are turned from the light,
with which Jesus Christ has enlightened you,
and do turn to the hireling priests who are changeable,
from the priest who never changes,
you walk in Judas' steps, and woe will be your end;
you had better never have been born, you are betrayers of the just;
you that turn from the light, you turn from Christ, as Judas did;
and you that walk in the light, you walk after Christ, and he is your way;
but you that turn from it to the hireling priests,

Judas is your way, which is destruction.
And you that turn from the light, turn from the command of God; Cain is your way.
And you that turn from the spirit, Balaam is your way.
And you that get up into presumption, Cora is your way,
which leads into self-separation.
And this fruit will wither, which is natural knowledge,
which is seen with the light, and is to be condemned with the light,
which never withers, which is the condemnation of the world;
which all the children of the light walk in.
Walking in which light,
it will bring you to receive Christ, from whom it comes.
Here is the way to salvation;
and as many as receive him,
to them he gives power to become the sons of God.
And the son of God is but one in all, male and female;
and the light of God is but one.
So all walk in it, to receive the son;
in which light is the unity,
which brings to fellowship with the Father and the son.
And the oneness is in the light, as the Father and the son are one,
and brings you to where he is, out of the world,
from the world, and not to be of the world.
Therefore walk in the light, which is all the world's condemnation,
even them of the highest religion, who act contrary to the light.
And to you this is given forth from the word of the living God.

And you that love your soul, love the light,
to wait for Christ, the Savior of your soul;
and you that hear the word, wait in the light,
which comes from the word,
which leads up to the word which was in the beginning,
which breaks the world to pieces that lies in wickedness,
and burns it as with a fire;
and divides asunder the precious from the vile.
This is the word, which makes all clean,
which is received into the heart;
and this is the word of faith which we preach;
and the world preaches the words without,
being out of the life, and in the brutish knowledge,
which is condemned of God, and by all who are of God,
that have (and are in) the life of the holy scriptures.

Therefore I charge you all in the presence of the living God, (jump to another persence statement)

to wait in the light which comes from Christ,
that with it you may receive the life;
that with the light and life, which are one,
you may come to have the scriptures opened to you,
which were given from the light.
And so all the world,
who have not the light guiding their understandings,
nor the life, but are strangers to it, there are the sects,
there are the many opinions, there is the heresy,
which makes a profession of the letter declared from the light, but are out of the life;
with the light all this is condemned;
and the children of light are in unity, in that which gave forth the holy scriptures.
And so to you all this testimony is from the word of God.

This is to be read among all Friends everywhere;
for this was I moved to send among you.

George Fox

© 2007 Hall Worthington

A COLLECTION
OF
MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL MINISTER OF
JESUS CHRIST,
George Fox
Volume 1 Contd.

26.-Concerning Marriages.

Friends,

All they who act contrary to the light
which comes from Christ Jesus,
and hate it, whose deeds are evil, and live in strife about words,
and their minds are in earthly things,
defrauding and wronging one another,
they know when they do so,
with the light which comes from Christ Jesus.
So this light, which lets them see and know, when they act contrary to it,
with this light are they condemned.
And all that do act contrary to the light,
and do join together in marriage contrary to the light,
and are joined with that which is contrary to the light,
this is their condemnation, the light, which leads to God.
But who are joined together with the light, are joined together in God;
and let no man put them asunder.
Here is the true joining;
and there will be a clear testimony unto them,
that God did move and command, and join them with his light,
among all the children of light;
and this marriage is honorable, and the bed not defiled.
And whom God does move, and command, and join together,
it was and is by his power.

George Fox

He that has the son of God, has life; all that have not the son of God, have not life.
 The son of God is he which makes free from all sin,
 and is come to destroy the works of the devil,
 and to make us conformable to his image,
 and the image of the devil to deface and destroy,
 and the image of God to renew us up in;
 and so to bring us to walk in righteousness.
 Praises be unto the glorious God forever, who has sent his son into the world,
 to take away the sins of the world.
 The lamb of God, the son of God,
 is 'but one in all his males and females,' sons and daughters,
 and they all are one in Christ and Christ one in them all.
 And all Friends, walk worthy of your calling in all holiness,
 for holiness becomes the saints; without holiness no man shall see the Lord.
 And everyone improve your talents, laboring in the vineyard,
 dressing the Lord's vineyard, that you may be found the faithful servants,
 who are as good servants, and walking all in love to God, and one to another.
 And know one another in the spirit which is immortal;
 for all other knowledge in the flesh veils the pure, and hinders your discerning.
 There will arise tares out of that ground from which love springs.
 Therefore dwell all in the pure spirit of God, and walking therein,
 it will teach you everyone in particular, to know God the Father of spirits,
 and all to stand naked and bare; and uncovered before the living Lord God.
 For woe is to everyone, that is covered, but not with the spirit of the Lord;
 and who are covered, and not with his spirit, will not stand in his counsel.
 But all you who are uncovered, walking in the spirit of the Lord God,
 it will keep you all in his counsel to stand uncovered before the Lord,
 bare and naked, to receive instruction and counsel from him.
 So God Almighty be with you all!
 The dew of heaven is falling upon you to water the tender plants;
 and the blessing of God be among you, which showers down among you!
 The heavenly joy fill your hearts,
 and comfort you in the inward man in all tribulations.
 The glorious light is shining, the immortal is bringing forth out of death,
 the prisoners have hope of their pardon, the debt being paid,
 and they freely purchased by Christ's blood, and he into the prison houses is come,
 that the prisoners begin to sing in hope of their eternal freedom,
 for joy of heart leaping, and the dumb tongue shall sing praises.
 And the arrows of the Almighty's shooting against the wicked.
 Therefore be bold and valiant for the truth,
 triumph over all the deceivers, and trample upon their deceits.

George Fox

28.

To all you, that are enlightened with the light that comes from Jesus,
 to it take heed, which leads into the right course of nature,
 which who act contrary to it,
 going out of the right course of nature into drunkenness,
 rashness, lying, blaspheming, deceit, and uncleanness.
 All this is out of the right course of nature,

and leads out of the right course of nature, and destroys it,
and is to be condemned with that which leads to the glory of the first body,
and leads nature into its right course and right being,
which man was in before he fell.

George Fox

29.-Concerning Tithes.

Friends,

The counsel of the living God to you all is,
that you may come to discern the ministers of God and Christ
from the ministers of the world, that have gotten the scriptures or their cloak,
and with them make a color to deceive,
and tell you, 'that they are the ministers of Jesus Christ,
and Christ has sent them;' who sue you at the law,
and hale you before magistrates for tithes and maintenance,
when they do you no work, nor have you hired them, yet they come and tell you,
'the workman is worthy of his meat, and the laborer is worthy of his hire.'
Here the custom of sin has taken away the sense; they are so accustomed to it.
But praised be the Lord God, who has given us his light,
and with it all such are seen, comprehended, and judged;
and to such we cannot give tithes,
nor hire, who do us no work, whom we have not hired;
for it is contrary to scripture and Christ's doctrine,
and to that of God in our consciences.
It is not for the saving of the earth (for it is the Lord's, and the fullness of it)
that we do not pay the priests' tithes;
for if we should, we should uphold the first priesthood,
and its office, who had their storehouses, to put the tithes into that were given them;
and then all the widows, fatherless, and strangers came,
and were to be filled in the priest's gate,
and the priests were to minister it out of the storehouse;
as you may read in Malachi and the book of Moses,
who received a law from God,
and gave it forth to the priests to receive tithes.
So with the light, which Christ Jesus has given us,
with it we come to witness him, the unchangeable priest,
and see the change of the first priesthood, and the change of the law also,
by which the priest received the tithes, as you may read Hbr 7:5-18
So we do witness the New Testament,
and the new covenant, and the everlasting priest, praised be God!
and do confess Christ Jesus come in the flesh.
And all you that would have us to give priests' tithes, and would compel us so to do,
you are they that do oppose Christ's doctrine and commands to his disciples,
'Freely you have received, freely give;'
and do not own the unchangeable priest's being come to teach his people:
you are against the unchangeable priest's office;
you are against the new covenant, and new testament.
And so we cannot uphold tithes, and such as take tithes,
who act against Christ Jesus' commands,
and deny him to be come in the flesh, in life, doctrine, and power.

So, we that suffer our goods to be seized joyfully,
it is for Christ's sake, the unchangeable priest,
and for the new covenant's sake, and the New Testament's sake.
As the Hebrews did, who suffered their goods to be spoiled joyfully,
and were a gazing-stock;
and so we suffer now by the changeable priesthood,
which takes tithes, as the people of God did then.
But if we hire any man, and set him at work, we will give him his wages and his meat;
but such dissemblers, as say, the scripture is their rule for it,
and we neither hired nor set them at work,
all such deceivers are denied, who take the scripture words,
and make a cloak of them for their covetous practices.
Nevertheless, if any minister of Jesus Christ, or son, or daughter,
or servant, which Jesus Christ sends forth, who said,
'Freely you have received, freely give,' comes to our houses,
and ministers unto us spiritual things, we will set before him our carnal things;
and he that sows unto us spiritual things,
it is the least, that we minister unto him of our carnal things.
But he that sues us at the law for income, and calls me before courts and sessions,
and tells me, he is a minister of Christ, and Christ sent him,
all such evil beasts (as the apostle speaks of) we deny,
who mind earthly things, whose god is their belly,
who serve not the Lord Jesus Christ, but their own bellies.
But if anyone come into our houses, as before said, to preach the gospel to us,
we shall set before them, and they shall eat freely,
as Christ said, 'Whatsoever they set before you, that eat.'
But to give tithes to such as do not preach to us spiritual things,
but deny Christ come in the flesh, and hold up things in the figure,
all such we deny; and for the truth's sake do we suffer by such.
And you that have bought tithes to get gain thereby, to you we cannot pay tithes;
you are as bad as the priests to hold up such things,
as were acted in the figure, and deny Christ come in the flesh.
And though you may say, give Caesar his due, for a cloak, that cloak we deny.
Nevertheless, if we owe anything to Caesar,
or to any ruler, or magistrate, or minister, he shall have his due.
So, Caesar shall have his due in his place;
and the figure we own in its place,
and Christ in his place.

George Fox

30 .- To a suffering Friend.

Dear John,

the everlasting arm of the Lord hold you up, and break all your bonds asunder,
and set you upon the rock on your feet, in which you may know his presence,
and his everlasting, supreme power.

And so the God of life be with you!

**And pray for your enemies, for the Lord to open them and their hearts,
and see themselves and you.**

Dear Friends,

Mind the steadfast guide to the Lord,
where we do all meet in the eternal spirit, in oneness,
all being baptized by it into one body, having one food, the eternal bread of life,
which the immortal feed upon, and all made to drink into one spirit,
which is the cup of the communion of the blood of our Lord Jesus Christ,
which makes perfect, and redeems from all that is vain, fleshly, and earthly,
up to God, who is holy, pure, spiritual, and eternal.
And let not any of you in your desires wander from that which is pure in you;
then your conditions will be kept clear and pure to see all things as they are,
and a dear separation will be made from that which is of man, and of your own,
and that which is of God; and there will be a growing up in that which is pure.
And so, be low in your minds,
waiting for the coming of our Lord Jesus Christ in you all,
who is Lord over all, to be Lord over all in you.
And so the Lord God of power keep you all!
Farewell.

George Fox

32. - To Friends, that their minds go not out from the spirit of God.

Friends,

When your minds go forth from the pure spirit of God,
and are drawn out from it, there the image of God comes to be lost,
in those whose minds go out from the pure, to lust after that which is in the fall,
which may appear like truth in the mind's opinion;
in that nature, out of the truth, lodges the enchanter and sorcerer.
To speak of truth, when you are moved, it is a cross to the will;
if you live in the truth which you speak, you live in the cross to your own wills.
For that which joins with the earthly will, goes out from God and that which is pure;
and so makes a place for the enchanter and sorcerer, and the airy spirit, to lodge in;
whereby a grave is made for the just,
and the partition wall between God and man standing.
Death comes to reign, and the grave has the victory over such;
and in the airy spirit lodges the enchanter, which the Lord will rebuke.
Dwell in the pure and immortal, and wait upon the living God,
to have your hope renewed, and to be renewed again into the image of God,
and the image of the devil defaced and the prince of the air cast out;
for he lodges in the mind that does despair, and in the mind that presumes.
So, dwell in the light, and wait upon God to have the image of God renewed;
and all come to witness yourselves to be restored by Christ into the image of God,
and to be made by him like to God, pure, holy, perfect, and righteous.
This was witnessed, this is witnessed, and this will be witnessed
measurably with thousands, who are growing up out of the fall,
and coming up out of the grave.

Let not the lust go out to anything which is mortal, to be servant thereto;
but mind the joining to the life.
Here you are kept in the image of God.
Not but that you may use the creatures lawfully, but being kept in the image of God,
you are kept as kings over all the creatures, and over the creation;
here you will see all things, and by whom they stand.
To the pure all things are pure, being in the image of God above all the creatures below,
not worshipping the host of heaven, nor being in bondage to the creatures,
nor minding anything in comparison of that which is immortal,
which joins you unto the Lord;
and all that speak here, in that which is immortal, are joining unto the Lord.
But that nature keep out, and that judge, which is mortal,
which will join to the harlot, the flesh; from all that there is to be a separation.
And here, as you are brought by the power of God, the gate is seen that stands open;
which gate is shut from all mortal eyes.
And all the wonderers are here seen, who inquire after new things and novelties;
but the 'wise man satisfies not the fool.'
For that part is above the pure, if it be not kept in the cross;
which, not being wrought out, will join to the flesh,
and so become one with the harlot.
And such join together to put Christ to death afresh.
So, therefore, dwell in that which is pure and eternal,
which guides the mind to God;
here is perfect peace to those whose minds are stayed upon the Lord:
which, if the mind goes from, there the peace is lost;
and there gets in the light, airy spirit in that nature.
And if the mind go back, to fetch up things again, and speak them forth,
there will lodge the airy spirit too, though there may be true experiences;
and if the life speak them forth, by which they were opened,
it keeps down the airy spirit.
Therefore mind the substance that keeps you in your present conditions,
and that which does disobey or rebel against the word of the Lord,
in that nature lodges the airy spirit;
and that which hearkens to things that are spoken out of the life, that lets in the devil.
And so, you come to be possessed with evil thoughts,
and doubts, and carnal reasonings, and bondage, and trouble;
these things in you will rest, until the life be risen again within,
to cast all that forth, which the earthly ear and mind has let in.
Now, if you hearken diligently, you will learn your safeguard,
and judge forth that which is not pure, which defiles;
that the just may have the dominion.
And here you will see what stains and what defiles,
and the pure eye and ear will be opened to hear God;
and the wizard, and the enchanter, and the sorcerer, and the soothsayer,
all that will be kept out and judged.
For none of that must live in Israel where there is to be no transgression.
For where they live, truth does not; and where truth does live, that does not,
but is all judged out.

George Fox

All Friends and brethren everywhere,
in the life and power of the Lord wait, and from it none walk;
but that to the light of Christ in everyone you may be made manifest,
that the fear and dread of the Lord may be in all your hearts,
that nothing may reign but life itself.
And so, all your meetings in everyplace keep,
waiting in the light, which from Christ does come, the Savior of your souls;
that his presence in the midst you may all feel,
who are gathered together in his name and power in his light,
which is his name, and from the world's gatherings are turned.
And if any be moved (who are turned to the light) with the power which comes from him,
to any service for the Lord, to it be obedient;
and you will see Christ with you to the end of the world.
But if any go, before they are moved, and so from the light walk,
he is a stumbling block, and is to be judged and condemned by the light;
and is out of the wisdom, and out of the fear,
and sows to the flesh, and reaps corruption, and by the light is condemned.
For that answers not the light in every man's conscience,
neither does it reach to the life, the spirit in prison;
but it manifests weakness, and foolishness, and nakedness,
which is from the light, and contrary to it.
And such are stumbling blocks,
and do not answer the witness of God in the conscience.
Therefore wait all in the light,
for to receive the power from him who is not of the world,
that you may be preserved from nakedness and weakness.
For that which goes from the light, and is not guided with it, runs into the lust;
and there is the slothful, which is to be judged,
and so that will offend, to which the woe is;
for it answers not that of God in the conscience;
neither is it honorable, nor of good report;
for that which is honorable, and of good report, answers that which is of God,
and answers the light of Christ in every man in the world with wisdom,
which from the light does come,
even from him by whom the world was made.

**Therefore all Friends, this is a charge to you all,
and a command to you all in the presence of the living God:** (jump to another presence
statement)

'In the light, life, and power, and wisdom of God walk,'
so to that of God in everyone you may be manifested in the sight of God,
and it may be your witness, that you are of God,
in every man's conscience, which witnesses against the world,
and for him who is not of the world.
And wait all in the light for the wisdom by which all things were made,
with it to use all the Lord's creatures to his glory,
and none to stumble one another about the creatures,
for that is not from the light,
for which end they were created,
and with the wisdom by which they were made,
you may be kept out of the misuse of them,
in the image of God, that you may come to see,
that the 'earth is the Lord's, and the fullness thereof,'
and the earth may come to yield her increase, and to enjoy her Sabbaths;
and all such that walk contrary to the light, may be turned to the light,

that with the light they may see and condemn that which is contrary to it.
So that in the wisdom of God you may all be kept,
and in the fear of the Lord and his righteousness established;
which is far from oppression, where all bonds of iniquity are broken,
and the prince of darkness judged out,
and the Prince of peace reigns, under whose dominion keep and walk.
And all that cause strife, are to be condemned and shut out,
which have their eye without,
and are condemned by the light,
the god of the world having blinded the eye of the unbeliever.
Therefore, you believers in the light, wait in the wisdom,
that with it and in it you may be ordered to the glory of God,
that among you nothing may reign, but light, and life, and wisdom,
and power, the dread and fear of the Lord be among you,
and truth and righteousness reign;
which will answer the light of Christ in every man.
And all that is contrary, let it be condemned with the light
which comes from him by which the world was made, who was before the world was,
who' lights every man, that comes into the world.'
Though they believe not in it, yet you may answer the light in every man,
though it be their condemnation.
So being kept in the light, which comes from him by whom the world was made,
who was before it was made,
you come to receive the wisdom by which all things were made,
and with it to order and use them to the glory of God.
For that which is not from the light, nor from the wisdom, is the offender,
which is to be condemned with the light which comes from the life;
and to it in you all take heed, that your hearts may be joined together to God,
and all that is contrary condemned.
And so, the Lord God Almighty preserve and keep you all in wisdom!

P. S.-Friends, a warning from the Lord to you all,
in wisdom to walk, that you may adorn everyone, what you profess,
that the measure of God's spirit in every one you may answer.
And know the Lord to guide your understandings,
and let his wisdom be justified by you all,
and you in the measure of the spirit of God in unity kept;
that you may see righteousness spring and flourish among you,
and no deceit stand, nor nothing that is deceitful;
but with the eternal judge it down, and keep it down,
that nothing may live that is for the sword, which would defile the land.
Therefore in that which is eternal, dwell, as a royal priesthood,
in that which comes from him by whom the world was made;
who to all your souls is a Friend,
from where the refreshing is received.
So the Lord God Almighty preserve and keep you all,
that in his life, dread, and power you may be preserved.

George Fox

I do warn you in the presence of the living God, (jump to another presence statement)
not to speak the things of God out of the fear of God,
at random, in a presumptuous mind;

for proud boasters are excluded out of the kingdom of God,

and with the light of Christ condemned,
and with the life that gave forth the scriptures, are they judged.
Therefore to you this is the word of the Lord, in the light,
which Christ has enlightened everyone of you withal,
wait in it, and love it, and you shall have the light of life;
and it will bring you to stand in the counsel of God,
and keep you from all wicked ways.

And with it you will see all the enchanters, false prophets,
who speak a divination of their own brain,
whose minds are turned from the light of Christ;
with this light are they condemned.

All whose minds are turned from it, and hate it, whose deeds are evil,
with this light are they condemned;
though they may make a profession of the words
which proceeded from the light,
from them who lived in it, and walked in it.

So they that turn from it, and hate this light,
making a profession of their words that dwelt in it,
and hate them that walk in the light now, Oh, high deceit!
all such are to be condemned with the light.

And such that hate the light, and deny it,
though they may profess the words,
that did proceed from the life, and be full of them,
they turn no people from their wicked ways;
for in the counsel of God they stand not.

For they were in the counsel of God, who gave forth the scriptures,
who were in the life of them, from which the letter did proceed.

Therefore in the life, (everyone in your measures), wait and walk,
which gave forth the scriptures, which will open them to you again;
else you all I do deny, and you are to be turned away from,
as having the form, but not the power.

And know the life of God in one another,
and the power of God in one another;
but that knowledge in the form without the life we deny,
though it be never so finely painted, and the harlot be never so beautiful,
who is turned from the light, which Christ has enlightened withal.

This is the harlot who dresses herself with the words that proceeded from the light,
who persecutes them who dwell in the light, who drinks the blood of the saints,
who dwell in the life which gave forth the scriptures.

And with the words that proceeded from the light,
does she clothe herself, and is prostituted from the life;
and all that she brings forth, is contrary to the light.

So she is called 'the mother of harlots'.

But if you love this light,

and your minds be guided by it to see the face of Jesus, and him the head;
then with this light you will see all the harlots,
and the mother of harlots, and where she is, and what she is joined to.
The light is that, by which you come to see.

He that walks in the light stumbles not.

But stumble you do, who are turned from the light among the harlots.

I charge you everyone in the presence of the living God, to take heed to the light.

If you love the light, it is your Teacher. (jump to another presence statement)

If you hate the light, it is your condemnation.

George Fox

35. -To Friends in the Ministry.

Stand up you prophets of the Lord, for the truth upon the earth;

quench not your prophecy, neither heed them that despise it;

but in that stand which brings you through to the end;

Heed not the eyes of the world, you prophets of the Lord,

but answer that in them all, which they have closed their eye to;

that you may to them tell of things to come,

answering that of God in them that shall remain.

Keep in your habitations, you sons of God, that over all the contrary you may reign.

And you daughters, to whom it is given to prophesy, keep within your own measure,

seeing over that which is without, answering that of God in all.

And despise not the prophecy, keep down the nature that would,

which is the same as that which acts contrary to that of God in them.

Neither be lifted up in your openings and prophecies,

for fear that you depart from that which opened,

and so come by the Son of God to be judged,

and bidden to depart as workers of iniquity;

for a worker of iniquity is gone from that which leads to the Son of God,

who, is the end of the prophets.

Quench not the spirit, by which you may prove all things, and what is good hold fast;

for if the spirit be quenched, then light is put for darkness, and darkness for light,

and evil is put for good, and good for evil.

This is when the spirit is quenched,

then cannot you try all things, then cannot you hold fast that which is good.

For then you cannot see good, when the spirit is quenched;

but when the spirit is not quenched, then with the spirit you may see the good,

to take the good, and the evil to shun.

And this brings to put a difference between the precious and the vile,

the profane and the holy, the clean and the unclean;

the spirit is it that proves all things.

George Fox

36.

Friends,

Take your heavenly censers,

and offer up your spiritual prayers to the Almighty God,

and having heavenly fire in your censers,

it will consume all false offerings and sacrifices,

which are offered in the evil nature.

George Fox

37. - To Friends in Cumberland.

Dear Friends,

prize your heavenly calling,
by which you are called into holiness and righteousness,
without which no one shall see the Lord.
And let your conversation be, as becomes the gospel, the holy power of God,
which is the gospel of Christ, the holy one, who suffered by the unholy ones.
And keep in the lowly mind, and the humility of Christ,
that the fruits of your good conversation,
and translation, and regeneration in your lives may appear,
as a people redeemed from the pleasures of the flesh,
and the spirit of the world, and the beggarly lusts;
and that you may obtain the promise of the eternal God,
and the power of the truth, through the word in the heart, the hidden man,
that you may obtain victory over that which wars against your souls;
through which you may be arrayed and adorned,
and by *that you may be preserved and kept from that which is not of the Father,*
(the lust of the flesh, the lust of the eye, and the pride of life),
in the simplicity and innocency of Christ Jesus,
(over all the subtlety and feigned deceit),
through which you may esteem nothing
in comparison of that which is of God, and him above all,
through Christ the light, the truth,
the power of God manifested in you.
And keep out of all false liberties
that would lead you out of the fear of God;
and in that you will be preserved in the sense of the
power and the truth of God in your own hearts.
In that everyone watch,
through which knowledge and virtue is ministered unto you,
and peace from the God of virtue and peace.
And keep out of all that which tends to strife, and whisperings, and backbitings,
and tattlings, which draws from the witness, watch, and fear of God within,
which leavens into the fleshly lusts and nature;
and then that judges, and that in the same thing for which he judges others;
which nature and judgment, are for judgment and condemnation.
So be wise, and keep your first love;
break not wedlock with the Lord Jesus Christ;
keep your first habitation,
keep your garments clean, for such as so do, they are blessed;
that you may shine as lights to the world,
and be examples in virtue, righteousness, and holiness,
walking in the truth in all patience and quietness,
looking at the Lord, your strength,
and *Christ Jesus, the conqueror,*
and beyond all the hills and mountains;
that you may be a good savor to the Lord, having salt in your selves.
Let your lamps be burning, and your lights shining.

and then you will see over all the unsavoriness that is in Adam's family in the fall,
who live in Christ, the power of God, that never fell,
and keep marriage with him the Holy One, the Just One,
the light, the truth, and power of God, who makes an end of all unholiness.
And so, walk in the righteousness that your feet may be kept in the way of peace.
And keep your tongues, and hands, and bodies, and lips, and minds,
and words out of all that, which would defile and corrupt you,
and bring you under the indignation and wrath of God,
and his hand to be turned against you.
So, keep in the fear of God,
and keep in his truth which you at first received,
for truth never changes.
And walk in the spirit, and then the lusts of the flesh will not be fulfilled,
and then strife is kept out, that which would be high and get up,
through which come strife and wars.
So keep your fellowship in the spirit, in which is the unity and bond of peace,
and the fruits of the spirit will appear, righteousness, holiness, goodness,
peace, soberness and gentleness, chastity and virtue,
through which, you may have fruit to feed the hungry,
and to relieve the sick and poor.
For the unfruitful walk not in the spirit, and so bear not fruit;
and so the curse comes, and briars, and misery.
So, eye the Lord God in all things in the spirit, who is a spirit;
in that you may distinguish his things, and the things that are of your selves,
and what is of men, and what is of God,
and what to keep alive, and what must die.
So be obedient to the spirit,
and to the good power of God, that has quickened, you;
and live in it, that you may die no more, for that gives you life.
For they that are made alive, and come to die again,
and to be twice dead, and then come to be plucked up by the roots;
such lie dead upon the earth, and corrupt it.
So, let not the world,
let not things visible draw your minds away from the Lord.
Do not mind the body more than the Lord;
do not forsake the Lord; but be of good faith in the truth of God, and live in it,
then you live in Christ Jesus, who is your way, who is your teacher,
who is your prophet, who is your priest, who is the bishop of your immortal souls,
Christ that never fell, nor never changed, nor never will change.
And here you come into the seed, the top stone,
that is atop of the world set, and before the world was,
who will remain when the world is gone;
who was full of grace, and truth, and virtue, and life,
by whom grace comes, that brings salvation,
who is everyone of your teacher in yourselves.
So, know Christ the head and salvation, in which there is peace,
and no condemnation; for the condemnation is upon them,
which are out of the light.
And so, live in unity in the light, before darkness and enmity was,
in which you have peace, and love to God, to Christ,
and to one another.

**38.- An Epistle to the travelers in the Lord's way,
with a Testimony against the false prophets,
and those that hold them up.**

Friends,

All are to receive your spiritual bread and water from the Father of life,
by which you may be strengthened and watered from the Father of life,
in your passing and traveling on in your spiritual journey heartily and comfortably;
that you may come to your heavenly rest,
being come and coming out of the great city of Sodom,
towards the city of heavenly Jerusalem,
where you shall abide eternally forever.

Reason not with flesh and blood, that shall never enter;
take not counsel of that which draws you nearer to carnal things,
and draws you to consult with carnal reason,
and so draws your eye and mind to visible things,
and so brings you to wander from going on your journey;
and if you follow that, you go to death, hell,
and destruction, and to the pit and the snare,
and that gets dominion over you,
and comes to rule over you, which ought not.
But everyone wait in the pure spirit to guide you to God,
then you shall see the promise of God fulfilled in you,
and the springs of life opened to you,
and refreshment daily coming in from the Lord;
and then you will come to walk with the Lord,
forsaking all, father, mother, wife, and children, lands, livings, and all.
Here is joining to the Lord, as one spirit;
and he that does not forsake all, is not worthy of him.

All who are in the first birth, and all who reason with flesh and blood, stand here,
and are for persecuting them who are born of the spirit,
that are passing out of this city,
towards the city whose foundation and builder is God.

For in that city the righteous ones are slain, by them who are of Cain's generation.

**All you, who are got up into his steps,
professing Christ and to be ministers of Christ, who stand in the envy,
and 'have the chiefest place in the assemblies,
and are called of men master,'
which Christ forbids! lie down all for shame,
who are in pride and oppression, and
in the steps and places of the Pharisees,
and have got a form of the words which the apostles said,
and which Christ said, and have got it in three or four languages;
the Lord has discovered you now;
the Lord God Almighty has discovered you by his prophets and servants.**

All honor, and glory, and thanks be to him forever,
who now is come to rule alone in his saints.

Rejoice, all you prophets and righteous ones!

The beast made war with the lamb and the saints;
the lamb got the victory over the beast, and the ten horns, which pushed at him.
Powerful Father and eternal God,
to you alone be all glory, honor, and thanks forever.

**Now all you teachers, and the followers that hold you up,
I witness against you, that you may be witnesses against yourselves,**
and that you witness yourselves to be in Cain's generation,
and in the generation of the false prophets, and antichrists, and seducers,
(who have the form of godliness, but deny the power),
and in the generation of them that ever slew the righteous seed, as it will appear.

Now all people, take notice!

Who are they that bear rule by their means?

Who are the hirelings now that the scriptures speak on?

Who seek for their gain from their quarters now?

Who feed themselves with the fat now?

Who seek for the fleece,

and clothe themselves with the wool now,

and so make a prey of the people?

Where are the hirelings now?

The priests preach for hire, and the prophets prophesy for money.

Who sue men at the law now, which Christ spoke against; and

which the apostle speaks against,

who was a minister of the living truth which testifies against all such practices?

Who go in the way of Balaam now for gifts and rewards?

Where are the covetous teachers now?

Who are called of men master now?

Who love the chiefest places of the assemblies now?

Who go in long robes now?

Who stand praying in the synagogue (steeple houses) now,

and speak from their brain's imagination,

which the woe was pronounced against by Christ Jesus,

(the substance of all the prophecies),

who cried woe against all such Pharisees and false prophets?

Who hale (drags us out) out of synagogues (steeple houses) now?

Who stone and stock, prison and beat now, and hale before magistrates?

is was the Jews' practice and religion, you may say; the Jews did so.

But the prophets of God testified against these things;

and the apostles testified against all these practices.

And Jesus Christ testified against all the evil works of the world;

and all these practices were held up in Cain's generation.

So, be you witnesses that you are here in the generation of the false prophets,

and in the chair of them that spoke a divination of their own brain,

that are called of men masters;

love the chiefest places in the assemblies;

lay heavy burdens upon the people;

of them that seek their gain from their quarters,

and of them that go in the way of Balaam, and in the generation of Cain.

Where any prophet comes to cry against any of you,

you seek to imprison him, or to destroy him, which Abel did not, (as you may read),

but Cain, who was the first birth, whose sacrifice God had no respect to;

no more has God to your customary will-worships,

praying and prayers, than to Cain's.

For Cain's generation was and is the same that ever it was,

and is not of the generation of the righteous.

And except you all be born again, you cannot inherit the kingdom of God.

So, here you are witnesses against yourselves,
that you are in the generation of Cain, which ever slew the righteous seed;
and in the generation of all the false prophets.
For now is the son of God come;
and you are of the same generation that they were,
seeking to put him to death where he is manifest.

But the eternal, glorious God of heaven and earth, the same as ever he was,
is manifesting himself in his sons and daughters,
who are called out of that generation and worship.
For he said, 'Come out from among them, be you separate,
touch no unclean thing, and I will be a Father unto you,
and you shall be my sons and daughters;' and this we witness, and this is fulfilled.
The generation of the wicked we know, and the generation of the faithful we know;
here is a separation between the precious and the vile,
between the holy and the profane.

So all people, weigh and see, in what generation you are!
The generation of the righteous shall shine;
the generation of the wicked are for the fire prepared, and to be turned into hell.
You are the stubble; you that are proud, are for the fire;
you that are wicked, you are chaff that the wind drives to and fro;
you that are scorers, are turned from God;
you that are heathenish, know not God; and all that are heathen know not God;
the Lord will render vengeance in flames of fire upon you.
The mighty day of the Lord is coming, that shall burn as an oven.
The fire is kindling in the earth, which shall burn up all,
root and branch, head and tail;
the Lord of hosts has spoken it.

The Lord God of power will reign. Oh happy day!
Praises! Praises! Praise you the Lord, you righteous ones;
sing praises to the Lord God Almighty forever!
All you liars and dissemblers you must never inherit the holy city in that state.
And all you, who commit sin, and live in sin, know not God;
and who are disobedient, and hold the truth in unrighteousness,
the wrath of God abides upon you.

All you, that work iniquity, (and live and die in that), are to depart from God,
as cursed, to everlasting punishment;
where then will you find him,
whom you talk of with your mouths, and call your Savior?
You that live in your vain, wicked, profane ways, and take him to be your cloak,
and say, you are redeemed by him, and live in your wickedness,
'Go, you cursed,' he will say, 'I know you not.'

Plagues, woe, and misery will be poured upon you all.
Let everyone that speaks the name of the Lord, depart from iniquity.
None can call him Lord, but by the Holy Ghost;
and where the Holy Ghost is come, there he is Lord and king.
This is witnessed in all his saints, where he is so;
but in Cain's generation it is not, but these persecute.

But He is risen and come in his saints, who is Lord and king,
who will reign over all the world, and bear the government upon his shoulders.
For the Lord is king in his saints, he guards them,
and guides them with his mighty power,
and preserves his seed and children from the seed of evil doers,
in his kingdom of glory and eternal rest,

where they find joy, and peace, and rest eternal.
All glory and praise be to the Lord God Almighty forever!

George Fox

39. - To Friends in the North.

All Friends in Westmoreland, Cumberland, Bishoprick, New Castleside,
Northumberland, and Lancashire,

Wait in the measure of the spirit of the living God,
that with it all your minds may be guided up to the living God,
and to it take heed,
that you may have dominion over these spirits that are in the earth;
that in the spirit of the living God you may all know one another,
and with it come to reign over the world
in the power of the mighty God,
which upholds all things;
and wait to receive wisdom from God,
who created the creatures to his glory.
And the Lord God Almighty keep you all in the spirit, and be with you all.
And all of you, live in the life,
that with it you may come to know the Father of life;
and all being led with the spirit of the living God,
the Lord's presence you will enjoy;
and all that is contrary, with it will be judged.
So the Lord God Almighty preserve you in that which is pure,
up to himself, who is pure, to receive his wisdom,
and that with it and in it, you all may come to be ordered to his glory,
who is God over all;
to whom be all honor and glory, God blessed forever;
that with it you may come to see the lamb of God,
the Savior of your souls, who was, before the letter was.

George Fox

40.

Friends,

I warn and charge you all,
to be faithful in the measure of the life of God, which he has given you.
And watch over one another,
that with that which is pure you may discern,
and have unity with that which is pure.
And take heed of any lightness and forwardness,
which is contrary to that which is pure,
but in the pureness that wait and dwell,
which does that judge in particular and general;
that the garden of the Lord may be dressed,
and you in his wisdom preserved and kept.
The mighty power of the Lord keep you all in his spirit,

and with it up to himself, your hearts joined together!
And see that you meet together,
and be led together in the spirit and in the power of the Lord;
and that you keep out of all men's evil wills,
which are contrary to the power and light.
This is the counsel of the Lord to you.

George Fox

41.

Friends,

To you all this exhortation is from the word of the Lord:
Dwell in the life, that with it you may see the Father of life.
And dwell in the light, with which light the world is condemned;
which light comprehends the world's wisdom;
which light comprehends the world and their knowledge, and all the deceivers,
which are entered into the world, (who are turned from the light),
with which light they are condemned, that is, the world, who hate the light,
because their deeds are evil, and they will not bring their deeds to the light,
because the light will reprove them, they hating it, and you that live in it.
And all the deceivers, and all the antichrists,
they are such as are turned from the light, which oppose Christ.
To you all, my brethren, who dwell in the light,
which is the condemnation of the world, and of all the deceivers,
who are turned from the light;
it is not possible, that those deceivers should deceive you,
who are the elect, who dwell in the light, which comprehends the world.
**I do charge you all in the presence of the living God,
to dwell in what you speak and profess;
and none to profess, what he does not dwell in;
and none to profess what he is not
(such is a sayer, and not a doer; such beget vain talkers).**
So, with the light all such are to be condemned from the life.
**So, I charge you all in the presence of the living God, to dwell in the light,
which is the world's condemnation, who hate it.** (jump to another presence statement)
Though they may profess all the words
declared from them that were in the light of Christ,
they hating the light in the particular,
they and all their profession are condemned with the light.
and woe is the end of it and them, from Christ, who is the light.
Wherefore, to you I speak, friends, that dwell in the light, and love it,
that to the light in all consciences of them that hate it,
(which Christ Jesus does enlighten them withal),
you may be made manifest, which is the world's condemnation.
In the light all Friends dwell,
which comprehends the world, which is its condemnation.
The highest religion to it must bend and bow;
and all that is to be condemned, which is contrary to it.
And all Friends, dwell in the light, which is eternal,
which comprehends the world, that with it you may comprehend the world;
and rise up, and go on in the mighty power of God,
as mighty men of war in the power and strength of the mighty God of life,

the Lord of hosts, who is with you,
your shield, buckler, defense, and armor;
and it is he who arms you over all the wicked to reign, triumph, and trample.
God Almighty bless you, and prosper his work,
that to the light in all consciences you may be made manifest,
to the measure of God, which is pure,
which is given to every one;
that with it all may see what is contrary to God.
And to you this is from the word of God.

George Fox

**42. - To Friends, concerning the light,
in which they may see their Savior,
and the deceivers.**

To all Friends everywhere, scattered abroad:

in the light dwell which comes from Christ,
that with it you may see Christ your Savior;
that you may grow up in him.
For they who are in him, are new creatures;
and 'old things are passed away, and all things are become new.'
And who are in him, are led by the spirit;
to them there is no condemnation;
but they dwell in that which condemns the world,
**and with the light see the deceivers,
and the antichrists, which are entered into the world.**
**And such teachers as bear rule by their means;
and such as seek for the fleece,
and make a prey upon the people,
and are hirelings,
and such as go in the way of Cain,
and run greedily after the error of Balaam;
and such as are called of men master,
and stand praying in the synagogues,
and have the chief seats in the assemblies,
all which are in the world,
who by those that dwelt in the light, were cried against;
for it condemned them
and all such as speak a divination of their own brain,
and are filthy dreamers, who use their tongues,
and steal the words from their neighbors;
with the light, the world and all these are comprehended,
and all that is in it; and all they that hate it,
and all the antichrists that oppose it,
and all the false prophets and deceivers, that are turned from it,
with the light are comprehended,
and with the light are condemned,
and all that are turned from it and hate it.**

"I am the light of the world," said Christ,
and he enlightens every one that comes into the world;
and he that loves the light, and walks in the light, receives the light of life:
and the other, he hates the light,
because his deeds are evil, and the light does reprove him.
And this is the condemnation,
that light is come into the world, in which light, they that love it, walk;
which is the condemnation of him that hates it.
And all the antichrists, and all the false prophets,
and all the deceivers, the beast, and the well-favored harlot,
all these are seen with the light to be in that nature,
acting contrary to the light;
and with the light are they comprehended,
and by the light condemned.

For he is not an antichrist who walks in the light that comes from Christ;
he is no deceiver, that walks in the light that comes from Christ.

Many deceivers are entered into the world.

**The world hates the light, and deceivers are turned from the light,
and the antichrists are turned from the light;**

therefore they oppose it,

and some of them call it a natural conscience, a natural light;

and such put the letter for the light.

But with the light, which never changes,
(which was before the world was), are these deceivers seen,
when they enter into the world.

For many deceivers are entered into the world,
and the false prophets are entered into the world;
the world hates the light, and if it were possible,
they would deceive the elect.

But in the light the elect do dwell,
which the antichrists, deceivers, and false prophets are turned from,
into the world, that hate the light:
that light which they do hate, the children of light dwell in, the elect.

So it is not possible, that the antichrists and deceivers,
that are entered into the world, that hate the light,
should deceive the elect, who dwell in the light which they hate;
which light comprehends them and the world; which light was before the world was,
and is the world's condemnation; in which light the elect walk.

And here it is not possible, that they that dwell in the light should be deceived,
which comprehends the world, and is the world's condemnation.

Which light shall bring every tongue to confess, and every knee to bow:
when the judgments of God come upon them,
it shall make them confess, that the judgments of God are just.

George Fox

43.

To all my dear brethren, the flock of God everywhere;
keep together in the power up to God, **and**
none be discouraged or disheartened at the enemies without,
which are without God in the world;

but be bold all in the power of truth, triumphing over the world.
Hold your freedom, and keep and stand fast in it,
that you may be armed with wisdom, and furnished against your enemies,
who are wiser in their generation than the children of light.
But the wisdom of the Most High is spreading,
and making itself manifest in your hearts,
by which you may comprehend the world's wisdom,
the world's worship and knowledge.

**And waiting in that which is pure,
it will lead you into that which was before the world was,
before the false worship was, before the seducers were,
before the antichrist was, and before the outward temple was,
and false prophet and hirelings:
and here you will comprehend the world,
and what is done in the world.**

**Therefore everyone keep your habitation,
abide the trial, and abide the day,
and stand fast in your freedom,
so far as Christ has made you free;
free from man's will and commandments,
which brings into bondage;
free from the fashions and lusts of the world,
the fleshly will, which bondages and burdens the pure.
And to you that cannot witness this, wait, and mind the pure,
and then the burden will be easy;
and wait for redemption and salvation, to make it so.
And your strength is, to stand still,
that you may receive refreshings;
that you may know, how to wait,
and how to walk before God,
by the spirit of God within you.**

So God Almighty be with you,
and keep you up to himself under his own dominion,
from under the dominion of Satan,
that you may trample him under your feet.

And Friends everywhere, meet together,
treading and trampling all the deceit under your feet;
and watch over one another in that which is eternal,
and everyone be certain that your words be from the eternal life.
Examine and search with that which is eternal,
which speaks to that which is in prison in others.
And you that are led forth to exhort, or to reprove,
do it with all diligence, taking all opportunities,
reproving that which devours the creation,
and thereby destroys the very human reason.
For the truth does preserve every thing in its place.
And all meet together everywhere,
and in your meetings wait upon the Lord;
and take heed of forming words,
but mind the power, and know that which is eternal,
which will keep you all in unity, walking in the spirit,
and will let you see the 'Lord near you, and among you.'
So, God Almighty be with you, and multiply you,

and give you the dew of heaven, the heavenly dew, the living mercies,
(which nourishes the tender plants, which causes them to grow, bud, and bring forth),
and water you with his blessings.

So, the Lord God of power be with you all, my dear hearts!

I am with you in the spirit, and in the love of your God, your Father and mine.

The Lord God prosper, guide, and protect you, and bring you all into his kingdom of glory,
you who are elected, called, chosen and faithful, who are the lambs.

God Almighty bless you, and keep you all, my dear hearts!

The love of God is love past knowledge,
which bears all things, endures all things,
hopes all things, envies not, and thinks no evil.

And the love of God is the ground of all true love in your hearts,
which casts out the love of the world, and the enmity,
which was begotten between you and God.

'He that believes, is born of God;

and he that is born of God, overcomes the world.'

So, my best to you all,

and God Almighty bless and prosper you.

George Fox

And all Friends that wait in that which is pure in itself,

(which cannot lie, which does not change),

wait upon God; for God does not change.

Let all flesh be silent before the Lord, that the *life* may speak in all;

then the mouth of the Lord is known,

and God is exalted and glorified with his own work, which he brings forth.

Meet together therein everywhere, and mind that which gathers you,

and wait on that which is pure, which gathers you out of the world's nature,

disposition, conversation, churches, forms, and customs,

which will knit your hearts together up to God.

That which gathers you out of all these, is the spirit of the Lord,

which will gather you up to him, who is the Father of spirits;

that you may be able to judge, and discern,

and confound all the deceit in the world,

and grow up to be as kings,

and suffer nothing to reign in you but what is in the life eternal.

Beware of speaking in the presence of the Lord,

except your words be from the eternal life,

the eternal word of God, else it does not profit, nor build up, nor edify.

So, God Almighty be with you all in your meetings,

that you may see him to be your head, king, and Lord over all.

To you all, who are enlightened with the light of the spirit

which light shows you sin and evil, your evil deeds and actions,

and your deceit and false-heartedness.

The light will teach you holiness, walking in it, and bring you into unity;

and it will draw your minds up to God,

and in it you will see more light.

But hating the light, there is your condemnation.

George Fox

All Friends,

wait upon the unlimited power and spirit of the Lord,
 which baptizes into one body:
 where you will have all unity in that which crucifies the flesh,
 and mortifies all evil desires,
 and puts off the body of sin, the old man with his deeds,
 and circumcises without hands,
 and joins together your hearts up to God,
 from where the living mercies come,
 from the living God alone, who is God over all, blessed forever.
 To that in everyone of your consciences do I appeal and speak,
 to the measure that God has given, the light;
 loving it, and taking heed to it, and waiting in it for power from God,
 it will guide you to the Father of light, in which you will have all unity;
 and hating the light, it will be your condemnation.
 Oh! Wait, wait upon the living God to nourish the tender plant in you,
 that you may bring forth fruits of righteousness unto God,
 for he accepts such, and none else.
 Therefore wait upon God, he has a pure seed among you.
 Let your waiting be in the light;
 and mind that he is a wise man whose eye is in his head,
 which is Christ, the end of all priests, the end of the outward temple:
 the fool's eye is abroad, after many priests,
 and they are led away with conceivings and diverse temptations.
 Therefore in the light wait,
 where you will see all deceits within and without.
 For it is a sin to enter into temptations;
 but it is no sin to be tempted.
 Christ was tempted, but he entered not into the temptation.
 Therefore in the fear of the Lord wait and watch.
 The light is that, which lets you see sin, and evil, and temptations;
 which if you enter into, the light will be your condemnation;
 then your heart will not be right towards God.
 But in the light of God all wait,
 which light will bring you to see where wisdom's gate is;
 the fear of the Lord is the beginning of it.
 Pure wisdom is let out of the treasury into the pure heart, which sees God;
 and fearing the living God,
 it keeps the heart pure and clean,
 to receive the wisdom from the treasury freely, who does not upbraid.
 And *as you depart from evil and iniquity,*
he breaks the bonds by showing mercy;
 and then the understanding grows pure and clear.
 So in the power of the Lord God fare you well.

And the Lord God of power keep you all in his measure up to himself,
 from and above all the world's evil ways, baits, customs, and teachings
 to trample upon them in his power;
 that wisdom may be justified of you all,
 and you may be preserved, and God glorified.
 To whom be all glory, honor, and thanks over all,

God blessed forever!

Read these among all my brethren and friends, and send it abroad to Friends,
that you may all know the power of the living God in one another,
not in words, but in power.
So farewell.

George Fox

**45.-Concerning the heirs of the kingdom of God,
and how Christ was,
and his saints are tempted.**

They are the heirs of the kingdom of God,
and of the generation of God, that live out of the kingdom of the wicked world,
(up to God, in the seed, which all the promises of God are to), following after Christ,
who was in Egypt, and passed out of Egypt, the house of darkness.
And he was in the wilderness, and there he was tempted to lust after the creature true;
he was tempted to make himself away;
he was tempted to worship the devil, (to bow down and worship him).
He is the captain of our salvation; he has gone before, he endured the cross,
he despised the shame, he suffered the contradiction of sinners
- for the glory that was set before him; he has won the crown.
He has overcome Egypt, and he has fulfilled the law,
he has overcome the world, he has overcome the temptations;
he is able to succor all who are tempted.
It is no sin to be tempted, but to enter into the temptation, that is sin.
He is the head of the body, he is the head of the church,
who has blotted out the ordinances and traditions of men;
who is the end of the daily sacrifice;
who is the end of the Levitical priesthood;
he is the end of all outward temples,
who is the substance of the prophets, for they all witnessed of him.
He is ascended above all principalities and powers.

Now, to all dear ones, the same seed, which is Christ,
the same spirit is now made manifest, as ever was; the same world is now, as ever was;
the same temptations, and the same devil, and the same vain worship of the world,
twining into another form and color.
And Jesus Christ is the way, the truth, and the life,
the door, that all must pass through, and he it is, that opens it;
the same door that ever was,
the same Christ yesterday, today, and forever.
And all who follow Christ, the seed, and are of his generation,
and are brought out of Egypt, the house of darkness, and from under the law,
the righteousness of the law is fulfilled in them;
who walk not after the flesh but after the spirit, (as the apostle said),
which we do witness.
And the seed's generation has passed through the wilderness,
where they have been tempted to lust after the creature.
You that have been in the wilderness can witness this with me,
and the same temptations, even to despair, and to make themselves away.
The devil, before he would go out of his kingdom, he would destroy all.

But look at the captain Jesus Christ, who has passed before,
who was tempted (the captain of our salvation)
with the same temptations to worship the devil;
and that if you would worship the devil,
you would have the glory of the world;
if not, be called a devil, as Christ was, and be called a mad man, as he was;
and that none followed him, but a cursed people, (as they said.)
And they that worship the devil, gave those titles to him.
And you shall lose your good name,
and be a laughing stock to them that worship the devil, and a derision among them,
and a mark for everyone of them to shoot at, and the drunkards to make songs of.
This is the portion of them, who deny the worship of the world,
and the glory, and the favor, and the evil fashions thereof,
and cannot fashion themselves to it; who are tempted to all these things.
But it is no sin to be tempted; but standing in the power of the Almighty God,
you will be enabled to stand against, and above all the wiles of Satan.
So dwell in the power of Almighty God,
which carries through the wilderness, and through temptations to the end,
and gets the victory over all carnal ordinances, and commands,
and traditions of men.
He that overcomes ascends above them all.
He that overcomes shall sit down with Christ in his throne.
So, everyone must witness Christ born in them,
passing through death to him, through the world,
through the law, through temptations,
through the wilderness, and out of the world;
and the son of God you will witness to arise, who does overcome,
who was born of God.
And the same spirit that raised up Jesus Christ,
the same spirit raises you up, and quickens your mortal bodies;
and he that has not the same, is none of his.

So, examine yourselves,
and see if you have fellowship with Christ in his sufferings,
and be brought to be conformable to him in his death,
and to have fellowship with him in his temptations and reproaches,
and buffetings, and scornings, and the contradiction of sinners,
and to be spit upon, as he was;
and he that has fellowship with him in his sufferings,
shall have fellowship with him in his glory.
And he that confesses him in this dark world,
him will he confess before his Father, and his angels;
and he that does deny him in this world,
him he will deny before his Father and his angels in the world to come.

**Now to all you who are convinced,
and have your understandings enlightened,
and the worship of the world appears to you to be contrary
to the worship of God and Christ in spirit,
and all the prophets and apostles,
who worshipped the living God in newness of life, in the second birth,
beware not to enter into the temptation, to lust after the creature,
and give not way to the lazy, dreaming mind,**

for it enters into the temptations.

So there you will be polluted with the pollutions of the world;

then you will be tempted to despair.

If the devil there gets power upon you,

if you enter into temptations,

if you follow your imaginations

in going from the light of Christ within you,

if then you judge with evil thoughts;

the devil will come with his instruments, his evil angels,

to tempt you from God's worship to the false worship,

or else you will lose your credit or good name, or your place,

or your authority where you are, unless you will bow to him.

And every one will stare at you, and you will be gazed at, and wondered at.

So if your mind goes from the light, and out of the fear of the Lord,

then you will consult with flesh and blood,

which must never enter into the kingdom of God,

and carnal reason must also never enter.

Then you will take counsel of the harlot,

and so the eye of your mind will be turned out from God,

and so you go under the power of the prince of the air,

which rules and reigns in the children of disobedience,

and so under the dominion of Satan.

And then, though you have the praise of the world,

and the glory of the world;

you then disobeying that,

which should have led you into the kingdom of God,

and from under the dominion of Satan,

your latter end will be worse than your beginning.

And in the world there you may have honor,

and the fleshly man is nourished,

and your glory and renown may grow again among the fleshly ones,

who are gone out from God, and have disobeyed the light in them,

which should have led them from under the dominion of Satan,

(under whose dominion they are now),

up to God, where there is joy eternal,

where there are riches and glory eternal, and where there is comfort eternal;

whose kingdom is forever, whose dominion is an everlasting dominion.

But you, who forsake the right way, go into eternal destruction.

Woe, woe is to you.

For the love of the world is an enemy to God;

and he that loves the world, the love of the Father is not in him.

And you, who sets your hand to the plough,

and looks back, are not fit for the kingdom of God.

And all who can witness the second birth, and are born again,

know the promises of God in and to the seed are yes and amen;

and you coming out of that which was in time,

you come up to God, who was before time was.

This is a mystery, he that can receive it let him;

and he that has an ear to hear it, let him hear what the spirit says.

Abel was the second birth, he was no murderer, nor no sinner; for God called him.

And God saw no iniquity in Jacob, but Essau the first, is hated, and not perfect.

And except you be born again, you cannot enter into the kingdom of God.

Flesh and blood shall not inherit the kingdom of God.

And he that is born of God, sins not, because the seed of God remains in him,
neither can he sin, because he is born of God.
And he that is born of God overcomes the world;
he that is born of God, is not of this world.
And he that is born of God testifies against all the works of the world,
and the wickedness of it;
and he that is born of God, does not commit sin.
He that commits sin is of the devil, and has not seen God at any time.
Hereby are the children of God made manifest from the children of the devil;
for he that sins is of the devil, and knows not God.
For this purpose was the son of God made manifest, to destroy the works of the devil;
and he that does righteousness, is righteous, even as he is righteous.
And they that were of the second birth, were taught of God,
and needed no man to teach them; and were come into the everlasting covenant.
And those are the second birth,
who are born again of the immortal seed by the will of God, and not by the will of man.
And as many as received Christ,
he gave power to them to become the sons of God,
which are not born by the will of man, but by the will of God;
not by water only, but by water and the spirit.

George Fox

46.

To all Friends who are in the unity, which is in the light; walk in the light.
It is one light that convinces you all; and one Christ, that calls all to repentance,
up to himself the one head, who is Christ.
The wise man's eye is in his head, who changes the mind,
and calls from above to that which lies below;
it is he alone that gives faith, and all who are in this faith are one.
It is one power that raises up the seed;
and your faith being out of words, in the power,
you are all one, and that seed is one; and you are all one, if you be ten thousand;
which seed is one, which is Christ, and he is the master, which is one:
and all the brethren who are in the spirit are one.
You have all one eye, which is the light; one fire,
which consumes all which the light discovers to be evil;
and one spirit, which baptizes all into the one body,
where there is no confusion, but pureness and oneness.
Therefore all Friends mind the oneness,
and that which keeps you in the oneness and unity,
it is that which keeps you out of the world;
and this one light leads you out of darkness into the everlasting day,
where you see the church of God.
But living in the darkness, and following that mind,
it leads into the world's assemblies, who have the letter of the saints' words,
but live out of the life, smiting at one another, fighting for the husks.
But minding the light within, it leads you into the assemblies of the righteous,
who are in the life.
The kernel is to be found within, the husk is without, which the swine feed upon,
but the pearl is hid from them;
and the swine and the dogs would devour them in whom the pearl is found.

They are outsiders, who feed upon outsiders.
God that made the world, and all things therein,
seeing he is the Lord of heaven and earth, dwells not in temples made with hands,
and has made all nations of men, that dwell upon the face of the earth, of one blood,
and has appointed the times and seasons,
and has given to every one a measure according to their ability.
God has given ability to every one according to their measure, (that are faithful to it),
and here is the righteousness of God received,
and the wrath of God revealed upon the children of disobedience.
The grace of God has appeared upon all,
which taught the saints to deny ungodliness, and teaches us;
which the world turns into wantonness,
and walks spitefully against the spirit of grace;
and yet tempts God and calls for grace.
These are they that set up teachers without.
And Christ said, he is the light of the world,
and has enlightened everyone that comes into the world;
and he that loves the light brings his deeds to the light, to him,
there is no occasion of stumbling;
and this teaching guides to God, the Father of light.
And the other, he hates the light, because the light will reprove him;
here he knows his deeds are evil, by the light.
And this is the condemnation, that light is come into the world,
and men love darkness rather than light.
And here you must become silent,
oh flesh, that tempts God to give you a sight of your sins;
for Christ has enlightened you, and given you a sight of your sins,
which shall be your condemnation, hating it.
For you that hate it, have it.
And it is you, that put the letter for the light,
which was given from the light, from them that walked in the light;
but you hating the light given to you,
you know not the conditions of them that had the light,
but put darkness for light, and light for darkness; and so woe rests upon you!
It is you, that puts evil for good, and the woe rests upon you!
And it is you that are covered, and not with the spirit of the Lord.
And it is you that stand not in the counsel of the Lord,
but instead follow your own imaginations, that are turned out from God;
and so the woe rests upon you!
And your kingdom and crown is pride; and woe is to the king of pride!
And you are the wicked, that forget God, who must be turned into hell;
and lives in perverseness, and are a child of disobedience,
who disobeys the light; and so the wrath of God rests upon you .
But who love the light, and walk in the light,
Jesus Christ is their king, whose gospel is preached to every creature.
For death having passed over all men,
all in the first nature are children of wrath,
and all in the second are children of God.
The seed is sown upon all sorts of ground;
upon the highway ground, thorny, and stony ground, and good ground.
And Christ has given to everyone a measure, and ability according to his measure;
he that improves not his measure.
He has eyes, but sees not;
and ears, and hears not,

and a heart, and does not understand.
And he is the thief that steals the apostles' words, and Christ's words.
And is the drunkard who abides not in the light;
gone from his measure, and so abides not in the doctrine of Christ.
And this light shall be your condemnation,
when the book of conscience is opened which should exercise your conscience,
and which will condemn you.
And the wrath of God abides upon the children of disobedience.

George Fox

47.-To Friends in Cumberland, Bishoprick. and Northumberland.

All Friends everywhere,
who with the light that never changes, are convinced, and turned from darkness,
in the light dwell, that you may come to learn of Christ in the life,
and with it know the movings of the spirit of life in you,
that moves against all the works of death, and so works freedom.
A measure of this living spirit and power being known in everyone,
and you kept to it, with it you are kept diligent, quick, and lively, to walk in the life;
for it is the life that redeems, which only overcomes, and gives an entrance into rest.
Therefore every one of you know a measure of that spirit,
which exercises meekness, truth, and faithfulness in you in power, which,
as it is known, breaks the bonds of iniquity, and scatters the armies of the aliens;
that you may all know, what it is to follow the Lamb with joy and peace in your minds,
your hearts upright to your guide.

Take heed that none of you walk by imitation of others only.

For though the way they walk in is good to them who are in the light,
you yet are in darkness, and don't know where you are going,
nor can you ever receive any strength from God to carry you on in the way,
nor reward for it;
and your fellowship is not with God in that way, but with men,
and in this way you cannot be cleansed, but in the end your labor will be lost.
And of this sort are they that turn back, and speak evil of the way of God,
when the way of God they never came into,
nor his life, peace, and power; that is a way they never knew.
By these the offence comes, and the stumbling block, whereby many are offended:
but woe to such by whom the offence comes!

And take heed of judging the measures of others, but everyone mind your own;

and there you famish the busy minds and high conceits,
and so peace springs up among you, and division is judged.

And this know, that there are diversities of gifts, but one spirit,
and unity therein to all who with it are guided.

And though the way seems to you diverse;

**don't judge the way, for fear that you judge the Lord,
and know not that several ways (seeming to reason)
that God has to bring his people out by; yet are all but one in the end.**

**This is, that he may be looked to from
all the 'ends of the earth, to be a guide and lawgiver;'
and that none should judge before him.**

Deep is the mystery of godliness!

Therefore silence all flesh, and see your own ways be clean;

**and as you grow, therein, the way of peace will be more prized by you,
and the perfect bond you will come to know.**

And all who are here established shall stand in strength,
when others fall on the right hand and on the left.

Dear friends, you have long been convinced,
and owned the Lord in word and form;
and look for it, you must be proved and tried,
not only our faith and patience in persecution by the enemy without,
(for that many of you have escaped),
but proved you must all be with that which is nearer,
even a falling away among yourselves.
And it is good that the steadfastness of all should be known herein.
For many are crept in unawares, who are 'self-ended, slow bellies,
who love this world more than the cross of Christ,
who are got high in the form, and have great swelling words,'
which they can utter for their advantage in earthly things,
deceiving the simple therewith,
who are not yet gotten above the pollution of the world.
And this was ordained of old,
for the manifesting of him that is approved.
And with that eye that leads out of the fall, is he seen to be fallen,
who has gotten the saints' words
to plead for that which is in the fall to uphold it.
And here the oppressor would set his seat faster than before,
the devil being now transformed into the likeness of an angel of light.
And thus is the scripture fulfilled,
'My little children, this have I written to you,
that when you see this come to pass you might not be amazed,
as though some strange thing had befallen the church of God;
but even the same that was of old,
to prove you, and to perfect you against the devil:
herein is he made manifest, that you may know his wiles.'
And great steadfastness shall it produce to all,
who mind their standing upon Christ the rock,
and have salt in themselves to savor withal.
But that which will not come to the everlasting foundation,
is apt to be tossed to and fro with airy spirits,
who are now gone out into the world,
to deceive such whose hearts look back after worldly things.
Therefore stand with your minds girded up to God above the world,
for fear that you run in vain, and lose your crown;
which none receives, but he that continues to the end.

George Fox

Let this go to all the churches of the saints.

48. - To Friends, concerning judging.

Friends, to you all this is the word of the Lord:
take heed of judging one another;
judge not one another with that which must be judged;
(I charge you in the presence of the Lord) (jump to another presence)

neither lay open one another's weaknesses behind one another's backs;
for you that do so, are one of Ham's family, which is under the curse.
But every one of you in particular with the light of Christ,
(which he has enlightened you with), see yourselves,
that self may be judged out with the light in everyone.
Now, all loving the light, here no self can stand,
but it is judged with the light; and here all are in unity,
and here no self will can arise, nor no mastery;
but all that is judged out.
And let there be no backbiting among you;
but in love, you that dwell in the light and see clearly, speak to the others,
whose minds are gone from the light:
else, as I said before, if you do speak behind their backs,
there will be the evil eye and filthy mind, which dare not speak to their faces.
And so the same mind which does condemn behind the back, is for condemnation;
and so self should be judged first.
Here you will be kept watchful in the pure fear and love of God,
and all self will be judged out from among you,
which would be judging in secret;
which is a work of darkness.

And take heed of a feigned humility,

(I charge you all in the presence of the living God)

and a feigned love, which is out of the light,
and then that to use as a customary greeting, or a formal gesture;
which is all for condemnation, and to be kept out, being out of the covenant.
So see that all your actions be in and from the light;
here you will be kept clean and pure,
and will come to be sealed in the everlasting covenant of God,
with the light which comes from Christ.

And again, I charge you all in the presence of the living God, (jump to another presence)

**not to suffer your minds to go out to contend
with them who are not of the truth,
in that which is out of the truth,
both which are to be condemned with the truth.
For the same mind will boast and get up,
which is out of the truth and reaches at things in the comprehension,**
though it lives not in it, but is excluded out of the truth, and shall not enter;
but is for condemnation.

And so to you all this is the counsel of the Lord God of power and of peace,
that in peace you may be preserved to wait for
the spirit of grace, and of wisdom, and of understanding.

And Friends all everywhere, meet together, waiting upon the Lord,
that your minds may be guided by the spirit of God up to God.
And know the life of God in one another,
which all, whose minds are abroad, are strangers to, and to the covenant of promise;
for the covenant and promise of life is with and to the seed:
and there is no sin, iniquity, or transgression in the covenant;
for that is all judged, being out of the covenant of God.
And therefore all wait,
that you all may come to witness the covenant of life made with your souls,

and to find the witness, the seal of the spirit, that you are sealed to God with,
and that you may all witness sin and transgression finished,
and blotted out by Christ Jesus, the new covenant of God;
and you may all come to know the Lord, and to love the light,
which Christ has given you to teach you;
then you will witness the covenant,
yes tens of thousands will witness the covenant, Christ Jesus.
For as the Lord said,

'I will give him for a covenant of light to the Gentiles, to open the blind eyes';
and so, this light opens the eyes of the blind.
All you that were blind as the Gentiles, or the Jews,
you know that with the light your eyes are opened, and you do see the new covenant,
the unchangeable priest, and the unchangeable covenant.
So in that which changes not, dwell, so that which is changeable and wavering,
may be judged and condemned with that which changes not.
And though the ministration of condemnation was and is glorious in its time,
yet the ministration of the spirit exceeds in glory, which changes not;
and there is no condemnation to them who are in Christ Jesus, the new covenant,
who walk in the spirit.
But who are in that which changes,
running into the changeable ways and works without,
and are in that nature which hates the light,
all such are for condemnation by the light,
which is eternal, and never changes.
And all the beggarly lusts, traditions, and rudiments
of men, which are acted in that nature, contrary to the light,
are for condemnation by the light.

So dwelling all in the light, which is unchangeable,
you come to judge all the changeable ways and worships,
that are variable and changeable,
by that which comes from God, which changes not;
and with his light, which he has given, all those things are judged.
So dwelling in the judgment, you will be filled full of mercy;
for first judgment, and then mercy is to spread over all,
that the just may rule over all.

And friends,

I charge you all in the presence of the living God, (jump to another presence)
let no evil communication,

nor evil words proceed out of your mouths.

**And if you find the root in you not taken away,
that would act such things,**

**dwell in the light which lets you see the evil communications,
and with the light give judgment upon it in the particular,
and first judge it there; for that is it which corrupts the good manners.**

**And there are no good manners,
but all is corrupted while there is evil communication,
and all that profession is abomination to the Lord, while that stands.**

So, put away all filthy communication out of your mouths,
and all wrath, unrighteousness, and ungodliness, with the light you will see it all;
and walking in the light, and loving it,
you may judge all that with the light,

and with it come to know the good manners and pure communication.
And walking in this light, it will keep out all evil communication from among you,
for the corrupt manners are there, and proceed from that;
and all the profession which is performed in that nature,
while the evil communication is standing, is abomination, and for condemnation:
for all the evil manners corrupt, and all their profession is corrupt and for the fire.
So, all walk in the light with which you are enlightened,
for it will teach you all the good manners and pure communication,
and condemn all corrupt manners and corrupt communication;
and so to have the heart and mind cleansed from all such things.
And all walking in the light, you have the besom;
labor to sweep the land from all such corrupt manners and vain communication,
and with the light all that comes to be judged down.
So the light is the judge, and the condemnation;
and in the light walk, and you will shine.

And, my dear brethren in the covenant of life,
keep to you yes and no, and (call the days),
First-day, Second-day, Third-day, Fourth-day, Fifth-day, Sixth-day,
and Seventh-day, as they were given forth, and called by God in the beginning.
The endless riches you are made partakers of,
and the endless inheritance you are come to have a share of,
heirs with Christ of the kingdom that never fades away;
and 'you that suffer with Christ, shall reign with Christ.'

**And to you all, friends, who are not come up to the covenant,
and cannot witness that you are come into it, and sealed, (by the spirit),
follow no image makers, but the life guiding you, which is eternal,
that will hew down all imaginations,
and likenesses, and images,
and image makers,
that the glorious God, the Father of life, may be exalted,
the ground of all truth.
And friends, none speak abroad,
but as you are moved of God
with the spirit of the Lord, and to that be obedient,
as faithful servants,
that you may enter into the joy of your Lord.**

And friends, I warn and charge you all,
that there be no keeping of old things in store in the mind or memory,
or heart-rising one against another, or backbiting among you,
or speaking evil one of another; but judge that out by the light of Christ.
And dwell in the life of God, then you all in this life of God will have unity.
And beware of, and not suffer that in you to contend which goes out of the truth;
but by the truth judge it out.
And meet together everywhere, knowing one another in the spirit,
and not in the flesh;
and with the spirit of God wait upon God, the Father of spirits.
And, friends, live not on that which is out of the truth, but all be kept low;
that that which is pure of God, and comes from God, you may live and feed upon.
And that there be no feeding on feigned love,
but on that which is pure and eternal, without mixture or stain;
that all the other may be hewn down, and trampled upon,
and trodden down, 'earth to the earth, dust to the dust;'
that you may all be kept pure, and in joy,
waiting for the eternal riches from the eternal God.

So all to know the ministry and prayer, which is from and in the spirit,
and in it all are one;
and by it all the contrary is judged.
And take heed of pride, but by the eternal spirit keep all that down, and judge it.
The sacrifices of the wicked are abomination to the Lord,
and he hears not hypocrites;
but the prayers of the righteous are heard.

George Fox

49.

Friends,

dwell in the life and power of God,
 which teaches you to deny yourselves,
 which keeps you from all strife, and from all deceit,
 that nothing may appear, but by the pure spirit it may be judged;
 and that by the spirit of God, you may all be kept up to him,
 who is a God of order, and not of confusion.
 For all who are in confusion, are in that nature that is contrary to the light,
 who are with it to be condemned.
 And so the God of life be with you all,
 that the fear of the Lord may be set in all your hearts,
 that the dread, terror, and fear of the Lord among you may remain,
 and faith from him you may all come to receive, and love.
 And let love proceed one towards another, from the faith which purifies,
 that all actions may be brought to the light;
 that all deeds contrary to the light, may with it be condemned;
 that in peace and righteousness you may all grow up in that which is eternal,
 guided to him who is eternal, taking all heed to the measure of God's grace,
 that with it your minds may be guided up to God, the Father of life,
 and all your minds with the eternal kept to him, who is eternal.
 That the kingdom of God you may all come to see,
 waiting in the light, taking heed to it, which calls to repentance,
 which informs your minds towards the kingdom of God,
 where there is no end, but love, joy, and peace for evermore.
 And wait in the light for power to remove the earthly part,
 that you may all witness the kingdom, and joy in the holy ghost;
 that with the light your minds may be kept up to God,
 who is pure, and in it you may all have unity,
 who in the light of life do walk.
 For who act contrary to the light, this is their condemnation.
 And let no unsavory speeches, nor profaneness, nor looseness,
 nor idleness, nor filthiness be among you,
 but be diligent, serving the Lord in the light;
 for all that which is contrary to the light, with the light is to be condemned.
 And to you this is the word of the Lord,
 that with the spirit of the Lord, that comes from the Father of spirits,
 you may all come to witness the spirit of promise,
 and set to your seals that God the Father of spirits is true.
 So in the name and power of the Lord Jesus Christ be you all kept and preserved;
 and keep together, and meet together,
 that you may grow in the measure of God's grace.

George Fox

And dear Friends, in the eternal dwell, that as the plants of the Lord you may grow;
and who you are the vineyard dressers, keep out the subtle and cunning foxes,
which make their holes in the earth.
If you all dwell in the light, which was before the earth was,
with it you will preserve the tender plants.

And all Friends, in that which is pure, patiently wait to inherit the substance;
and in that dwell which sees beyond the shadow, types, traditions, and evil lust.
And dwell in the life, that you may be nourished with living food,
and be kept above the world in the light,
that the son of God be not crucified afresh
with that which turns from the light into the lust.
So, all you that have a sight of this, and are come here, wait in the light,
that you may grow up in the living word to comprehend the world;
that everyone of your souls may come to find its rest,
where no burden is, and, the travail in the will of man is ceased.
For all those travails and burdens are among them that act contrary to the light,
and the burden is, their own, and the travail is their own;
which is to be condemned with the light which leads up into life.
And so the power of the mighty God of life be with you,
which is raising up his living seed, and the seed is one,
which is turning up the earth, and cleaving it asunder,
and removing it out of its place,
and bringing into the faith of Abraham,
and to the God of Abraham.
The Lord God be with you that dwell in the light,
whose minds are turned towards Christ the way,
from all that which Christ the light discovers to be evil.
You children of the light, seek to turn many to the light,
and to wisdom's gate bring them,
that you may all come to be doorkeepers in the house of the Lord,
and see what must be kept out of his house,
and what to receive into the house;
and own no sacrifice but that which is from the living,
which is accepted of the Lord.

George Fox

A COLLECTION
OF
MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL MINISTER
OF JESUS CHRIST,

George Fox

Volume 1 Contd.

50.

All Friends,

Dwell in that which is pure, and wait for the power of God
to preserve you in that which is pure, up to God.
And know the seed of God in one another,
that the knowledge which is after the flesh may die;
and know the power of God in one another.
Let your faith stand in that which throws out the earthly nature,
and the loftiness of man;
which overturns the worldly wisdom and the carnal knowledge,
which is brutish and devilish.
Dwell in that which is pure,
that you may be able to discern, and savor, and comprehend that which is not pure;
and wait in that which is pure, to have your minds guided thereby,
which will let you see God, and show you your evil thoughts, and judge them;
and is a cross to your evil desires, wills, and lusts.
I say, dwell in that which is pure, which will guide you to God;
but if you lust, (as before said), then the pure is veiled,
and the light mind speaks at random, with a drunken spirit,
and not from the mouth of the Lord.
And there lodges the dreamer, and the lying spirit, and the false prophet,
and that which is like the truth but is not the truth;
but dwelling in the truth, this will be discovered.
And wait upon God in that which is pure,
for the receiving of that which comes from God, which is living,
which nourishes up to everlasting life.
So God Almighty be with you!

George Fox

**51. - To Friends, concerning the cross of Christ,
the power of God,
that leads out of the world,
to the world that is without end.**

The cross is to the carnal part, which is the ground of images,
the ground of the seducers, and the ground of the false prophet and antichrist;
the cross is to that ground, to the root and life of it.

This being minded, which is pure and eternal,
it makes a separation from all other lovers, and brings to God,
and the ground of evil thoughts comes to be opened,
and the cross is to that ground;

which cross overturns the world in the heart.

Which cross must be taken up by all who follow Jesus Christ
out of the world which has an end, into the world which is without end;
and all the evil things of the world must be denied.

For '**who loves the world, the love of the Father is not in him**';
but where the world is standing, the cross is not lived in.

But dwelling in the cross to the world,
here the love of God is shed abroad in the heart,
and the way is opened into the inheritance which fades not away;
where nothing shall enter which is defiled.

For God is not seen but in the eternal light where all pure wisdom comes.

This treasure is not seen but with the spiritual eye;

nor received but with the pure in heart,
and by those who dwell and abide in the eternal light.

But the carnal heart may get the words from them who had received the wisdom,
who dwelt in the fear of the Lord;

but they who live without the fear, may get their words,
and yet know not wisdom's gate, where those words proceeded, having the old bottle.

Watch all, therefore, and see what you possess.

For all who gave forth the Holy Scripture, who dwelt in the fear of God,
they possessed the life which those words proceeded from;
and the secrets of the Lord were with them.

Therefore, all in your measure, which is of God, *wait*,
that it may guide your minds up to God,
and follow it, and not your evil desires,

nor the lust of the world; for the fear of the Lord will keep your hearts clean,
and the true wisdom will be with you in the pure heart.

And everyone that has this light, which Christ has enlightened them withal,
the deeds that are evil, you know to be so by the light;
and this light will be their condemnation, you know it.

And all who witness this light, and love it, their eye is in their head,
which is Christ, if they be ten thousands.

George Fox

52. - To Friends in the North.

All Friends in Westmoreland, Lancashire, Cumberland,
Northumberland, Bishoprick, and about Newcastle,
whose minds are turned to the light,
meet together, and wait upon the Lord,
and keep your several meetings in the light of Christ;
that all your hearts may be joined together,
and you all kept in unity up to God, the Father of lights.
The Lord God Almighty keep you and preserve you,
that you may all see the blessings of God; for the blessings of the Lord are among you.
And that you all with the light may know your minds kept up to God,
to receive the wisdom of God, by which all things were made;
that with it you may come to order the creatures,
and in the wisdom of God you may be preserved to walk wisely.
And that neither deceit nor slothful spirits is among you,
or hangers-on, getting the form, who speak of what they are not;
all such I do deny, and with the light all such are to be condemned.
Such cumber the ground, and stain the earth,
that it cannot enjoy her Sabbaths, nor yield her increase.
They that are so, and act contrary to the light, are by it to be condemned,
and with it I do them deny, which light is one in all your consciences;
that with the light your minds may be kept up to God,
and all that which is contrary may be condemned to the fire,
which is for the fire.

And I warn you all, in the presence of the living God, (jump to another
presence)

to take heed to the measure of the grace of God;
that with it your minds may be kept up to God,
and that you may all come to profit in the spirit.
And from you all God does look for the fruits of that spirit,
of which a manifestation is given you to profit withal.
And to you this is the word of the Lord. Oh friends!
Mind the seed of God, and the life of Christ.
And take heed of being hurried with many thoughts,
but live in that which goes over them all, that in it you may reign,
and live in the seed of God.

George Fox

53.-Concerning the duty of all Friends in truth.

All Friends everywhere,

that have wives, or that have husbands, or that have children, or that have servants;
or servants that have masters, or children that have parents, that are not Friends
this is to you all, that are in the light,

'which lights every man that comes into the world,'

**that they, that act contrary to the light, and believe not in it,
who know not the word,
and will not be won with the word, (speaking to them),**

**that your chaste conversation
(you walking in the light which comes from the word)
may answer to the light in them, which they hate and walk contrary to;
that your chaste conversation may judge them,
and you may win them by your chaste conversation,
walking in the light,
which answers the light in them with which they are enlightened;
which light comes from the word,
which casts down all that is contrary to it.
That they that act contrary to the light,
beholding your chaste conversation, and your good works,
the light which they act contrary to
may make them confess to your good conversation,
and glorify your Father which is in heaven;
who are born of the light, children of light.**

That you may receive the wisdom from above,
which is neither earthly, nor sensual, nor devilish,
with which you may be ordered to the glory of God,
and with that order all that you have to order.
And to you this is the word of the Lord.

George Fox

POSTSCRIPT.- 'honoring all men,' is reaching that of God in every man,
for that brings to seek the honor of God;
the other fades, and reaches not to that of God in man;
for the saints, which were to honor all men,
were in that of God which reached to that of God in all men.
And they that are not in the spirit of God, dishonor the son, and revile men,
honoring and setting up that which is out of the truth,
which is to be trodden under foot.

George Fox

54. - This is to be sent among Friends, who are in the light.

All my dear brethren, babes of God, born of the immortal seed,
whose dwelling is in the power that upholds all things,
which power is made manifest,
which has brought you to him that was in the beginning,
before the world was, and with the life to comprehend the world,
and that which is in it, and what it is, and what it lies in.
All my dear babes of God, who are in the arms of the Almighty,
dwell in the light, that you may be manifested to the light of God in all consciences,
that to the light which is of God, people's minds may be directed,
and they come to receive the life, and to witness it, that gave forth the scriptures;
that with the light you may see them who act contrary to the light,
who are for the sword, who are for the hammer, and who are for the fire.

Here not a deceiver shall stand, nor a false prophet, nor an antichrist,
who oppose the light; but with the light all such are seen and comprehended.
Which light is eternal, and was before the world was,
which comprehends the world; which light is one in every man's conscience;
which light is the condemnation of all that hate it,
and of all that profession that is acted in that nature contrary to the light.
My babes, dwell in the light, in the immortal seed of God, and grow up in it,
and be clothed with Christ's zeal, having his mind;
that with the light you may see them who are turned from the light,
and act contrary to the light, who with, the light are to be condemned.
And so all they that make a profession of the scriptures declared from the light,
and act contrary to the light that comes from Christ Jesus, and yet profess his command,
their zeal is without knowledge, and they will persecute.
For they that are in the self righteousness,
are in that nature that acts contrary to the light,
who with the light are to be condemned;
which light leads to Christ, and brings to witness him, the Lord of righteousness.
Therefore **dwell in the light**,
that to the light in all consciences you may be made manifest,
to turn them from the darkness to the light,
and so to Christ, from where it comes;
that **with the light everyone may see their salvation, Christ Jesus**,
and so you may bring everyone to sit under the vine Christ Jesus,
and bring everyone into the light, which comprehends the world,
which is the world's condemnation, and all them that hate it.
And bring everyone to the light,
which condemns all evil deeds and works of darkness, and works of the flesh;
that with the light they may all see,
what shall enter into the kingdom of God, and what not.
And bring all into the light,
that they may see the false prophets, and the antichrists, and deceivers,
which are all in that nature which acts contrary to the light;
in which light is unity, with which light are they all condemned.
And to you this is the word of the Lord.
And he who turns from the light,
and gets the words of them that knew what they declared from the light,
and makes a profession of them, his knowledge is brutish.
But he who dwells in the light, and with the light sees Christ,
his knowledge is from that which is eternal;
with which light the other is condemned, who acts contrary to it,
though he may have the words declared from it.
And all who are turned from the light,
and make a profession of the words declared from the light,
and gather there a great deal of wisdom, yet their minds are turned into the earth,
which is a seat for the devil;
there is the sensualness, there is the devilishness, and earthliness,
there is the wisdom that is from below,
which is acted in that nature contrary to the light;
with the light that is comprehended, and with the light that is condemned.
That wisdom is from below.
But the light leads the mind up to Christ, from where it comes,
to receive the wisdom which is from above,

and condemns that which leads from the light,
for that is pure and gentle which is from above;
but the other is sensual, earthly, and devilish, perverse, and envious,
and is with the light comprehended and condemned;
which light is against the false prophet,
whose words, knowledge, and wisdom is not from it.

George Fox

55. -Concerning the spiritual warfare.

The word of the Lord God to all my brethren, babes, and soldiers,
that are in the spiritual warfare of our Lord Jesus Christ.
Arm yourselves, like men of war that you may know, what to stand against.
Spare not, pity not that which is for the sword (of the spirit), plague, and famine,
and set up truth, and confound the deceit,
which stains the earth, and cumpers the ground.
The dead stinks upon the earth, and with it the earth is stained, therefore bury it.
**And wait in the light which
comes from Jesus, to be clothed with his zeal,**
to stand against all them who act contrary to the light which comes from Jesus,
and yet profess the words declared from the light;
which are sayers, but not doers.
All such are to be trodden without the city under foot;
and woe proceeds from the Lord against all such,
and the stone is falling upon such, and fallen, to grind them to powder.
Arm yourselves like men of war; the mighty power of God goes along with you,
to enable you to stand over all the world,
and spiritually to chain, to fetter, to bind, and to imprison, and to lead out of prison;
to famish, to feed, and to make fat, and to bring into green pastures.
So the name and power of the Lord Jesus Christ be with you!
And go on in the work of the Lord
that you may trample upon all deceit within and without.
And all they who are gathered together with the light,
and their minds turned towards Christ Jesus, who does enlighten them,
that they may all see the Lord Jesus among them, their head, and they his branches;
in the light waiting, and growing up in Christ Jesus, from where it comes,
they may bring forth fruit to the glory of his name.
And all waiting and walking in the light,
with it you will see the Lord Jesus among you.
And you will see with the light all that hate it,
who profess Christ Jesus' words declared from his light, and walk not in it;
by his light are they, and all their professing condemned.
And to you this is the word of the Lord.

George Fox

56. - To call the minds out of the creatures.

All friends of the Lord everywhere,

whose minds are turned within towards the Lord,
take heed and hearken to the light within you,
which is the light of Christ and of God,
which will call your minds to within, (as you heed it),
which were abroad in the creatures;
that by it your minds may be renewed, and by it turned to God,
with that which is pure to worship the living God,
the Lord of hosts, over all the creatures.
That which calls your minds out of the lusts of the world,
will call them out of the evil affections and desires,
and turn you from them, and set your affections above.
And the same which calls your minds out from the world's
teachers, and the creatures, and to have your minds renewed,
there, your obedience is to be known and found;
and there the image of God is renewed, and you come to grow up into it.
That which calls your minds out of the earth, turns them towards God,
where the pure babe is born in the virgin mind;
and the babe's food is known, and the children's bread witnessed,
which comes from the living God,
which nourishes up to eternal life.
Which babes and children receive their heavenly wisdom from above,
from the pure, living God, and not from the earthly one;
for that is trodden under foot with such.
And all who hate this light,
whose minds are abroad in the creatures, and in the image of the devil,
they may get the saints' words, (who received their wisdom from above),
in their old nature and corruptible mind;
but such are murderers of the just, enemies to the cross of Christ,
in whom the prince of the air lodges, sons of perdition, betrayers of Christ.
Therefore take heed to the light, which is oppressed with that nature;
which light shall condemn (as it arises) all that evil nature,
and shut it out, and turn it out of the house.
And so you will come to see the candle lighted, the house sweeping and swept,
and then afterward the pure treasure will be found;
and then the name of the eternal God will be exalted.
And the same light that calls your minds, which were abroad, out of the world,
the same turns them to God, the Father of light.
Here the pure mind is known, and the pure God is waited upon for wisdom from above;
and the pure God is served night and day,
and the peace which has no end is enjoyed.
For you may have openings;
but your minds going into the lusts of the flesh,
here the affections are not mortified.
Therefore, hearken to that, and take heed to that which calls your minds
out of the vile affections, and the world's lusts, to have them renewed;
the same will turn your minds to God,
the same light will set your affections above,
and bring you to wait for the pure wisdom from God from on high,
that it may be justified.
Wait all in that which calls your minds inward, and turns them to God;
and here is the cross witnessed,
that the mind shall feed upon nothing but the pure light of God,

and on the living food which comes from the living God.

So, the Lord God Almighty be with you all,
and keep you all in his strength and power to his glory, over all the world,
whose minds are called out of it, and turned to God, to worship the creator,
and serve him, and not the creature.

And the light of God, that calls your minds out of the creatures, turns them to God,
to an endless being, joy, and peace.

Here is a seeing God always present, who is not known to the world,
whose minds are in the creatures, whose knowledge is in the flesh,
and whose minds are not renewed.

Therefore to you, whose minds are called out of the creatures,
and out of the world and fading things, by the eternal light of God,
the same eternal light which has turned it and presented it to God,
will bring you to see all these things,
and those whose minds are abroad in the creatures;
and so, judgment will be given upon that, and them who hate the light.

And friends mind the seed of God, and dwell in it,
which will bring you to reign over the world;
and dwell in the power of the Lord,
which will keep you clear in your understanding;
that the seed of God may reign in you all, which is but one in all,
which is Christ in the male and in the female, which seed the promise is to.
Wait upon the Lord, to feel the just to reign over the unjust,
and the seed of God to reign over the seed of the serpent, and to be the head,
that all which is mortal, may die; for out of that will rise presumption.
So fare you well!
And God Almighty bless, guide, and keep you all in his wisdom.

George Fox

57. - To a Friend in distress, when the accuser had got in.

In the time of your weakness the accuser of the brethren is got in;
therefore mind the seed of God to cast him out,
and what may hinder you from eating the things of the creation.
So do not hear that,
but mind the seed of the Lord, and you will feel life and dominion.

George Fox

58.

Oh, friends!

Look not out; for he that does, is darkened.
And take heed of lightness;
take heed of the world, and of busying your minds with things not serviceable.

A wise man's eye is in his head, but a fool's eye is gazing up and down.
Oh! Be valiant for the truth upon the earth, and tread upon the deceit!
And keep to your yes and no ;
for he that has not power over his own tongue, his religion is vain.
And take heed of knowledge, for it puffs up,
but dwell in the truth, and be what you speak;
he that abides not in the truth, is led by the evil one.
Wait on the Lord, he will perfect his work among you;
he that hearkens diligently to the teacher within, denies all outward hireling teachers.
He that is made the temple of the Holy Ghost,
places no holiness in the world's temples.
The teachers without exalt the carnal mind, but the teacher within destroys it.
There is not a word in all the scripture to hold up the practice of sprinkling infants,
nor the word sacrament,
nor to hold up an hour glass, to preach by for an hour's time in a place;
but the vain mind does hold up many things, which Christ does not command.
Earth makes masters, (among earthly men),
but let him that rules, rule in love;
for the earth is the Lord's, and the fullness thereof.
And he that labors, let him labor as to the Lord, in love.
So let love be the head in all things, and then the Lord is exalted;
then there is no eye service, but singleness of heart;
then all that is done, is done as to the Lord.
So be faithful in all things, and keep from the world's vain customs.
Do not wear apparel, to gratify the proud mind,
neither eat nor drink, to make yourselves wanton;
for it was created for the health, and not for the lust,
to be as servants to us, and we servants to God,
to use all those things to his glory.
To whom be praises, honor, and glory forevermore,
who has created all things to his glory, and so to be used and spent.
Do not make profession to be seen outwardly,
for Christ was condemned by the world, and the formal professors,
and all his followers are as wonders to the world.
Therefore marvel not if the world hate you, but rejoice.
Look not back, but keep forward, knowing that the world is enmity with God.
You that know the light, love one another,
and dwell in it, and know one another in it.

George Fox

59.-An exhortation to Friends, not to make flesh their arm.

Friends,

Make not flesh your arm by carnal reasonings, consultations, and disputings
in that part which is above the innocent life,
for that needs none to plead its cause, but God its Father,
who will give you sufficient strength and wisdom at the same hour;
the other shall and will fall as enemies of the Lord.

60 .- To Friends, to keep in the fear of the Lord.

Friends,

Every particular, mind that which is pure of God in you,
to guide you up to God, and to keep you in the fear of the Lord,
that you may receive refreshment from God alone in yourselves,
and grow up in the inward man,
nourished and strengthened by that which is immortal.
And delight in that which shows you the deceit of your hearts,
and judges that which is contrary to God,
and be obedient to that which is pure;
so you will see the Lord God present with you, a daily help,
his hand always ordering of you,
and as a shepherd always keeping the dogs from his lambs,
whom he feeds in green pastures, and waters with his heavenly dew of mercy,
who makes them all fruitful.
The cry of want and poverty shall be no more heard in the land of the living,
but joy, gladness, and plenty.
The wearied soul, that has lain in the pit and in the mire,
and lived in the clouds of temptation, and cried out for want of the Lord,
shall cry plentiful redemption, and say, God is our king,
who filled heaven and earth,
and the voice of our king is heard in our land.
So fare you well in the Lord!
And the Lord God Almighty keep you and preserve you in his mighty power.

George Fox

61.

Friends,

Dwell all in the immortal seed of God,
which is heir of the promise of God, and does inherit the same;
so everyone of you know the promise of God your portion,
and the power of God your portion,
and the kingdom of God, that is everlasting, without end,
and the power of an endless life;
being heirs of that, come to inherit it, knowing it your portion,
that you may possess it, and increase in the same kingdom, and power, and endless life.
Here you lay up treasure in heaven, where the thief, moth, nor rust comes not.
And know the seed of God, in which is the election,
that never alters nor changes; which seed never changes,
neither does it submit to that which changes,
but stands steadfast and distinct from all the changeables.
Which seed ends all types, figures, and shadows,
and variable things, and typical things, that do change;

which seed does not change, which is Christ,
which keeps above all the inventions, rudiments, traditions,
vain talkers, and babblers, that be in the world,
and stands when they will be all gone and have an end.
In which seed are power, wisdom, and life eternal, that remains forever and ever,
which has the dominion in the life and power, and unchangeable wisdom of God,
which is pure and gentle from above, and preserving above all the destroying;
which keeps up the heads of the living to life, in that live;
which seed of God breaks the head of them that go out of the truth, that is, the serpents.
And here life goes over all in renown and dominion,
and the top stone comes to be laid over all.
So live in life, and the love, and the power of God,
which was before man and woman fell;
in that power you are kept over all outward things,
that have been set up, and are up in the fall,
which cause pride, and contention, and strife;
which, if lived in, keeps out of the power,
in which is the saints' everlasting fellowship, that stands and remains,
and is everlasting, forever and ever.
In which power the living seed lives, and the living babes are preserved;
in which power they have their food from the God of life, which is living,
which nourishes the immortal babes up to the immortal God, with the immortal food;
through which they come to be the living stones,
that build up the spiritual household, who are the church in God;
who are brought out of the state,
where Adam and Eve with their sons and daughters are driven from God,
up to God again by Christ, the power of God, who is the way to God,
where the church is in God, that is the pillar and ground of Truth.
So all live in that which brings you up to God
and out of the state of Adam and Eve and their sons and daughters in the fall.
In that power, (as I said before),
you will have an everlasting fellowship with God, and one with another,
which power of God was before the fall was.
In that power you will know one another, and see one another,
in which you shall ever be together;
in which you shall see and know your election before the world began.
So farewell.

George Fox

62.

All Friends,
be low, and dwell in the life of God, to keep you low.
You are the salt of the earth, to make it savory unto God.
You are the light of the world.
Therefore walk in the light of Christ, whose light does justify you,
who then shall condemn you?
Therefore in that dwell,
which condemns all the evil in the world.

George Fox

And all Friends everywhere,
pray to the Lord to give you dominion over all,
and that in his power, and life, and seed, you may live and reign.
And all Friends, submit yourselves one to another, in the fear of God,
and be one with the witness of God in all,
and look at that, and that will keep you down from looking at the bad;
but looking at the good, keeps your minds over the bad, with the Lord.

George Fox

63-To Friends, concerning the covenant of light and life.

Friends everywhere,
to the measure of the life of God in you all take heed,
that with it your minds may be guided up to the living God,
from where light and life come, and virtue, and strength, and nourishment;
so that with the life you may be kept from that which veils, and clouds, and darkens,
where the mist of darkness comes over you.
Wherefore to the measure of light take heed,
that with it all your minds may be guided up to the Father of life,
from where life comes;
that the knowledge of the glory of God in the face of Christ Jesus,
you may all come to enjoy.
So that in peace, patience, righteousness, and temperance, and godliness
you may be kept, and all grow up in brotherly kindness,
and be kept from that which causes strife, and sects, and divisions;
so that nothing may rule, but the light of God among you.
To that which is pure and lowly, take heed,
that mastery and strife may be thrown down, and the evil eye,
and the eye that is put from the life of God, may be known and plucked out;
so that the light of the glorious gospel may shine, and that you may all know it.
And so, all awake to the righteousness of Christ, the righteousness of God,
whom man was departed from,
Christ the righteousness of God, who enlightens everyone, that comes into the world,
that all men through him might believe.
So, all having a light from Christ Jesus, the righteousness of God,
he is the way to the Father, whom God gave for a covenant of light, life, and peace.
Therefore everyone in your measures wait, that you may see him,
and come to witness the covenant of life- and peace with God,
receiving his gift, Christ Jesus, the son and mediator.
So this I warn you all in the presence of the living God, (jump to another
presence)
to wait everyone in the measure of light and of life,
that you may all come to witness the seal of the covenant,
and be led and kept with that which will keep you spotless, clean, holy, and righteous,
where power is received from him, who has given you a light.
So that in the light you may all have unity, and in it be kept,
and all that which is contrary to it, with it may be condemned.

And in this covenant of light and life, (the gift of God), know one another,
and him by whom the world was made, who was before the world was;
who is now again manifested, (Glory and honor forever be unto the Lord!)
That the crown, that is immortal, you may all come to see and receive,
and your own crowns lay down at the feet of Jesus.
***And so, his light being come to, all your own works are ceased from,
and your own thoughts,*** (which if you follow them, they will lead you into error).
Therefore wait in the light which comes from him by whom the world was made,
to receive wisdom from him,
that in it and with it you may be preserved from the world, and out of the world,
to him by whom the world was made;
and that wisdom may be justified of her children,
and you kept all low in the fear of God,
from all strife and deceit, and dissension, and pollution, and hypocrisy, and dissimulation,
single with the measure of light which comes from the Father of life.
Everyone to feel with the life of God, the arm of the Lord God not to be shortened;
but to reach to everyone of you all, and to carry you all in his arm,
and gently to lead them that are with young.
So feeling the presence of the Lord God with you,
you receive virtue into your souls from the living God,
who nourishes his own living plant and plants.
So the Lord God Almighty preserve you in the light,
which shows to everyone their evil deeds, and reprove for them;
this is the true light, which if you come to it, and love it, you come to Christ,
and love him by whom the world was made;
and it will let you see the chief shepherd and bishop of your souls,
and how you have gone astray, like sheep without a shepherd!
For it is that which restores you to Christ, the bishop of your souls,
who is the prophet that must be heard.
And all who will not come to the light, which comes from Jesus Christ,
but hate it because their deeds are evil,
they do know that the light will reprove them.
Therefore this is their condemnation, the light which is your teacher;
who come to it, and receive it, you receive Christ,
and he gives the power to become to the sons of God;
which many do witness, blessed be the name of the Lord.
Therefore wait everyone in your measure, to know the scripture fulfilled in you,
which came not by the will of man, but was learned of God;
which is for the perfecting of the man of God through faith in Christ Jesus,
and is to be read and to be fulfilled, and to be practiced,
which was given forth from the spirit.
Therefore everyone wait in the measure of the spirit,
to learn of him, as they did who gave it forth.

George Fox

64. - To Friends in the ministry.

All Friends,

who are moved of the Lord to speak the word of the Lord,

whom the Lord has made to be his mouth,
speak not your own words to feed the sensual part of man in your own wills;
for there God is not honored, and wisdom is not justified.
But you that are moved to speak in steeple-houses, or to the priests,
(who have not the word of the Lord, but only the letter),
speak the word of the Lord faithfully,
neither add to it with your reason,
nor diminish from it with a disobedient mind;
but speaking the word of the Lord faithfully it is sharper than a two edged sword,
to cut down all deceit, and as a fire to burn up the chaff;
and it purifies you that speak it:
and so as a hammer it will break down all the contrary.
And the word is but one, which sanctifies all,
and cleanses the heart, and sanctifies and reconciles to God.
And the light is but one; and all being guided by it, all are subject to one,
and are one in the unity of the spirit.
And if your minds turn from the light, and that mind speak of the light,
there gets up pride, and presumption, and the will;
and then you begin to strike your fellow servants.
Therefore, all dear friends and brethren be servants to the truth,
and do not strive for mastery, but serve one another in love.
Wash one another's feet,
take Christ for your example, that I may hear of no strife among you;
but all walk in the truth, and in the love of it, up to God,
for there you are my joy and crown in the Lord.
Children would be striving;
but that which would have the mastery, must die,
and shall not enter into the kingdom of God.
Therefore mind not high things, but fear,
and condescend to men of low degree;
for the fear of the Lord keeps the heart clean,
and the pure in heart see God.

And, friends, spread yourselves abroad,
that you may be serviceable for the Lord and his truth,
and get over the head of the wicked,
and trample all that which is contrary to God under your among feet;
that you may answer that of God in everyone.
And him, who was promised to be the covenant of God to the Gentiles,
and the new covenant to the Jews,
hold forth to them both;
that all may know him their leader to God,
and the prisoner to come forth unto him.

George Fox

This is the word of the Lord to all Friends, and fellow laborers in the truth,
who are subduing the earth, and its earthly knowledge, and its carnal wisdom,
and beating down and threshing down that, in hope to get forth the wheat,

and to be made partakers of your hope;
I charge you all, dwell in the light, which comprehends the world,
their evil ways, their will worships, what they worship,
and what is their end in all their actions:
so that you may yoke the oxen, and bridle the horses, and tame the wild heifers,
and bring them to Christ's yoke,
that is, to the light;
bring everyone unto it, to see their way to salvation,
and with it everyone may know their condemnation, who act contrary to it.
Wait all on the Lord, that you may be settled and stayed in the Lord,
and to grow up in the light, that gave forth the scriptures;
that there may be no stumbling about the words which came from the light.

For no creature can read the scriptures to profit thereby,
but who come to the light and spirit that gave them forth.

Love the truth more than all,
and go on in the mighty power of God,
as good soldiers of Christ, well fixed in his glorious gospel, and in his word and power;
that you may know him, the life and salvation,
and bring up others into it.

George Fox

66.

All Friends,

Meet together in the light,
that with it you may see the Father of life among you in your meetings.
And so, the Lord God of power be with you, and keep you.
And the Lord God Almighty give you dominion over the beasts of the field,
and the fowls of the air, the fishes in the sea, and all creeping things.
And the Lord God Almighty be with you all! Farewell.

And all live in peace, in love, in life, and in the power of the Lord God,
and keep your meetings, everyone of you waiting in the power of God upon him;
that in it you may have unity with God, the Father, and the son, and one with another.
And, dear friends, let wisdom guide you in patience,
and do not strive with any in meetings;
but dwell in the power of the Lord God,
that can bear and suffer all things.
And make no strife among Friends, but live in that which makes for peace,
and love, and life, in which edification is known.

George Fox

67.- To Friends, concerning marriages.

Whom God joins together, are with the light (which is eternal) in the unity,
in the covenant of life and of peace,
and this marriage is honorable, and this bed is not defiled.
For the light leads from all whoredom and adultery, which God will judge.
For there is no marriage honorable, but what is in the Lord, and that is in the light;
with which light the covenant of life is known and seen,
and the faith in Jesus (the gift of God) is received:
and they that forbid marriage, are out of the light, and in the doctrine of devils.
And they who are in the light,
'whom God does join together, let no man put them asunder;'
for they that seek to do so, are in that nature which acts contrary to the light.
And this marriage, which is honorable with the children of the light, is seen and known,
who are in the covenant of light,
and with the light are turned to the Lord Jesus Christ,
who leads from all the works of darkness.
And none who are in the light, are afraid of their deeds being tried,
but they bring them to the light, to be tried, whether their works be wrought in God.
Now who follow the motions of the flesh, fulfilling the desires of their will,
and go into the lust of the flesh,
such are adulterated from the light, and their marriage is not honorable,
and the children of the light cannot approve of them.
But whom God does join together, they are led from the evil motions of the flesh;
and the children of the light do approve of and justify them.
And who follow the motions of the flesh,
are in the eagerness, lust, extremes, excess, and the hastiness;
and that mind is afraid to declare its work, though afterwards is forced by constraint;
and that the children of light cannot justify,
which is done in that nature contrary to the light.
Therefore the joining together in the light,
the children of the light do honor and justify,
and the light does not hide from its own;
but the darkness hides from the light, and is afraid to be reproved.
Therefore, all you children of the light, let your light so shine before men,
that the marriage which is honorable may be witnessed,
and all that is contrary to the light, condemned.
Therefore let all proceedings in such things, where they are intended,
be declared to the children of light,
that therewith they may have unity,
and all the motions and works of the flesh may be condemned,
and that the pretence of the spirit's moving
may not be a cloak or cover for the beastly lust;
but that all such proceedings may be searched into by the light, and tried
whether they stand in or out of the covenant.
Let this be read among all Friends.
The God of peace and love he with you,
that to the Lord of life you may all be a sweet savor,
and in the wisdom of the Lord you may all be kept;
watching one over another in that which is pure,
and waiting for the appearing of that which is good.

Friends,

Know the life and power of God in yourselves, and one in another,
and to that power be obedient,
to thresh down all deceit within and without you in wisdom,
and in that dwell which comprehends the world;
and know the rest,
which is for the people of God, which he that believeth has entered into.
So know the life that stands in God;
and all know the power of God,
for that power shall never be shaken nor change,
but will shake down all that must be shaken and will change.
So in that the Lord God Almighty preserve you,
which, gives you to see, where there is no changing nor shadow.

George Fox

69. - To Friends at Malton.

All my dear friends at Malton,
Mind that which is pure in you,
that you may grow up in the power, out of the form.
And take heed of deceit, and of disputing one with another;
take heed of strife and confusion in your minds.
But mind the pure life of God in you, according to your measures,
to guide you up to God out of the flesh,
and all the ways and works of it, within and without,
which that which is pure and holy, calls all unto.
So all walk in the wisdom of God, which is given into the pure heart,
that none of your nakedness may appear, and men see your shame;
but all wait in the spirit upon God the Father of spirits,
to be clothed with his righteousness.
So God Almighty keep you and bless you;
the blessing of the Lord be with you and among you!
I am with you, present in spirit,
rejoicing and beholding your faith towards God, which you have in Jesus Christ,
though absent in body.
And all Friends, quench not the spirit of God in you,
but live in the authority of the son of God and his power,
whereby you may be kept on top of the world.

George Fox

Friends,

I do judge all that in all, which is contrary to the life and power of God,
even the ground and root of all disputes and strife,
which is not of God, but is out of the life of God;
I judge its beginning and its ending, and judged it is by the light.
And I do judge with the spirit of truth
all foolishness, hastiness, and strife, which are not of God.
And all friends, wait in the measure of the spirit of God,
to guide you up to God,
and keep you all in peace and unity.

POSTSCRIPT.-Heed nothing but the life and power of the Lord God;
for all that is out of it, is and will, be confounded.

George Fox

**71.-To Friends, to live in the power of God,
in Christ that never fell.**

Dear Friends,

All be faithful in the everlasting seed,
in which you have life and power, dominion and wisdom,
and clothing with that which is immortal,
and the blessing of the Lord, and peace in the seed Christ,
that never fell nor changed, nor will change;
in whom you have peace, in whom you have blessings, who takes away the curse.
For the peace is in the second Adam that never fell, Christ Jesus,
and the blessings and the righteousness are in him;
but troubles, and the curse, and unrighteousness and misery are in Adam in the fall,
and all deceitful teachings, ways, and worships.
And so, sit not down in Adam in the fall,
but in Christ Jesus that never fell,
(then in him you will all have life), that was with the Father before the world began.
He ends all the types, figures, and shadows, first covenant, and priesthood,
and ways in the fall, in old Adam,
Christ that never fell, who is the way, who is the substance;
in him (I say) sit down, and then you will be all found in the endless life.
For Adam and Eve lost their habitation,
and the apostate Christians
from the righteousness, from the law, and from the power of God.
Therefore you that come to Christ Jesus the substance, the end of the prophets,
in whom you have life, (as I said before),
who was with the Father before the world began,
in him live, and love one another, and serve one another in love,
and in the fear and wisdom of God,
that is above Adam and Eve's sons and daughters' sensual, devilish wisdom in the fall.
And so keep your meetings in the name of Christ Jesus, that never fell,
then you will see over all the meetings of Adam and Eve's sons and daughters in the fall,
their confused meetings and gatherings,
who are out of the habitation of righteousness and holiness, and so out of peace.
So in the life (Christ) live, in whom you have peace,

keeping your habitation in him;
that none be as the untimely figs,
nor as the corn upon the house top, that is soon withered and gone.
But that you may live in the seed, the substance, Christ the life,
in whom you have riches that never fade away;
feeding upon the tree of life, whose leaves heal the nations.
So live in unity one with another in the life, Christ Jesus,
that the seed may be all your crowns.
And so farewell.
My love to all Friends in the seed of God, Christ Jesus,
who was with the Father before the world began.

And Friends, in the measure of life,
which the Father of life has given you,
wait, with it to be guided;
that you all may profit in the life and spirit,
that the fruits of it may appear, to the glory of the Father of life.

George Fox

72. - To Friends in the North.

Friends,

See that all friends professing truth there be kept in order,
that no confusion, no pride, filthiness, nor uncleanness be among you;
but with the light let all that be judged down and condemned, and cast out,
that all in that which is pure may patiently wait to inherit the substance.
And in that dwell which brings out of the shadows, types, traditions,
ungodliness, unrighteousness, pride, filthiness, lust, and uncleanness.
So, the mighty power of the Lord God be with you all, and keep you.
And all Friends, dwell in the life which comes from God, the Father of life,
that with it you may see God,
and all may be nourished and fed with the living food which comes from the living God.
You babes of God, dwell in the wisdom of God,
and in grace, that you may grow up in the wisdom and the grace of God.
So, the mighty power of the Lord be with you all,
and keep you in obedience to the light, out of the evil of the world;
which light condemn it.
'Let this go to all them that dwell in the light,
whose minds are turned towards Jesus, the way to the Father;'
let that be burnt up which the light does discover to be evil, and condemns it.
And to you this is the word of the Lord.

George Fox

73 . - Concerning Tithes.

All Friends, who are in the eternal light,
you see the figures, the shadows, and the types,

(the beginning and ending of them),
and with the light you come to see
the substance of things shadowed and figured forth.
So all in the light dwell, that with it
you may come to know the ministry of life, and the ministry of condemnation;
that with the light you may come to witness the substance, Christ Jesus.
And with the light you will see what the apostle meant,
when he spoke of tithes and offerings, and of the changeable priesthood,
and when he spoke of the substance of those things he had before spoken of;
who with the light denied the first priesthood,
the tithes and offerings that were changeable.
And now, with the light, the changeable priests are denied,
and the unchangeable ministry of life witnessed;
and the law that gave tithes, and the commands about them
(with the light, you see) are ended.
And with the light God is seen,
who was before those things were;
and the end of those things you come to see, Christ Jesus,
the sum and the substance of them.
So all you that are summoned with writs,
(which come from the courts above),
to answer, because you cannot pay tithes,
keep to the light in you, which comes from Jesus Christ;
that with the light you may all come to see Jesus, the sum and substance,
and the end of all the before mentioned tithes and offerings.
And so, according to the light of Christ in them all, speak,
that to it their minds may be guided;
and declare the truth to them,
which is agreeable to that of God in everyone's conscience.
And bear witness to the sum and substance, Christ Jesus,
and show forth that to them all.
And declare it to the highest courts in the nation,
when you suffer for the testimony of Jesus,
that you witness to the substance, Christ Jesus,
who is ascended far above all the principalities and powers;
and that you witness to the ministry of life.
And show forth the substance to them, (if you have an opportunity),
showing to them, that you suffer for conscience sake.
And so over the world stand, and over all their evil works,
and bring all men's works to the light.
And being guided by the light, it will let you join to none of their vain inventions,
that are acted and made in that nature that is contrary to the light;
it will bring you to witness the sum and substance, Christ Jesus, over all the world.
And so, if the spoilers take your personal property,
let them go, and let them take the coat also.
And keeping to the light which comes from Jesus,
to that of God in everyone's conscience you will be manifest;
and keeping clear your consciences,
with it all that which is contrary will be condemned.
And so, everyone keeping to the light,
it will let you pay no tithes to the hirelings, nor join with them therein;
but it will bring you to witness the sum and substance, Christ Jesus.

For the tithes and offerings were ministered in the first priesthood's time,
and it was glorious in its place;
but with the light was and is seen,
the beginning, their time, and the end of them,
and with the light, the sum and substance, Christ Jesus is witnessed.
And all in the light dwell to guide you,
that to that of God in all consciences you may be made manifest;
that they that imprison you for tithes,
and resist the light of Christ in their own particulars,
that over them all you may stand;
being guided by that which is pure,
that it may lead you to act so that no condemnation upon your actions may come.
For who act contrary to the light do act, his actions are condemned.
So that you may stand in the light over all the world,
which light comprehends and condemns the world;
and with it you may witness the end of the shadows.
And unto you this is the word of the Lord God.
And none act any thing in your own wills.
But who act contrary to the light, and pay tithes, go to the changeable;
and with the unchangeable are cast out from the children of light.
And so the children of light are one in the light,
and with the light see the body, and Christ Jesus the head, and are all one in him.
Where did any sue one another for tithes under the first priesthood?
But with the light the primitive Christians witnessed Christ Jesus,
the substance of the things typified in the first priesthood's time.
To the light of Christ Jesus in all your consciences,
which comes from Christ, I speak,
that you may see what you act;
and that such as are sued for tithes, may look to the sum and substance,
the unchangeable priest Christ Jesus.

George Fox

74.

My dear friends,

live in the immortal seed and power of the Lord God,
that you may meet in that, and in that feel one another.
And live in the spirit, in which you will have unity and peace,
and the spiritual weapons, to cut down the spiritual enemies of your peace.
And dwell in the life and power of God, that you may have dominion,
and come to witness that you are the heirs of the power of an endless life,
and of a world whereof there is no end;
and so in this keep your meetings.
And dwell in the peaceable seed,
which destroys that which causes troubles, wars, and fightings;
in that dwell, which was before that was,
in that will you have life and peace everlasting.
And living in the seed, you will see the everlasting commander,
who said, 'Swear not at all;' and the witnesses of the true seed say the same.
And this is the command of the roval seed,

who is the everlasting commander among the believers, and to all others;
and they that believe not in the light, it condemns them, being in the evil.
The oath bound to God in the time of the law and the prophets;
but Christ, the oath of God, the everlasting covenant, ends the law and prophets,
who brings up to God, and destroys the devil, and ends strife and oaths,
and fulfils the law and the prophets.
And the everlasting command of the royal seed is, to love enemies,
(which the Jews were allowed to destroy),
for you are all brethren, not ruling in lordship, like Jews and Gentiles,
but the greatest shall be as the least among you;
for the seed is one in all, and that is the master, who destroys the devil.
And to respect men's persons is a transgression of the royal law;
let there be no such thing among you.
But let everyone believe in the light, and then in it see their salvation;
and you will receive power to become the sons of God.
Let no one have but one wife, for Christ has but one, his church, which is his people.
So in the power and in the bed of purity,
in the singleness of virginity, and in the beauty of holiness live,
where righteousness, and holiness, and truth dwell together,
and peace in the kingdom of power,
where is the everlasting joy, peace,
and dominion, and victory, where the bed is not defiled,
but the marriage that is honorable is known; in that live.
About am I compassed with the virgins pure, and the undefiled ones are my joy.
The virgins trimmed with oil in their lamps, enter in with the bridegroom.
And all you virgins pure,
lose not the ornaments of the Lord, but wait,
that you may be married to the lamb in the everlasting, marriage,
and remain with him in the world that is without end.

George Fox

A COLLECTION
OF
MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL MINISTER
OF JESUS CHRIST,

George Fox

Volume 1 Contd.

75.

Dearly beloved friends and brethren,
in the power, and life, and seed of God all dwell,
serving one another in love and in the wisdom of God,
that with it you may be ordered to the glory of the Lord God;
that nothing may reign but life itself, and in it be faithful.
Keep all your meetings, and know the power of the Lord God among you all.
You must do nothing for the Lord by earthly policy, nor trust to that;
but wait in the power of the Lord God, and be ordered by that to his glory.
You will never be right, till then, and that must keep peace among you.
And take heed of high mindedness,
for that will puff up that part which should not be exalted;
and if that come up to rule which is for judgment, then it will do hurt.
But when he comes to reign whose right it is,
then peace and good will are unto all men;
and no hurt in all the holy mountain of the Lord is seen.

George Fox

76.

Oh all Friends!

In the unchangeable life and power, and seed of God live,
and be out of the low, earthly, changeable spirit of the world,
which is given to changing and tossing, and tempest and waves, by which dirt is cast up.
Oh! Therefore, live in the life and power of God and his seed, which never changes,
by which everyone may stand in the power of God,
and in his life and wisdom, through which you may all live.
And stand steadfast in the unchangeable life and seed of God,
which was before changings and alterings were;

and which will remain when they all are gone.
So, God Almighty in that preserve you,
in which you may have the blessing among you,
and God's wisdom to order you, (both men and women), to his glory;
that so in his fear you may be preserved to the glory of God, in his wisdom and life,
in that which does not change,
in which you may feel the unchangeable fellowship.
And friends, be wise and low, and take heed of abusing the power of God;
but live in it, in the still life, patient, to the answering the good in all,
to the refreshing one of another, and not to the stumbling.
But mind that which keeps in unity, in the life, though never so little.

George Fox

77.

Friends,

In the measure of the life of God wait,
to guide your minds up to the Father of life, where there is no shadow or changing.
As you progress, you must know a removing and changing of that which will change,
with that which does not change;
to that, take heed to guide all your minds, that none be found naked.
For who are found naked, they are in that which has an end, and does change,
and that causes blindness.
And therefore to you all this is the word of the Lord: in the measure of the life wait,
that it may join your hearts unto the Father of life,
that clothing and righteousness you all may come to receive,
and come to feel your strength renewed from the God of all strength,
to everyone of you according to your measure, and see him that shows mercy.
And so live in peace, which comes from the God of all peace,
who bruises Satan under your feet, who has ruled.
So here the love of God will come to be shed abroad in your hearts,
which love is one, and does not change;
in it dwell, and grow and abound,
that over all that which is contrary to the Lord of life, who destroys death,
you may reign everyone over your own hearts, and lusts, and vile affections,
and your former vile conversation, disposition, and nature, and wills.
So that you may come to know the saints' state,
unto whom all things were become new, and the old things were passed away;
and that which does not change, which is new, that mind,
to guide all your minds up to the living God, from where light, life, and power come.
So in it the Lord God of life preserve you,
that to him you may be a sweet smelling savor;
for that which will corrupt, and does corrupt,
and will grow ragged, and come to be torn,
and will die of itself and will wither, fade, and stink in the nostrils of God,
is that which is contrary to the measure of the life of God,
and is with the light condemned.
Therefore wait, (I do warn you all in the presence of the living God),
in the measure of the life of God, in it to grow up in love, in virtue, and in immortality,
in that which does not fade, which joins and unites your hearts together;
and that all that may with the light be condemned, which is contrary to it.
For that which defiles, is out of God's kingdom,

and is with the light seen and condemned;
in which light the children of the light walk,
and have unity one with another, and with the son of God, from where it comes.
And, my dear friends, keep your meetings,
and you will feel the seed of God among you all,
though never a word be spoken among you.
But be faithful, that you may answer that of God in everyone.
And do not neglect your talents,
but be faithful in the power and life of God, which you have received.
And dwell in the life, and power, and love of God one with another.

George Fox

78.

Friends,

in the power and life of God dwell, in unity one with another,
that with the life of God you may answer that of God in everyone.
And keep down and low, that nothing may reign but life among you;
and unto the power of God be obedient.
And, friends, the going from the life and power into the changeable things,
there is the strife, which the life is over;
by which power of God all things were made,
wherein wisdom is received to order all things to his glory.
So the seed Christ, in you all know, which goes over the earth,
and inherits the promise of God; that you may be all heirs of the promise of God.
And cease from your own words, but in the power live;
it breaks down rocks, mountains, old and sandy foundations, and the bond of iniquity,
and makes up the breach between God and man,
and breaks down that which made the breach.
So in the seed know one in another, which seed is Christ;
who according to the flesh was of Abraham, and according to the spirit, the son of God.
And this is the word of the Lord God to all Friends,
and a charge to you from the Lord God,
to live in peace one with another,
and that the peace, life, and wisdom of God may rule you all.

George Fox

79. - To all Friends, to abide in their callings.

To all dear Friends, who are called, who are enlightened,
whose minds are turned from the world's worship and teachers,
having your eye to the light and guide within,
which is leading you out of this dark world, and your old, vain conversations,
towards God and the world which is without end;
mercy and peace from God the Father be multiplied among you!
Every one of you abide in your calling, waiting upon God where he has called you.
And take heed of reasoning with flesh and blood,
for there disobedience, pride, and presumption will arise;
and there you will grow up to be trees that bear no fruit,
and as a fig tree which bears leaves and no fruit, and as wells without water.

Oh! Therefore, mind the pure,
which would lead you out of this corruptible, heathenish, dark world and its vain ways,
and from destruction and death to life.

And so the Lord God of power bless you, guide you,
and preserve you on in your way towards the holy city,
being called out of the unholy city;
for he that has called you is holy.

Now many are called but few are chosen.

Oh! therefore, abide in that which has called you, (which is holy and pure),
up to him who is holy and pure,
and let the time past of your evil ways be sufficient,
wherein you have lived in wickedness, and in the ways of this untoward generation;
for feat that your minds turn back into Egypt and the world,
and so cause the worthy name of the Lord to be blasphemed, (who has called you),
by turning aside, and growing into hardness of heart,
and turning from a pure conscience, and making shipwreck of it, and of faith.
For you may see, how far many may go, and did go,
and were led out of many things;
yet did turn again into the world.

So mind your present guide, and your present condition,
and your call, what you are called from, and what you are called to;
for whom the Lord has called and chosen, are the Lord's freemen.
And so, abide every one in your calling with God, where God has called you,
and there walk in newness of life, and not in the oldness of the letter;
for he that turns from him that calls, walks not in the life of God.
Therefore, all Friends, walk in the truth and in the love of it up to God;
and everyone in particular mind your guide, that you may grow up in wisdom,
and improve your own talents, and the gift which God has given you.
And take heed of words without life,
for they tend to draw you out of the power to live above the truth,
and out of your conditions;
which nature will not have peace, except it have words.

But every particular submit to that which is of God in you, to guide you to God.
And be you all servants to the truth, and diligent in your callings,
and serve one another in love, in which you can wash one another's feet.

So, serve one another in love,
and do not lavish out yourselves without the fear of God;
such are clouds without water,
which have the words but not the power, flown up into the air;
which have a light, and yet are as wandering stars,
which lead up into the presumption;
and you that are there, your garments are defiled,
for you go from the spirit which should sanctify you;
for you are sanctified through obedience to the spirit.
Therefore every particular, walk in the spirit and obey it,
then you will all have unity one with another in the spirit,
and you will see, knowledge, tongues and prophecies shall cease;
but he that comes to the end, to him who opens all truth, is blessed.
Therefore, all friends, obey that which is pure within you,
and know one another in that which brings you to wait upon the Lord;
that you may all witness a living soul, and yourselves to be come out of death.
For these things you must all find within, there is your peace,
and there refreshing comes into your souls from the Lord.

And standing still in the light within, and therein waiting,

**you will see your Savior, Christ Jesus, raising you up out of death;
by which work he is glorified.**

For the works of the Lord praise him, which are wondrous to the world.

Now everyone in particular, mind the pure in you,
for the chaste virgins follow Jesus Christ, the lamb of God,
who takes away the sins of the world;
and who are not chaste, will not follow him.

For that in every particular of you, which is not chaste,
will not submit to the pure, which would guide you to God,
but rather submit to their own thoughts, and follow them,
and run after them and their own wills, and seek to accomplish them;
and so run out into that generation whose thoughts were not as God's thoughts,
nor ways as God's ways.

Therefore watch all, and abide all in your callings;
the light is that which will let you see your transgression and your running aside,
and the by-paths and crooked ways, and the generation of serpents and vipers.

And this light is Christ, which shows these things.

Now, before these things be known and judged of aright,
judgment must be brought forth into victory;
and set up in the earth, where this state is witnessed.

Now the woman, (which is the church), must be subject to her husband in all things.
Jesus Christ is the husband;

in everything she must be subject to him.

Who are in the flesh know nothing of this in the first nature,
for it is the mystery which the apostle speaks of;
and so it is a mystery still,

but where it is opened and made manifest,
such are subject to the husband Christ Jesus.

Now take heed of getting these words into the comprehension,
and the light mind speaking them, there is danger;
but that you all may wait to be comprehended of, and to walk in the truth.

My little children in the Lord God Almighty, this is my joy,
that you be all ordered and guided by the mighty power of God, and dwell in it,
and know it in one another, and know the voice that speaks,
and the sound of the words, and power of them.

For words without power destroy the simplicity,
and bring up into a form, and out of the obedience of the truth.

And therefore, walk in the power of the truth,
that the name of the Lord God may be glorified among you,
and his renown may be seen in you and among you,
and all the world may be astonished,
and the Lord admired in ordering of his people,
who are guided by his wisdom, and in it found.

*And take heed of running out, to make conceited ones wise;
for then you will consume that which the Lord has given you upon your lusts,
and so give holy things unto dogs, and a pearl to a swine for want of
wisdom, and savor, and salt, and discerning.*

Therefore have salt in yourselves, and be low in heart;
the light is low in you, and it will teach you to be low,
and to learn that lesson of Jesus Christ,
to the plucking down all the high thoughts and imaginations.

And take heed of strife in your minds;
and if there be, then glory not, for it is the vain mind, and it is not good.
Let no strife be among you,

and let none seek for the highest place, for there is the separated Pharisee;
but be lowly-minded, condescending one to another in a low degree,
and bear one with another in patience; and be not high-minded, but fear.
And all who are servants, labor in love, as unto God,
for 'the earth is the Lord's, and the fullness thereof;'
and labor in singleness, as unto the Lord.

And all who have families, rule in the power and love of God,
that that love may be head among you.

For the time is coming, that it shall be, 'as with the servant, so with the master;
and as with the maid, so with her mistress.'

For it is one seed that has raised them up with one power,
out of one grave, one death, which seed all the promises of God are to;
and as you pass of death, you shall witness the promises of God fulfilled,
which are to the seed, destroying the one and raising up the other in you.
So all Friends, this is to you who know the voice of the living God,
and know your calling, stand fast, and waver not,
for fear that you lose your recompense of reward;
but stand fast, that you may receive the recompense of reward.

For God is just in all his ways, and abides faithful.

Turn not aside, for fear that he whet his sword, and cut you asunder;
for you that do, the woe follows you.

Therefore, all Friends,
mind that which is of God in you, which is pure, which is but one,
to guide you to the Father of life who gives you food, and raiment, and strength;
that you may gather strength, and flourish,
and your souls delight themselves in fatness,
and feed and eat of the abundance of riches with him and from him which fills all things,
and of the daily bread - which comes from above,
which none can feed upon, but who are above the world;
for who are, below, never could nor would,
but are ready to stone them that confess they eat of the bread of life, and would give of it to them.
Dear friends, wait upon the Lord, that all of you may grow up in the inward man,
and be comforted and cherished there, in the things that are eternal.
So with bowels of love to you all, I rest.
Read this among Friends, who have an understanding, and are called of the Lord;
and so farewell!

And stand in the will of the Lord, and be obedient to him.
And the grace of our Lord Jesus Christ,
which teaches you to deny all ungodliness and worldly lusts,
that grace fill and establish your hearts,
that your hearts may grow up in that grace to God,
from where all gifts and graces come. Amen.
And all Friends, take heed of unruliness, and vain talking and talkers,
for such are not obedient to the truth; therefore avoid and shun it and them.

George Fox

80. - To seek the kingdom of God first.

Friends,

**Seek the kingdom of God first, and the righteousness thereof,
and those things, 'what you shall eat, and what you shall drink,
and with which you shall be clothed,' will be added, and will follow.
Therefore take no thought of what you shall eat, or what you shall drink, or how you
shall be clothed;
for the Gentiles seek after these things,
who do not seek the kingdom of God and the righteousness of it.
But seek you first the kingdom of God, and the righteousness of it.
And consider the lilies of the field, and who clothes the earth with grass,
and who feeds the young ravens when they cry. Mat 6:25-33**

And the kingdom of heaven being sought after, and the righteousness of it,
he that is here lives out of the creatures up to the Creator,
which differs him from the people of the world,
who take thought, (which thoughts they live in),
'what they shall eat, what they shall drink, and what they shall put on.'
And they that are there, are out of the wisdom of God, which the saints are in,
that have sought and found the kingdom of God and his righteousness;
which (wisdom) brings them to use the creatures to his glory;
whether they eat, or whether they drink,
all is done to the praise and glory of God.
Such who abide there, can do nothing against the truth,
which truth has made them free indeed;
who into the kingdom of the dear son of God are come,
which is without end,
who over the kingdoms of the world reigns.

George Fox

81.

All Friends everywhere,
to you this is the word of the Lord God:
dwell in the life and power of God, and the seed of God,
which inherits the promise of God;
that all light, hasty, airy, drunken spirits may be limited and stopped, and judged,
and all foolishness and unsavoriness, and confusion, (which causes distraction),
the cause of it may be taken away,
and all be kept in the authority and power of the truth,
that know the power of God manifested among you.
And you knowing it, and the life, dwell all in it, and abuse it in nowise;
but wait for the wisdom of God, that it may be justified of her children,
and God glorified, and honored, and exalted,
and the preciousness of his truth considered well of, which you have bought;
and do not sell it for changeable things,
for things that pass away, and subsist but for a time.
But as the glorious truth is springing and manifest among you all,
live and walk worthy of what you are called unto,
the high calling in God and Christ Jesus, above all the world,
out of all that which does change, where the life that is immortal is felt,
and a crown that fades not away, a crown of life that endures forever!
Live in the dominion of the life that is hid in God,
and every particular know it in one another.
And live in the power of God, and of life, that you may see over the day of tempest,

over the day of darkness, and blackness, and mists;
and feel, and know, and come into that which comprehends the world;
that you all may be guided with wisdom, and ordered to God's glory.
And be all obedient to the truth, which all the enmity is out of;
and know the life of God in you all, that with it you may all be guided,
and your hearts joined together up to God, the Father of life;
that you may all be inheritors of the power of an endless life,
and of the world, where there is no end, and possessors of substance.
And feel the seed of God in you all, which inherits the promise from God;
which seed is atop of the serpent's head.
And keep that under that feeds upon dust, which the glory and life are over;
which seed breaks the strength of all men,
and inherits the strength of the Almighty, the possessor of heaven and earth;
which seed is Christ, that gives the dominion over the first Adam,
over the earthly, and brings down all that which stains.
So feel the seed, which is Christ in you all,
and you all will feel the Lamb of God 'who takes away the sins of the world,'
who gives to see, where there is no shadow, nor change, nor altering, nor variableness;
wherein you all may come to inherit the blessings from God,
and come into the living way.
For whose way dies, they err from the living principle of God in them;
for who walk in the way that lives, they answer the principle of God in every man;
though they act contrary to it that are in the way that dies, and do not live,
but change and alter; and to you this is the word of the Lord.
So the Lamb must get the victory in everyone of you,
which is Christ in the male and in the female;
who brings into the Father's house,
(from all the congregations of the dead, and their houses of darkness),
wherein everyone comes to have his mansion,
and his food of life from God the Father of life, who is blessed for evermore!
Whose kingdom and glory is revealed and revealing,
and setting up in the life, and power, and wisdom of God.
The Lord God Almighty preserve and keep you all in love, in peace and unity
one with another, in the light and covenant with God, and one with another;
which light is the condemnation of all that hate it.
And my dear lambs, and babes, and plants of the Lord God,
dwell everyone of you in your own, that you may feel the precious springs of God.
And, friends, all dwell in the authority of the truth, the power of the son of God,
and feel the power and dread of the Lamb, which is to subdue all other powers.
All power in heaven and in earth is given to the son;
and his authority stands over the world, and will subdue it,
and make the kingdoms of the world to become the kingdom of the son of God.
So, live in love, meekness, patience, and in the power and wisdom of God, which are over all the
world.
Sound, sound the trumpet of the Lord of hosts,
whose terrible day is come and coming, and pleading with all flesh by fire and sword.
The mighty day of the Lord is coming upon all flesh,
that all hearts shall be ripped up and made manifest:
therefore while you have time, repent.
This is the message of the Lord to all nations,
let all your laws be according to that of God in all consciences.

The word of the Lord to all Friends,
 who are brought into the eternal truth of God,
 whose minds are guided out of the earth up to the Lord, (whose it is),
 and have received wisdom from God; that with it you may come to know
 how to order the creation with the wisdom by which all things were made.
 This I charge you and warn you all in the fear of the living God,
 that no creatures be destroyed through slothfulness, laziness, and filthiness,
 nor upon the lust; for if you let that rule and be set up, that is for condemnation,
 and that which sets it up, is for condemnation with the light, that leads to the wisdom,
 by which the creation must be ordered.
 And, friends, to the light in you all I speak:
 see that there be no slothfulness among you, but all keep in diligence and liveliness;
 for he that is slothful, and gets the form,
 may have an easeful mind, but is an evil example;
 and all such must be judged with the light,
 that they may come to know the servant's place, and be diligent.
 And such who have gone up and down a begging,
 if you have received any such among you,
 with the light, which has convinced them,
 see that they be kept in diligence, and not suffered to wander,
 but be kept in obedience to the light,
 to receive the wisdom from God, how to labor in the creation;
 and see that they have things decent and necessary, and their nakedness covered,
 that no reproach nor shame may come upon the truth among such as are without;
 but that with the light all such may be condemned who act contrary to it;
 that in the light which condemns the world, you may walk,
 and receive the light of the son of God,
 which the world stumbles at, which is their condemnation,
 and in which the saints have unity.
 And all being kept diligent, and walking in the light, there will be no slothfulness;
 and then none shall have self-ends in receiving any,
 but those ends shall be judged with the light which is eternal.
 Nor no one can come in among you, which has such ends, to make a prey upon you;
 but you dwelling in the light which is eternal, he is judged,
 and his self-ends, with the light which is eternal;
 which is one with the light in his conscience, which condemns him.
 Then if he owns his condemnation, he is to be received among you in the light,
 in which you all have unity with Christ and with God.
 And to you this is the counsel of God.

George Fox

To go among Friends everywhere.

Dear friends in the eternal truth of God,
 whose minds by the light of Jesus Christ are turned towards God,
 meet often together in the fear of the Lord, and to the light take heed,
 that with it all your minds may be kept up to God, from where it comes.

And in all your meetings wait low in his fear,
that you may come to know the life and power of truth one in another.
And all you whom the Lord has made overseers over his church in your several places,
be faithful to the Lord, and watch over the flock of Christ with all diligence;
you which are strong watch over the weak, and stir up that which is pure one in another;
see that all your meetings be kept in order.
Be faithful unto the Lord where he has set you, and you shall not lose your reward.
Servants, be faithful unto your masters,
not with eye service, serving them as men pleasers,
but in singleness of heart, as unto the Lord;
that you may come to undo the heavy burdens;
being faithful in your places, where the Lord has set you, there is your right service.
And take heed of forward minds, and of running out before your guide,
for that leads out into looseness; and such plead for liberty,
and run out in their wills, and bring dishonor to the Lord;
and the unbridled will gets at liberty, and an exalted spirit gets up,
and pride, and haughtiness, and high words.
And such are they who add to the burden, and do not take it off.
Therefore all wait low in the fear of the Lord,
and be not hasty nor rash, but see the way be made clear;
and as the Lord does move you, **so do, and return with speed**, (when you have done),
to the place where you were abiding, and be faithful there;
that the truth of God be not evil spoken of through you,
as they speak of vagabonds and wanderers, that it may not be so among you.
Those who run before their guide are vagabonds and wanderers.
And masters rule over your servants in love, with all diligence and meekness,
knowing that you have one master in heaven.
And friends, in all places, where any go abroad, as they pass by examine them,
where they are going, and what are their intentions?
And if they cannot give a good account, exhort them to return back,
and abide faithful in their places until they see their way made clear.
So farewell in the Lord.
The eternal God of power and wisdom direct and guide you to his eternal praise,
that his name may be honored and glorified in you and through you all!
Be diligent everyone in your places, where the Lord has set you,
for the work of the Lord is great;
and God Almighty keep you to be faithful laborers in his work.

From one who is a lover of your souls,
and whose care is over the church of God,
that it may be kept in order, and that all, that are guided by his spirit,
may be led into all good order.

George Fox

London, the 15th of the 3d month, 1655

84.-To Friends, to sit under their own vine.

My dear Friends,

sit every one of you under your own vine,

and there none shall make you afraid;
and in that you will bring forth fruit to God abundantly, to his praise.
And as you abide in the vine, you will all become heirs of Christ,
and come all to know the seed,
which is heir of the power of the world where there is no end,
and heirs of the kingdom, and so possess that.
And live in the seed, the top stone, which was before enmity was,
in which you will feel unity and virtue,
and love and peace;
in that keep your meetings.

George Fox

**85. -An Epistle to Friends,
that with the light they may see their salvation.**

Friends,

All to the light, which Jesus Christ has enlightened you withal,
take heed, that with the light of Christ, the Savior of your souls,
you may all come to see and enjoy rest;
and the new covenant you may all witness,
where you need no man to teach you, saying, know the Lord.
And this light shows you sin, and the evil of the world, and the lust of it,
and the vain fashions of it, that pass away,
and the unrighteousness, and the ungodliness of it;
for they are not in covenant with God,
but are contrary to the light, and to be condemned with the light.
Therefore to the light I direct you, that with it you may see yourselves;
then in it stand, that with it you may see Jesus, from where it comes.
And join not with your vain thoughts,
nor that which does consult, and set and frame ways;
there is the idol maker, and the image maker, and the founder of the images,
whom you will see with the light, if you take heed to it.
And so, the founder of the image will be destroyed,
and with that you will come to hear the voice of the son of God;
and who hears his voice shall live.
And Stephen, who was stoned to death, witnessed the substance,
and Moses' words fulfilled, who said,
'Like unto me will God raise up a prophet, him shall you hear.'
He heard this prophet, and denied the first temple and priests;
and so, to deny that which God had commanded
was more than to deny these which God never commanded.
Therefore consider in your lifetime,
how much time you have spent in hearing them,
and what assurance you have of the eternal inheritance which never fades away!

George Fox

86. - To Friends in London

There is something drawing towards you, see to it.
Take heed of the earth, and keep atop of that which will cumber the mind;

and dwell in love and peace one with another.

George Fox

87.

Friends,

In the power of the Lord go forth, and gather with it into the fold,
and spread the name and truth of the Lord abroad;
and in his service be diligent,
and for his truth be valiant on the earth, and for his name's sake.
And dwell in that which will pierce the hearts of the heathen,
and will overturn their heathenish customs, and take away their false covers;
and in that power of the Lord be diligent,
answering the witness of God in all consciences.
And dwell in peace and love among yourselves;
confound the deceit, and bring the truth over the heads of the heathen,
to the answering the witness of God in them all.
And that is the word of the Lord to you.
And live in the seed,
and there you will feel the ministry of the life and spirit in your own particulars;
in which you may be serviceable to others that are without, and among yourselves.
And let the heathen know that the plagues, and curses, and wrath,
and woe are unto them that live out of the truth;
for wrath, envy, and strife is out of the truth,
and the vengeance of God is due to them that do not obey it,
where is the burning, flaming fire.
And let them know that the glory of the Lord is risen.
And walk in the power of the Lord, and in his wisdom,
that in places where you do come, you may season them,
and be all of a good savor in the hearts of all,
and to the Lord a blessing in your generation.

George Fox

88.

Friends,

Meet together, waiting upon the Lord,
that nothing but the life may reign among you;
and that in life, love, and wisdom you may grow up.
And in the measure of the grace of God all wait to guide you minds up to God.
And all Friends, I do lay it upon you to see, that all your meetings be kept in order.
So the Lord God Almighty keep you all to his glory, in his wisdom to himself. Amen.

George Fox

To be read among all Friends at their meetings.

Friends,

Keep your meetings, that in the truth you may reign,
and in the power spread it abroad.
And keep in the truth, that you may see and feel the Lord's presence among you;
and for it be valiant upon the earth, and know one another in the power of it.
So the Lord God Almighty preserve you in his power to his glory. Amen.

George Fox

90.

Friends,

All you whose minds are turned with the light towards Jesus Christ,
from where it comes, in it wait, that with it you may all see Jesus,
and all that condemned which is contrary to it;
that so by that you may be kept from all
extremes, passions, agonies, and hastiness, presumption, and desperation.
For dwelling in the light which does never change,
this keeps your minds out of all those things before mentioned,
which lead nature out of its true course;
and with the light all that is seen and condemned, which is contrary to it.
And that which does condemn, keeps you in peace and order,
and leads to the door of mercy, and nature into its right course,
and into the virtue of that word by which the creatures were made,
and with it to use them all to his glory.
Which light is the condemnation of the carnal wisdom
and knowledge of the wicked world, and the condemnation of the disobedient,
and the condemnation of them whose deeds are evil, who hate the light.
Which brings to witness the word to be as a fire,
to burn up that which is to be condemned, and to the purging of the floor,
and burning the chaff with unquenchable fire,
and to the gathering of the wheat into the garner.
Therefore, in this light dwell and wait, from which the true words did proceed,
that with it all those words may be opened again,
and all they condemned with the light which have the words, and act contrary to it;
such must go empty away.
And to you this is the word of the Lord,
that you may come to have savor and salt in yourselves.
For dwelling in the light, you will be manifest to the light in their consciences,
(though they hate it), who have the words declared from the light;
such go empty away from God, who is light.
And all they who abide in the light of the Lord,
see all such to be out of the true course of nature,
who act contrary to the light, which defiles the flesh;
and they are such who were of old ordained to condemnation with the light.

George Fox

91.-A General Epistle for Friends, concerning the Priests.

All Friends,

in the spirit of the living God wait upon God,
to learn of and to be taught by him.
For now the beast opens his mouth in blasphemy,
speaking great swelling words.
And now is the cage of unclean birds, and the unclean spirits,
which are gone forth into the earth, seen.
And now are the locusts seen, and the caterpillars known.
And now are the seven thunders uttering their voices.
And now are the hailstones falling,
and the vials of the wrath of God pouring out upon the beast and the false prophet.
And now are the white-washed walls seen, and the painted tombs,
which garnish the tombs of the righteous,
and build the tombs of the prophets, full of dead men's bones.
Now are the inwardly ravening wolves seen,
which have gotten the sheep's clothing.
And now are the false prophets seen,
which through covetousness make merchandise of the people.
And now are the thistles, and briars, and thorns, where the figs do not grow, seen.
And now are they seen which make merchandise
of the words of the prophets, Christ, and the apostles,
and through pretence make long prayers;
who devour widows' houses.
And now are such known, who lead silly women captive,
who are always learning, and never able to come to the knowledge of the truth,
some thirty, forty, some sixty years.
And now are such known and seen, and manifest with the light,
that Christ spoke of, that should beat his followers in the synagogues,
and hale them before magistrates for his name's sake;
yes, if they killed them, should think they did God good service.
And now are such teachers seen and known,
that sport themselves in the daytime, and walk after their own ungodly lusts.
And now such are seen that go in Cain's way, who would murder,
and do murder in their hearts, who are in envy,
who are the vagabonds, and the fugitives,
who have not a habitation in God, who is love.
And now are such seen and known, that go in Balaam's way,
who love the wages of unrighteousness, gifts and rewards.
And now are such seen and known, that bear rule by their means,
and the people love to have it so;
holding up the horrible and filthy thing committed in the land, as in Jeremy.
And now are such shepherds seen and known,
as seek financial or worldly gain from their position.
Now are such seen and known, as seek for the fleece and the wool,
and make a prey upon the people;
and such as are hirelings, which the Lord sent Ezekiel and Micah to cry against.
And now are such seen and known, which our Lord Jesus Christ cried woe against;
who stand praying in the synagogues, having the principal seats in the assemblies,
called of men masters, which devour widows' houses.
And now are such deceivers seen and known,
that by their lies and lightness have caused the people to err;
which speak a divination of their own brain, and use their tongues,
and say, the Lord sent them, when he never sent them.
And now are the mockers and scorners come, which the scriptures speak of,

which mock, stone, and persecute the children of the light,
as they pass up and down the streets;
and many have been almost murdered in the highways and steeple-houses by them.
And now is the scripture fulfilled, which said,
"That the beast and the dragon shall make war against the lamb and the saints;"
for such are manifest now, who are as natural brute beasts,
what they know they know naturally, having not the life that gave forth the scriptures;
but are found in the self-separation, (from the spirit of God),
having gotten the words, which were declared from the spirit of God,
murdering and destroying, (as much as is in their hearts),
those that are in the light and life of those holy men of God,
that gave forth the scriptures.
Now the shame of all their profession is seen, which is abomination unto the Lord,
who profess the words declared from the light of God,
but are strangers to the light and life.
And now the unsavory things are smelled, tasted of,
and seen to be among many of the professors of religion,
who are more like swine rending,
and like dogs biting and devouring one another, than like the children of the light.
Which manifests them to be contrary to the light;
which all that are contrary to, with the light are condemned.

George Fox

92.-To all the seed of Abraham, who suffer for denying the world's customs, and because they cannot hold up the corrupt priesthood that is therein; or for testifying against the world, that the works thereof are evil.

All Friends and brethren everywhere, that are imprisoned for the truth,
give yourselves up in it, and it will make you free,
and the power of the Lord will carry you over all the persecutors,
which was before they were.
For since the beginning has this persecution gotten up;
therefore live and reign in that power which remains when the other is gone,
and in that you will have peace and unity with God, and one with another,
who suffer for not putting food into the false prophets mouths,
and for crying against them, and for not swearing,
and not giving the world's compliments and their honor, which the Lord is staining;
and who are suffering for reproving sin in the gate.
Be faithful in the life and power of the Lord God,
and be valiant for the truth on the earth,
and look not at your sufferings, but at the power of God,
and that will bring some good out in all your sufferings;
and your imprisonments will reach to the imprisoned,
that the persecutor prisons in himself.
So be faithful in your sufferings in the power of the Lord,
who suffer now by a false priesthood for their tithes, oaths, temples,
which have got up since the apostles' days.
For as the apostles and true Christians suffered
for denying the Jewish temple, priesthood, tithes, and oaths,
so you do by the false, and among the apostatized Christians,
who are got up since the apostles' days.
So the power, and life, and wisdom of the Lord God Almighty keep you,
and preserve you to finish your testimony to the end,

that you may witness every one of you a crown of life eternal,
in which you may sing praises to the Lord, and in that triumph!
And so, be faithful in that which overcomes, and gives victory.

George Fox

93. - That Friends should have a sense of one another's sufferings

Friends,

In the power of the Lord God live, which goes over the heads of all the world,
that so in the power you may witness forth the truth in their courts;
and then if you suffer, you by suffering will get dominion over their heads.
And lay down and offer up your lives for one another.
And here is the love of, and unto the brethren manifest, to lay down their lives one for another.
But the love of Christ is further; he laid down his life for his enemies.
So dwell low in the life, that you may answer that of God in every one.

George Fox

94.

Friends,

I warn and exhort you all in the presence of the Lord God, (jump to another presence)
dwell in the measure which God has given you of himself,
in which is no strife, but unity.
Therefore every one of you dwell in it.
And this I do warn you of, 'boast not yourselves above your measures,'
but dwell in the truth itself;
that with the measure of the living spirit of the living God you may be guided up to God,
in which spirit you will all have unity, in the least measure of it.
And so every one of you judge self, for it would have the mastery;
which is to be condemned with the light, in which is unity.
So the eternal God of light, and life, and power be with you all, and in you all!
And keep from all strife, and above it in love and unity in every place.
And friends,
the cause of strife and confusion is the going from the Life into the changeable.

George Fox

95.

Grow in the increase of God, my dear children,
and know all your assurance in the Lord,
and the seed in everyone of you, which the promise of God is to.
And be obedient to the just, and in the truth of God walk, and the love of it.
And my dear hearts, in the seed dwell,
which gives the victory over the world, and that in the wisdom you may be preserved,
which bruises the contrary under foot;
whereby you may reign in the life of God, to be as nursers and waterers of the plants,
and that all the contrary may be kept under;

that in the eternal power of God you may be kept,
which gives dominion over all, and condemns the contrary.
In which power the Lord God Almighty preserve you to his glory. Amen.

Live in the life of God, and feel it.
And, friends, take heed of being hurried with many thoughts;
but live in that which goes over them all.

George Fox

**96.-A warning to Friends to keep to the light,
out of deceit and strife, in unity.**

Friends,

I warn and exhort you all in the presence of the Lord God, (jump to another presence)
to meet together in the measure of life, that with it you may be guided up to God,
and in unity kept together up to him, the Father of light and life;
and God Almighty be with you!
And that the dread and terror of the Lord may be among you,
and deceit confounded;
and that with the measure of life all your minds may be guided up to God,
that so you all may be kept in peace and love.
And let this be sent among Friends, to be read in all their meetings.

George Fox

97. - To a Friend

Stand in the will of God, with your own will offered up,
as his was who said, ' Not my will, but yours be done.'
And beware of striving in your own will against the eternal providence and power,
which is now working invisibly, cross and contrary to all the powers of darkness.
And wait in the fear of the Lord, that your duty to the Lord you may know,
whose everlasting love is to you;
whose blessing reaches unto you,
if you be faithful with faithful Abraham, who received the blessing,
and to his seed after him.
So beware,
for fear that through your forwardness and rashness you bring the curse upon yourself,
and so break your peace in covenant with the Lord God.
The everlasting God give you faith in Christ Jesus,
in whom the promise is yes and amen.

George Fox

98.

Dear friends,

stand in the faith, which gives the victory over all the world,
in which you all will have victory, and so come to be of Abraham's faith,
and know the word, that quickens you, and reconciles to God,

and hammers down the contrary.
So, in the power and life of Christ Jesus live,
and in that you all will be preserved to his glory.

George Fox

**99.-To all that make mention of the name of the Lord,
and that profess his living truth.**

Friends,

A warning and charge to you all from the presence of the living God, (jump to
another presence)

to let all lightness and airiness, foolishness, willfulness, and frothiness be judged in patience;
let it come to the fire and be burned,
and hay, wood, and stubble, and all that which is above the seed;
he that builds there, is above the foundation,
his works are to be burned, he will suffer loss.
Therefore all keep down to the seed of God, and feel that atop of all,
which seed inherits the promise of God;
that nothing may reign but the seed itself, which inherits from God.
So all come into the authority of God, which is not usurped,
which gives the dominion over all the usurped authority
that you may live all in the one power of the son of God,
which brings all into the unity and subdues all things that cause the enmity.
So, the one power, the one soul, the one heart, the one mind is witnessed;
here the glory is revealed among you, and the one head, (Christ), the seed,
and you are all of one family.
Here is the power of the son of God known,
all power being given to him;
which power and seed bruises the serpent's head, and breaks it,
in which stands the enmity.
So all power is given to the son to rule, to subdue, and to judge.
So, live in the power,
and you live in the unity, you live in the peace,
you live all in the subjection one to another in the fear of the Lord;
you live all in the seed, which is one,
which keeps atop of the head of the serpent,
and keeps his head down, and brings it under.
So, feel the seed of God in every particular to be the head in the male and in the female,
and then you come to be bone of his bone, and flesh of his flesh,
and to inherit every one the promise of God in the particular;
whereby you may come to be inheritors in the Lord's strength,
feeling it and professing it in your own particulars.
So the seed of the serpent being kept down with the seed,
which is Christ in the particular, he brings to see over all that is contrary.

George Fox

A COLLECTION
OF
MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL MINISTER
OF JESUS CHRIST,

George Fox

Volume 1 Contd.

100.-Concerning all such as set up outward crosses

Friends,

In the power of the Lord God dwell and live,
that over all the world you may stand, in that which fathoms it,
that you may handle the word of God aright,
which is as a hammer, and as a sword to divide the precious from the vile;
and is a fire, to burn up that which is hammered down, and divided from the precious.
And in the wisdom of God wait, that you may answer that of God in every one;
which light will bring them off those things, which they have set up in that nature,
which is gone from the light.
Which things the light goes over, and brings to see the beginning and ending of all those,
whom Christ said should come, which John saw, were come,
who went out from them, whom all the world went after;
among whom have come up all these heads and horns, and Babylon,
beast, and false prophet, and mother of harlots, who have sat upon the waters,
which have been peoples, nations, and languages.
And these have been from the light, and so from the rock, and from the true foundation;
and the kings of the earth have drunk of the cup of her fornication.
And all nations, that have been from the life and the foundation of God,
have been in this fornication, from Christ the husband.
So now people are to be turned by the light to Christ their husband,
the rock, the cornerstone,
and are to be brought from their outward crosses to the cross of Christ,
the power of God within them,
and from the dead image to the image of God,
which they have lost through their going forth from the light,
and thereby have lost the power of God.
And all these crosses of wood and stone, and the founder of them

must all be thrown down by the power of God, which is the cross of Christ;
and to the light must they be turned, which answers to that of God in everyone,
before they come to feel Christ to rule and reign in them.
Then the outward, dead crosses of stone, wood, silver, or gold they shall not need
(to have) to put them in remembrance of Christ, or to bring him into their minds;
for such as are come to the light which Christ has enlightened them withal,
and believe in it, they feel the power of God,
they feel Christ and his cross, which is the power of God.

George Fox

101. - An exhortation to patience in the time of suffering.

Dear friends and brethren in the everlasting seed of God, which has the wisdom,
and life eternal, and dominion over all that is in the fall,
in which the blessing of the everlasting God is known, and his life that never fades;
in which seed (that has the dominion over all that is in the fall)
is the wisdom that is pure and gentle, which was before the wisdom below was.
And so, all Friends, be ready to offer up yourselves in the power of God,
joining to the suffering seed, in which you offer up yourselves to God in the patience,
in your sufferings, feeling the seed which was before that was which makes to suffer.
For the lamb must have the victory, mark, the lamb, and not the rough nature
which has gotten up since man fell from God's image;
the lamb must have the victory over that.
So, give up all in the lamb's nature, that in that you may all meet in life, in power,
in victory, and dominion over all that which is in the fall,
knowing the birth that will persecute, and the birth that is persecuted;
and knowing the birth that is born of the flesh and the birth that is born of the spirit.
There are but these two births, and the elder must serve the younger;
and the elder is the first birth.
Therefore all feel Jacob, and the seed of God,
then you come to feel that which shall remain forever and ever.
So in that all stand and dwell, that to the mighty God you may be a blessing,
and a good savor in the hearts of all people, being valiant for the truth upon the earth,
and take heed of grieving the spirit, but be faithful;
and take heed of provoking,
and keep down all that with the spirit of God, that is contrary to God,
by which you may answer that of God in everyone.

George Fox

Do not encourage either your wives or children;
in seeking the world's fame and honor;
for that which encourages you to do so, is carnal;
and the carnal mind is not subject to the Law of God.
If you mind that which is of God in you, it will draw you up to God,
out of the world's honor, and friendship, and words, and ways,
and fellowships, and preferments, customs, and fashions,
up to God's everlasting kingdom,
where is everlasting joy for evermore.

George Fox

103.-To keep to the witness of God.

Friends,

Take heed of darkness, or going beyond your bounds or limits, but keep in God's fear,
that you may receive his wisdom from above,
that with it you may order all things to his glory,
answering the witness of God in everyone,
keeping in godly sincerity and simplicity, meekness, patience,
and humbleness, justice, truth, and mercy;
this graces a government, and is a praise to them that do well,
and is a terror to them that do evil.
For they that do evil, go from the witness of God in their own conscience,
and then the higher power comes over them.
Therefore keep to the witness of God in yourselves,
and that is the word of the Lord to you;
and then you will have the just weight, and measure, and balance,
and true understanding, to answer the just principle of God in everyone.
Bow and submit yourselves to the power of the mighty God of heaven and earth,
and to no deceit, and take heed of bringing any into it.
And take heed of respecting persons in judgment;
and that is the way to obtain favor from the Lord, and his blessing.
From him who loves your soul's eternal peace and good.

George Fox

104.

All Friends everywhere,

In the power of God dwell, and know that over all to keep you.
And lose not the power of God which keeps down, tames, and breaks
all wild, unruly, rash, and hasty spirits, which will run without the power;
which spirits reach not to the seed and the witness of God in men,
and strike not through the earthly,

neither receive wisdom to be ordered to the glory of the Lord God.

And there is safety in the power;

and there is the wisdom of the Most High felt,

and the power of the endless life.

And this is the word of the Lord God to you all everywhere.

Dwell in the power of the Lord God, and live in it;

for that brings all your souls into peace, into oneness, into God,

from where they come, who has them all in his hand.

And in the power you will all come to feel the end of words,

the life, from which all words of truth were given forth;

and all hasty, rash, loose, lustful spirits, the power will strike down,

or they beget nothing to God, but go out of his dread.

Therefore this is the word of the Lord God,

and a charge unto all Friends upon the earth, to dwell all in his power;

then his dread, fear, terror, and majesty will be with you, and among you all,

to cleanse, wash, water, regenerate, and sanctify every one's vessel,

who will be thereby fitted for the Lord's use.

So that the power being lived in, it keeps you over all the world

in the dread and majesty of truth, in cleanness and newness of life;

and to know the wrath of the lamb against all his enemies.

And the power of the Lord God

will strike down the lust that causes pride, strife, and contention;

it will bring you to live in love and unity one with another,

and to know the kingdom of the Most High, that stands in power, ruling in you all.

And all your crowns it will lay down, that are mortal,

and will raise up the seed and bring life and immortality to light;

where the crown that is immortal is known,

and the glory that fades not away is possessed.

And all spirits that are unruly and out of the power, must be judged with it, and kept subject;

for that which lives in the power, is begotten by the seed Christ,

the new man, that is made after God in righteousness and holiness.

This birth is of the immortal seed by the word and will of God,

not begotten or brought forth by the will of man.

And none quench the spirit's movings in the least degree, nor none go beyond.

And feed not upon that, which dies of itself, but on that which comes from above.

Know the son of man's flesh, which is your bread,

and his blood, which is your drink;

which who eats and drinks of, hungers no more,

nor thirsts no more, but has the endless life.

Nor any write, print, nor speak, (for God), but as you are moved of the Lord God ;

for that reaches to that of God in others, and is effectual.

Nor any stop writing or speaking, when you are moved with the spirit of the Lord God,

or the power of the Lord God is to order,

and to keep down that which would be hasty, or that which would not be obedient,

for that leads into the wilderness, (each way), which the power, and life,

and seed of God must be set atop of,

which keeps you over the world, and brings you to the beginning.

And all Friends everywhere, in all your meetings know and feel the power,

and the seed (that is the heir of the promise) of the Lord God among you, over you, and in you:

then in that you will feel the presence of the Lord God dwelling in the midst of you.
And to the Lord your hearts will be brought,
and it will bring you near one to another,
and to come into sweet love and unity,
and into easiness and openness of heart;
and keep you over all that which would stain you, or hurt you, or defile you.
Whereby wisdom shall be given to you,
with which you shall be ordered to God's glory;
whereby you shall feel his blessing, and order the creatures to his praise.
And the gospel you shall be shod with.
And standing and dwelling in the power of God,
there the shield of faith you will receive,
which gives the victory over the world,
with which you have all access to God;
which mystery of faith is held in a pure conscience.
So, in the power of God you all living,
you live in the Lamb's authority, in the Lamb's dominion;
and victory through him over all the world you come to obtain,
to answer that of God in all consciences, in cleanness of heart and mind.

And all Friends, dwell in the life and power that stands in God,
that you may have unity with God, and one with another,
and feel his presence among you.
And the seed, and life, and power, and wisdom of Christ,
know in you all, and one in another.
And the Lord God Almighty preserve you,
and keep you in his power, life, and dominion,
which lets you see him who was in the beginning, before the world was made;
that nothing may rule but life itself;
that you may feel God's presence in you and with you,
that truth and life may spread over all the world.
So the Lord God Almighty preserve you in the life, and power, and wisdom of God,
that you may all be ordered to his glory.

George Fox

This is to be read in all your meetings.

105.-Concerning the Light. (To be read among Friends.)

All Friends everywhere,

Keep your meetings waiting in the light which comes from the Lord Jesus Christ;
so will you receive power from him,
and have the refreshing springs of life opened to your souls,
and be kept sensible of the tender mercies of the Lord.
And know one another in the life, (you that are turned to the light),
and in the power, which comes from the Lord Jesus Christ,
who is your light, who is your life;
that you may all in the life see Christ to reign in you,

who is the truth, from where you have light.
Here the old serpent is chained, and put into the bottomless pit,
and Christ is known to reign and you to reign with him;
heirs with him, joint-heirs, and heirs of God.
Here is the dominion received and witnessed of the world that is without end,
and the promise of life from the Father of life to you,
who are turned to the son, who to the Father is the way,
who is the mediator between the Father and you.
All wait to receive the everlasting rest,
the everlasting covenant of God, of light, life, and peace;
into which covenant no sin, no darkness, nor death comes,
but the blessing of the only wise God, the Father of life, here is known,
where no earthly man can approach.
But he that is of God knows God's truth;
and he that is of the devil, does his lusts, who as a murderer from the beginning,
and in whom is no truth, and who in it abode not.
So the devil speaks a lie, and speaks of himself, and not God's word;
for he is out of the truth.
But you that are turned to the light walk in the light,
walk in the truth, where no darkness is;
with which light, that never changes,
you may come to see that which was in the beginning, before the world was,
where here is no shadow nor darkness.
In which light as you wait,
you will come to receive into your hearts the word of faith,
which reconciles to God, and is as a hammer, to beat down all that is contrary;
and as a sword, to divide the precious from the vile;
and as a fire, to burn up that which is contrary to the precious:
which word is pure, and endures forever;
which was in the beginning,
and is now again witnessed and made manifest.
Therefore wait in the light,
that you may all receive it,
the same word that ever was,
from which the scriptures were given forth.
So, friends, keep your meetings;
and as you are moved of the Lord, be obedient to him,
and keep your habitations.
And be not troubled;
but look at that which gives you to see over the world.
So the Lord God Almighty preserve you all to his glory! Amen.

George Fox

106.-To Friends, to keep in the life, out of arguments

Friends,

stand faithful to your measures of the gift of God,
which comes from him who was before the world was made;
that you may stand over he world, and all the betraying spirits in it,

that nothing may reign but life in you all.
And keep out of arguments and parties,
in that which is able to keep you above them all of God; and in that all wait.
And the commotions of the world keep out of,
in the covenant of peace with God.

George Fox

107.

My dear friends,

In the power of the everlasting God,
which comprehends the power of darkness, and all the temptations in it,
in that power of God dwell,
which will keep and bring you to the word which was in the beginning,
which will keep you up to the life, and to feed upon the same,
over the power of darkness.
In that you will find strength, and feel dominion and life,
and that will let you see, before the tempter was, and over him;
and into that the tempter cannot come, for the power and truth he is out of.
And in that life dwell, in which you will know dominion.
And therefore, let your faith be in the power,
and over the weakness and temptations, and look not out at them;
but look in the light and power of God at the Lord's strength,
which will be made perfect in your weakest state.
And look at the grace of God in all temptations, to bring your salvation,
which is your teacher to teach you;
for when you look or hearken to the temptations,
you go from your teacher, the grace of God, and so are darkened.
The grace of God is sufficient in all temptations
to lead out of them, and to keep over hem.

George Fox

108.

Friends, wait in the light,
that with the light everyone of you may come to see Christ to be your wisdom,
and your righteousness, and so come to see the body, his church, of which is the head:
and in the measure of life waiting on the Father of life,
you may come to reign in the life.
All that are kept here, are in pure joy and love.
And in the light wait, that you may see he harlots and idolaters, etc.
which are to be fed with judgment.
Spare not that which is for the sword, and for the fire;
let all fleshly-mindedness be trodden under your feet.
And standing in the power, you will see the seed slaying the fat,
and chaining and ending the unruly, and succoring all the lambs and babes.
This is the word of the Lord to vou.

109.-Concerning judging.

Friends,

Keep to patience: this is the counsel of the Lord to you.

Do not judge one another behind one another's backs, nor speak evil one of another, for that is that which sows the enmity among brethren.

Nor judge one another before the world,

for that is that which is in the extremes, passion, and hastiness;

and there you let in the world's spirit to rejoice over you,

and that is out of the patience, and love, and wisdom, and fear of God and his truth.

And every one dwell in the seed and life of God, and in that know one another,

and meeting together in that you may see the Lord Jesus in the midst of you.

And, friends, go not into the aggravating part to strive with it,

for fear that you do hurt to your souls, and run into the same nature;

for patience must get the victory, and answers to that of God in everyone,

which will bring everyone from the contrary.

So let your moderation, and temperance, and patience be known to all,

for that which joins to the aggravating part, sets up the aggravating part,

and breeds confusion, and reaches not to the witness of God in every one.

And Friends, keep out of the worldly wise part,

for that will never let people join and unite together (in truth)

which enters into the earth, and the apprehensions of words;

but let innocence be the garment, and truth and simplicity the covering.

Then in the innocence you will have unity, where there is no evil thought,

but love that thinks no evil.

Therefore cover one another's nakedness;

let all things be done in love, and that will edify.

And let the weight and preciousness of truth be in your eye,

and esteemed above all things by you.

For here is my grief, when I hear anything among Friends,

that hinders their unity, and makes a breach, (whereby the wrong gets ground),

who should live in the seed, which breaks the bond of iniquity,

and makes up all breaches;

in which seed shine, answering the witness of God in every one,

which bruises the earthly part under that brings forth briars and thorns,

and spreads over the world, and all the contrary.

Therefore all you, who have known the power of the Lord God,

and have tasted of the seed of God,

live in that in which you come to have unity;

that the earthly part may be kept down.

And the wrong eye, that looks out at one another's weaknesses,

that must be kept under, even that, where the heat, and the burnings, and the enmity is;

the seed of God atop of all that must be set, in which is the unity.

Therefore, if there be any nakedness in any, or among any, cover that,

and come all to the seed of God in your own selves;

for in that is the virtue to heal, yes, all nations.

Slaughterings, wounds, and cuttings are the other weapons in the other part, which is out of the seed of God whose end is peace; in which is the unity, which is the top-stone over all the enmity, and atop of it is laid, and bruises it all down.

I am a lover of your souls' eternal good, peace, and unity, in the kingdom that stands in the power which has no end.

George Fox

110. - To the prisoners at Exon.

Friends,

Mind that which keeps you all meek and low, to be guided with it.
And all consider that which keeps you in the way of peace;
that none of you may wallow in your own carnal wisdom, which is to be confounded, which is shut out of the kingdom of God.
All wait to have dominion over that, that you may know peace and unity, and the love of God that does not change.
And do not strive one with another, for fear that you hurt one another; for it is not the hasty spirit that gets the victory, but the lamb, who must reign over the world, and was before it was.
And the mind which is forward, judge, and dwell in the peaceable way; and that you may be patterns in your imprisonments to them which be out of the image of the son of God.
To the prisoners in Exon;
written while James Naylor was there, with many more in prison.

George Fox

111.-A warning from the Lord for plainness of speech to be used.

Friends of God and brethren,

This is a warning to you all from the Lord God and Jesus Christ, that all that you speak, it may be in plainness of speech, according to that of God in all consciences, and that it may proceed from that of God in you, the light of Christ; that all your words be words of life to the life, and death to the death, where it reigns above the light.
And that all words, which are spoken, be in plainness of speech; that the light of Christ in all consciences, which he has enlightened everyone withal, may witness your words to be the words of life; so that dwelling in the light, to that of God you may be made manifest in all consciences; which shall be their condemnation that hate it.
You that dwell in the light, and walk in the light, use plainness of speech and plain words, single words in the single life, pure words from the pure life, seasoned words, seasoned with grace,

which teaches to deny all ungodliness and worldly lusts.
They who live in ungodliness and worldly lusts,
turn from the grace of God into wantonness, who are light and vain,
whose words are unsavory, not seasoned with grace, whose words edify not;
upon whom God will render vengeance in flames of fire,
who shall be separated from His presence and his angels.
Therefore, friends, in plainness of speech all dwell;
for dwelling in the light, it will bring you to plainness and few words,
to live in the life, which gave forth the scriptures,
which was before the scriptures were given forth;
and with it you will see their conditions that dwelt in the life,
and gave forth the scriptures.
And with this light you will see their conditions who were testified against
(who were out of the life) by them who dwelt in the light;
and with it all that comes to be seen, read, and understood,
which was given forth with the life and from the life;
and all comes to be known in plainness,
and is with plainness spoken forth again.
Which comes not by the will of man;
for no prophecy of the scripture came by the will of man;
all the prophecies in it were out of the will of man;
and they witnessed and prophesied of Christ,
who was born not by the will of man;
who was supposed to be the son of Joseph, but was the son of God.
And all the apostles were made ministers by the will of God,
and not by man, nor of man, but by the will of God;
and so they witnessed Christ, who was not born by the will of man,
who were made ministers not by the will of man;
and they witnessed that no prophecy of the scripture in old time
came by the will of man, neither was it of any private interpretation;
but holy men of God spoke it as they were moved by the holy ghost,
the holy mover, which is but one.
And all who are in their own wills, and have the scripture,
and make a feigned profession of that, (which came not by the will of man),
are in the presumption;
and with the light of Christ,
which he has enlightened everyone that comes into the world withal,
with that light shall they be condemned, even all that hate it, and live in their own wills.
And so the unity of the saints is in that which condemns the world;
and all who live in their own wills, and yet make a profession of the scriptures,
there are the sects and opinions, and there is no unity,
and they have not unity among themselves;
but only a oneness in nature, though not in unity in their meanings of the letter.
That which comes not by the will of man, but is contrary to his will,
and contrary to all the world's evil ways, and overturns them,
which is according to that of God in all consciences, with that have unity;
which testify against every man, when he acts contrary to it,
and with it he shall be judged, and condemned in his own knowledge and understanding.
And you all walking in this light,
it will bring you to all plainness and singleness of speech;
which will make the deceit to tremble, and the mystery of iniquity to shake,
which lodges in the temple and sits there, where it ought not to sit,

and is exalted above all that is called God;
now, with the brightness of his coming is he discovered,
and with the breath of his mouth he is to be consumed.
So dwell all in the eternal power of God, and in his pure light,
that you may be a terror to all evil doers, and to all ungodliness,
and to all who act unrighteously, and live in uncleanness.
And so you will come to use plain words and plainness of speech to them all,
and no flattery shall dwell in you, no enchanter nor witch shall live,
no hypocrisy shall stand before the judgment seat of God;
but shall be as the chaff, driven to and fro; that the scripture may be fulfilled upon them.
And all who are out of plainness, with the eternal light,
which Christ has enlightened them withal,
shall they be condemned and confounded in time;
for this light was before time, and is in me,
which lets every man and woman see all their actions done in time;
and hating this light, this is their condemnation.
But all loving this light, and walking in this light,
you will come to walk in that which is the world's condemnation;
and it will bring you to see the world to be gone from God, from Christ,
and all who are of God.
And this is the counsel of God to you,
that in that which is contrary to your fleshly wills,
you may all wait and walk, for that will lead you from all vain thoughts,
and all evil desires;
there wait, and you will witness the birth born, not by the will of man;
and this birth is heir of another world, and heir of the certain riches,
which is manifest to that of God in all consciences.
So to you all this is a warning from the Lord,
who are in the light, and love the light, which Christ Jesus has enlightened you withal,
which is contrary to your wills, and all men's wills;
that with it you may use plainness of speech to all,
and so to be made manifest to that which they hate,
which is their condemnation, the light.
And abiding in Christ, who is the vine,
everyone will come to witness yourselves to be as branches abiding in the vine,
and sitting under the vine.

This was I moved of the Lord to send out abroad among you,
as a message to all the plants of the Lord.

If you speak any thing contrary to the light,
which Christ has enlightened you with,
with the light you are to be condemned.
And if any among you do speak of former experiences,
and not dwell in the light, but in hypocrisy, and presumption, and envy,
without the fear of God, you are to be thrown down, and with the light condemned;
and woe upon your head from God and Christ proceeds,
and are to be turned out, and judged with the light and with the life!
Therefore in the life dwell and walk everyone in particular;
then you will have unity one with another,
and grow up to be trees of righteousness, the planting of the Lord.

112.

All Friends,

Mind the light, and dwell in it, and it will keep you atop of all the world;
and the seed of God mind, and know it, and in it be content.
Dwell in the seed, which is heir of the promise of life eternal,
and dwell in the possession of that.
And in all your doings (and words) be faithful to the Lord, and to men;
let this be your daily exercise.

George Fox

113. - To a Friend in the ministry

Dear brother,

Mind the Lord, and stand in his will and counsel.
Look not forth at time or place,
but at your Father's house, wherever you are.
And dwell in the pure measure of God in you,
and there you will see the Lord God present with you.
For the bringing forth many out of prison, are you there set;
behold, the word of the Lord cannot be bound.
The Lord God of power give you wisdom, courage, manhood,
and boldness to thresh down all deceit.
Dear heart, be valiant, and mind the pure spirit of God in you,
to guide you up unto God, to thunder down all deceit within and without.
So farewell. God Almighty keep you all.

George Fox

114.

Dear brethren,

In the mighty power of God go on,
to which power of the God of heaven and earth, all the powers of the earth must bow;
that to that of God in all consciences you may be made manifest,
that that in them which is of God may witness that you are sent of God.
Dwell in the life of God, that to the spirits in prison you may minister,
and to it be made manifest, that you are no deceivers, but saviors,
and such as are sent to lead from all deceivers, and to testify against them.

So, in the mighty power of God go on preaching the gospel to every creature,
and disciplining them in the name of the Father, son, and Holy Spirit.
In the name of Christ preach the mighty day of the Lord
to all the consciences of them who have lain long in darkness, (and under its chain),
here the light shined, but the darkness could not comprehend it.
So, in the power of the Lord God go on,
and thresh that which has been fed with the harlot's spirit,
and the harlot famish, which has and does prison the just.
I charge you in the presence of the living God, (jump to another presence)
dwell in his power, that with his power you may be carried along
to minister to all the spirits imprisoned by the deceit.
As the life of God does arise, it will lead you up to God, the Father of life;
in this your fruits shall never wither.
But go on to plant a vineyard, and to plough, that you may eat the fruit thereof;
and to plant in hope, and to thresh in hope,
that you may be made partakers of your hope.
And to thresh out the corn, that the wind may scatter the chaff,
that the corn may be gathered into the barn.
So, in the power of the Lord Jesus Christ preach the everlasting gospel,
that by his power the sick may be healed, the leprous cleansed,
the dead raised, the blind eyes opened, and the devils cast out.
In the name of the Lord Jesus Christ go on,
that that of God in all consciences may witness,
that you are sent of God, and are of God;
and so according to that speak, to bring up all unto the head Christ,
and into the life which gave forth the scriptures;
for there is the unity, and out of it is the confusion.

George Fox

115.-To Friends, concerning the word of life.

Friends and brethren,

The eternal word, from which you have both spoken and ministered to others,
is the word of life, the word of peace, the word of reconciliation,
which makes of two one new man;
and if you do abide there, there is no division
but unity in the life which was before death was, and before division was.
Therefore that which is divided is of the kingdom that cannot stand,
and is for condemnation by the life and word of reconciliation.
That which speaks the evil language I do deny;
for that which speaks so does not see thoroughly.
Therefore in the light wait, where the unity is, where the peace is,
where the oneness with the Father and the son is, where there is no rent nor division;
but all one in Christ Jesus, the everlasting fountain of life and covenant of peace.
The son of man comes not to be ministered unto, but to minister.
Where the life and fullness dwells it hides and covers from that to which the curse is;
that so it may minister forth to the seed's seed.

Sound, sound the trumpet abroad,
you valiant soldiers of Christ in his kingdom, of which is no end!
All the antichrists in the kingdoms (of fallen men) are up in arms against Christ.

George Fox

116. -Concerning judging in Meetings.

Friends,

Do not judge one another in meetings, you that minister in the meetings;
for your so doing has hurt the people, both within and without,
and you have brought yourselves under their judgment.
And your judging one another in the meetings has emboldened others to quarrel,
and judge you also in the meetings.
And this has been all out of order, and the church order also.
Now, if you have anything to say to any, stay till the meeting is over,
and then speak to them in private between yourselves,
and do not lay open one another's weakness;
for that is weakness and not wisdom to do so.
For your judging one another in meetings has almost destroyed some Friends,
and distracted them.
And this is for want of love that bears all things;
and therefore let it be amended.
No more, but my love.

Friends, if any among you have movings to do any service for the Lord,
when they have done it let them return again with speed to their habitation,
and there serve the Lord in their generation;
that no slothfulness may be among you.
But all keep in diligence, that no occasion may be given to any to speak evil of the truth;
but that you may answer that of God in all.
So give no offence;
for woe is to those by whom offences do come.
Yet quench not the spirit.

George Fox

117.

My dear friends,

Keep your meetings, and you will feel the seed to arise,
though never a word be spoken among you.
And be faithful, that you may answer that of God in everyone.
And do not neglect your talent,

but in the life and power of God live, which you have received.
And, my dear friends, dwell in the life, and power, and love of God,
and one towards another.

Friends, dwell in the measure of the spirit of God,
and to it take heed, that in it you may grow;
for the true and lasting love proceeds from God, who is eternal.
And abiding in the measure of life, you will have peace and love, that never changes;
if from the measure you turn iniquity gets up, and so the love waxes cold,
and in that lodge the evil thoughts, jealousies, evil will, and murmurings.
Wait in the light, which is of God,
that you may all witness the son of God, and witness that which shall never wither;
so you will see and feel God near.

George Fox

118.

Let no Friends go beyond their own measure given them of God,
nor rejoice in another man's line made ready to their hands;
for fear that that get up, and would be justified, which is to be condemned.
And that which will boast, and be justified in the sight of men,
is out of the kingdom excluded.
Therefore in the measure of life wait,
and with it be led to have power over your own wills,
(which are mortal and changeable),
that the way of righteousness may be found, where our wills are shut out,
which causes the hastiness and the strife, to run into words without the life,
where judgment and condemnation do overtake you.
Wherefore delight in judgment, which leads to the door of mercy.

George Fox

119.

Friends,

Wait in the life, which will keep you above words,
and keep your minds up to God, the Father of life,
and condemn and judge all them which would have words more than the life.
God Almighty be with you in the measure of life, that in it you may grow;
and with it your minds may be kept up to him, the Father of life.

And that all strife may be kept down with the life,
and all light spirits judged down with that which comprehends the world,
and judges it.
So God Almighty be with you all,
and keep you in his mighty power up to himself,
and condemn all that which is contrary to him and his light.

George Fox

To be read at meetings.

120.

My dear friends,

Dwell in the everlasting seed of God,
in which you all will feel life eternal, that never has an end;
and in that meet and keep your meetings.
And dwell together in the love and life of God, with which you may all be filled,
through which love you may cover the multitude of sins,
and answer the life of God in all;
in which you may feel the blessings of the Almighty God covering you as with a garment.
And so live in the possession of the life;
in which you all will have unity and fellowship with God, and one with another.
Dear friends, exhort all your families at times and seasons,
whether they be servants or children, that they may be informed in the truth.
For when you were professors, many of you did exhort and instruct them in the form,
when that you had not the power.
And therefore now being brought into the truth,
you should be more diligent to exhort, admonish, and instruct them.

George Fox

121. - To Friends, to take care of such, who suffer for owning the truth.

Friends,

Dwell in the wisdom and power of God,
by which all things must be ordered to his glory,
in which you may do all things to his glory;
and that with the wisdom of God you may order and preserve the creation,
and every thing that is good.
And if any servants be convinced, and turned from their places for truth's sake,
Friends to be tender to them, that they be not lost; but that they may be preserved.
And if any soldiers be put out of the army for truth's sake,
that they may be nourished and cherished;
or any children be turned from their parents,
or believing wives from their unbelieving husbands,
that they may admonished to walk wisely towards them.
And that all prisoners, that have but little of their own,
there may be care taken for them,
and for the lame and sick.
And that if any Friends be oppressed any manner of way,
others may take care to help them.
And that all may be as one family, building up one another, and helping one another.

And if any desire meetings any way for truth's service, Friends are not to look out;
but to dwell in the life and power of God, and therein to answer it.
And all Friends everywhere, in the power, and life,
and seed of God keep your meetings, that over all the top-stone may be laid,
and you all in the wisdom and patience may be preserved,
and as a sweet savor may be kept to God, and in the hearts of all people.
And everyone be obedient to the life and power of the Lord God,
and that will keep you from being as a wilderness;
but be faithful and still, till the winds cease, and the storm be over.

George Fox

122.

Friends,

To that which is pure, I speak, in which is unity, where no defiled thing shall enter.
Silence all flesh, who strive about words, in which is no profit;
who would draw you out of your conditions,
and others out of their conditions.
Therefore be low, and mind that which is low, to draw you out of contention.
And strive not for mastery, and do not exercise lordship over one another;
but mind that which is pure, which keeps you in the fear of the Lord God.
For if your minds go from that which is pure, which leads to God,
your nakedness will appear to the world;
and then you go in your own wills and strength;
and there is the seat for mastery and pride, out of the will of God,
and that is out of the unity, out of the oneness, out of the way;
and instead of building, you destroy;
and instead of edifying, you draw back into the world.
Therefore all be low, and wait upon the Lord,
and be swift to hear, slow to speak, and slow to wrath;
be low, and wait upon God, to receive the living food from God,
to nourish you in time, with that which was before time;
that God in all things may be glorified.
So the Lord God Almighty direct you and bring down all fleshly wills;
that the pure may be raised up.
So meet together and wait upon God, if there be not a word, I charge you.
Beware of contention for there you get above that of God in the conscience,
and so go out of the fear of the Lord.

George Fox

**123. -Men in the fall are in the wars and strife,
but truth restores and brings into peace.**

Dear Friends,

My love is to you all in the everlasting seed of God, that never changes nor falls,
nor gives itself to that which does change,
which is not of this world, but is over it, and was before the world was;
in which is the steadfastness, and staidness, and life eternal.
Which reigns over all the airy spirits, (and that which does change), and remains,
and is as the winter fruit, and stands when all the untimely figs are gone.
Mark, and the seed is not as the corn that grows upon the house top, that withers;
For the leaves that this seed brings forth, never fade nor fall;
for the leaves thereof heal the nations which are wounded.
The second Adam goes over Adam in the fall, and his quarrelling sons and daughters,
who war one with another with their carnal weapons,
who remain in their carnal worships, carnal fellowships, and carnal teachings.
But who are in the noble and royal seed, are all in peace, and in love, and in life,
and in unity, and in the spiritual worship, and spiritual fellowship, and spiritual teaching,
being in the seed, Christ, that never fell, nor never will fall,
nor never changed nor never will change.
In this seed, Christ, is peace and rest, out of all troubles, out of all whimsies,
foolish dreams, imaginations, fancies, false visions, false revelations.
For the seed, in which the blessing is, is felt, and the life, and the light,
and the righteousness, and the truth,
that answers the witness of God in all men and women,
whether they will hear or forbear.
And so, all that are in Adam in the fall, both men and women,
and there remaining in the all, they never are in rest nor peace,
but are in travails, wars, strife, fightings; the lusts being the ground of all this.
And whimsies and imaginations, fancies, false visions, false dreams,
arrogance, pride, ambition, swellings, and a puffed up state;
all which brings shame and covers them with shame;
which they possess that are in the fall, out of Christ, the second Adam, that never fell.
For in Adam in the fall is all the (inward) foul weather, storms, tempests, winds, strifes,
the whole family of it in confusion,
being all gone from the spirit and the witness of God in themselves,
and the power and the light;
in which power, light, and spirit is the fellowship with God and one with another,
through which they come out of Adam in the fall,
into the second Adam that never fell, the life-giver,
who awakens old Adam's children in the fall out of their sleep of sin,
and brings them out of his ways up unto himself, the way,
Christ that never fell nor changed,
and out of and from his teachers, and priests, and shepherds, etc. that change and fall,
to the priest, shepherd, and prophet, that never fell nor ever changed,
nor ever will fall or change, nor leave the flock in the cold weather, nor in the winter,
nor storms, nor tempests; nor does the voice of the wolf frighten him from his flock.
For the light, the power, the truth, the righteousness,
did it ever leave you in any weather, or in any storms or tempests?
And so his sheep know his voice and follow him, who gives them life eternal abundantly;
who said to all that are dead in Adam, 'I am come,' mark, I am come,
'that you (dead in Adam) might have life.'
Christ, the second Adam is come, that the dead in the first Adam might have life,
and might be quickened, and might be awakened to righteousness,
who are asleep in the unrighteousness.

And so he does invite all Adam's posterity to come to him,
that all through him might believe, and come to light, and come to life,
and come up into peace and rest;
for in the second Adam you have peace, you have rest.
So they have no peace or rest in the old Adam in the fall,
but in the second Adam, Christ, that never fell, are the rest, and the peace, and the life.
But in Adam in the fall is neither rest, nor peace, nor life;
but darkness, and trouble, and sorrow, and burdens, and changings.
And this Adam's sons and daughters in the fall do inherit and possess in the world.
Therefore all come out of Adam in the fall,
and haste to him that never fell, nor ever changed;
in whom you have all both rest, and peace, and life,
that was with the Father before the world began.
And so, in the name of the Lord Jesus Christ, that never fell, keep your meetings,
you who are gathered in his name;
and then you will see over all the gatherings of old Adam's sons and daughters,
that are in the fall and out of his name.
But you being gathered into his name, that never fell,
Christ Jesus, feel the seed of God set over all that that makes to suffer;
which was before that was, and will stand and remain when that is all gone.
So farewell.

George Fox

124.

My Friends,

Be faithful and keep your meetings; and in that light wait,
which comes from the head, Christ, in whom are all your lives;
from where you have your light, which is the life in the son.
And you, who do witness the high calling in Christ Jesus,
and are redeemed by him out of the world, and are become new creatures,
walk above the world, and be not hasty; but in the light and life wait,
that with it your minds may be directed, and guided,
and joined together with that which is immortal and undefiled,
in one spirit, up to the immortal God.
And that with the spirit which he has given you,
you may witness the one baptism into one body,
and you all with the light may see the one faith,
which Christ is the author and the finisher of;
and that you may all see the end of your faith, the salvation of your souls,
with that which gives you the victory over the world.
And fear the Lord, and take heed of strife, and live in peace and love one with another,
believing all in the light which makes manifest;
that all you may be the children of the light.
And this belief gives the victory over the world.
He that is of this faith, is born of God;
he that believeth in the light shall not abide in darkness, nor shall ever be confounded.
For he believeth in that which manifests that,

which is to be confounded and trampled upon;
and he shall not be condemned, but shall have the light of life.
And he that believeth not in the light is with the light condemned already.
And he that hears not the voice of the son of God does not live, but is in death.
Therefore he that hears not the light which comes from Christ the life,
hears not the voice of the son of God, and he comes not to life.
And the hour is come that they which have been in the graves,
have heard the voice of the son of God and do live;
and they that do not hear the voice of the son of God do not live,
but are in the death and the grave.
And they that come to believe in the light hear the voice of the son of God and live,
and out of the condemnation are come;
and live over death, and the grave, and hell, and so come to life.

George Fox

A COLLECTION
OF
MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL MINISTER
OF JESUS CHRIST,

George Fox

Volume 1 Contd.

125.

Friends,

To you all this is the word of the Lord.

Know the seed of God in one another, which seed is Christ.

Look not out; then you will not wander but will be atop of the wanderer.

The seed, which is Christ, being known in one another,

which the promise of God is to, everyone of you know the promises fulfilled in you;

whereby you all may witness the blessing of God fulfilled to you, and in you.

And so in this the Lord God Almighty preserve you all to his glory,

and that you all may know the flesh of Christ your food, and know his reign.

And quench not the spirit, and stop not the power;

but dwell in that, which does stop and quench the deceit.

And to you this is the word of the Lord God.

And all Friends, mind and heed the life and power of the Lord God;

for all that are out of it, are, and will be confounded.

Therefore dwell in that which condemns it, in which will be your peace.

George Fox

126.-For Friends, to dwell in love and unity.

The word of the Lord God to all Friends.

Dwell in peace and unity with God, and one with another,

that to the Lord you may be a sweet savour, and to one another,

and also in them that hate the light;

that you may all come to witness the sonship, and to be heirs of God,

and in the spirit have unity, which is the bond of peace.

And the seed of God, and the life mind.

George Fox

127.

All Friends everywhere,

Do not delight in apparel, do not delight in the creature, more than the Creator.
Trust not in uncertain riches, which fade and pass away;
but trust in the living God, and love the riches that endure, and fade not away.
Delight not in the world that ends, but in the world that has no end;
that there you may all come to have an assurance of the endless life.

George Fox

**128. To all Friends, to keep in the power of God,
out of the cares of the world.**

All Friends,

To that which is pure, take heed,
that with that all your minds may be kept up to God, who is pure;
that as the lily you all may grow, and receive wisdom from God
how to use the creatures in their places, to the glory of him that created them.
For woe is unto you, that lay up for the latter day with covetousness;
you act in that nature contrary to the light, taking thought for tomorrow
'what you shall eat, and what you shall drink, and what you shall put on.'
Look at the life which is more than food, and the body which is more than raiment;
and consider the lilies and ravens, and who feeds them, and clothes the earth?
That in the faith you may stand, and with it you may come to see him who is invisible.
He who saves up for the latter day with covetousness, goes from that,
which should keep him out of days, up to God, the beginning of days;
here the Ancient of Days comes to be seen, and the life out of death springs,
and a diligent serving God is known, and everyone for his family provides.
For he is worse than an infidel, that does not.
That which was before days were, mind, which brings to be diligent, serving the Lord;
and that keeps down the destroyer.
And that keeps down the covetous and the fleshly principle,
and that which would run out into the observation of days.
And that keeps the life up, out of the earth,
and keeps from trusting in the riches that are uncertain,
and brings to trust in God, who is living,
who is the condemner of all the gods, who have eyes, and see not;
who keep people under their dominion from the light.
But all who take heed to the light, see God, who is living, who sees all things.

George Fox

My dear friends and brethren,

Keep in the seed of peace, which was before the enmity and adversary were,
 in which you will all have life and peace, and unity and dominion;
 and in that you will know Christ Jesus to reign, who was before the world began;
 in whom you may know your election,
 and a sitting in the heavenly places in Christ Jesus, above all the earthly places below,
 and men's evil traditions and vain customs;
 sitting in Christ Jesus keeps out of them, for he was before they were.
 And let all Friends everywhere pray to the Lord,
 to exalt his truth to his glory, and his kingdom which has no end,
 but is from everlasting to everlasting.

George Fox

130. - To all Friends, to dwell in the truth, the life of God, the light, etc.

All Friends,

Dwell in the truth;
 in my Father's house there are many mansions, said Christ.
 And you all, that know the life, go not from it.
 Heed not words without life;
 but heed that which lets you see and know the Father.
 For mountains will arise, and may arise.
 But this is the word of the Lord God,
 and a **charge to you all in the presence of the Lord God**, (jump to another presence)
 heed the power and life, the power which you have formerly known and tasted of;
 and that will keep you, until the day of salvation,
 and that brings you to know the kingdom of God to stand in righteousness,
 and that will bring you to comprehend deceit, and to fathom it,
 and bring you to be over the deceit of the world.
 So you that know the power of the Lord God, heed it,
 and it will remove questionings out of your minds;
 it will remove that which causes trouble to come into your minds.
 But if you go from the power, the formal part gets up in you,
 and the wonders you will run into.
 But the power of God is the gospel;
 and you that have received the power of God, you have received the gospel;
 and he is cursed that preaches any other, yes, if an angel from heaven.
 For Christ is the power of God, to whom the angels must bow.
 And Christ Jesus, who was born (of a virgin), crucified, and is ascended,
 (and there is no other), all of you, that are turned to the light,
 wait to have him born in you, everyone in particular.
 'I am the light of the world,' said Christ, by whom the world was made,
 who does enlighten 'every man, that comes into the world.'
 Who is the 'bread of life, that came down from above;

and who eats of this bread. lives forever.'

Now, everyone of you, having a light from Christ, the bread of life, wait,
and with and from it you will see, know, and have your food in due season.

Everyone that comes into the world, having a light from Christ Jesus,
who is not of the world,

and being turned to this light which he is lighted withal,
he is turned to Jesus Christ, from where it comes.

And here none shall say 'Lo here is Christ, or lo there is Christ;'

but everyone with the light which comes from him, shall see Christ,
(and shall see the Father, through the spirit that proceeds from the Father and the son),
and the glory that Christ had with the Father before the world began.

And everyone with the light shall have dominion over all the contrary
in the male and in the female, having a light from him,

that gives the '**light of the knowledge of the glory of God, in the face of Christ Jesus,**'
which light shines in your hearts;

and there shall everyone feel their treasure in the earthen vessel,
and the power which is of God.

Now, whosoever goes from the light, which they are enlightened withal,
they go into the darkness, and they go into the wonders;
and run out gazing, and saying, 'Lo he is here, lo he is there.'

I am come a light into the world, (said Christ),

which **everyone, that comes into the world, is lightened withal,**
which light is the covenant;

and everyone who is in the light,

is in the covenant with God.

And so Friends everywhere, keep your meetings,

(this is the word of the Lord God to you),

and do not heed the 'lo here' or 'lo there',

neither be troubled;

but heed everywhere the life of God,

and do not roam about from the truth within,

so that you may be kept out of all high swelling storms, commotions, and tempests,
and with it you may be kept over the world, to him and in him that is not of the world.

And take heed of denying the truth;

whosoever do, they go from the light within them,

and so go into the darkness, and into he wonders.

And who go from the light within, go from the Emmanuel,

from the Savior within, Christ Jesus, and from the truth in the inward parts,

and from the mediator between you and God, and from the vine;

and so, you bear not fruit to the glory of God.

And going from the light within, you go from your peace and from the covenant of God;

and going from the light within, you go from the life,

where everyone receives the light of life.

And who go from the light within, go from the increase of God;

who go from the light within, go from the anointing within them,

and so continue not in he son, nor in the Father.

All who go from the light within go out of the covenant of eternal life.

But everyone walking in the light within, which he has received,

he shall there receive the bread of life, Christ, whom the light comes from.

And so, having your food within, you shall not go forth to gather it;

but he that is in the light, and believes in it, comes to know the garner,

wherein to the wheat is gathered,

and the chaff, that is to be burned with unquenchable fire.

and the floor thoroughly purged; and the immortal crown is known.

Therefore all Friends, keep in the power,

and know the power of God in one another, and the life that stands in God;

that out of all dryness and barrenness you may be brought,

and kept in the living and eternal spirit and power.

And so, the God of glory keep you from the evil that is in the world,

in glory, and in unity, everyone in their measures.

Now, the power of God will never be shaken;

that which is to be shaken, (or tossed), is out of the power, and the power remains;

therefore dwell in the power which throws down all that which may be shaken, (or tossed),

and raises up that which can never be thrown down nor shaken.

And to you this is the word of the Lord God.

And dwell in that, and keep in that,

which keeps you out of and above the knowledge

of that which enters into the sensual part; for both these will fail.

Therefore in the power and in the life of God dwell;

this comprehends the world, and reaches and fathoms over it all.

In that dwell and live, here will be your peace;

it will keep you out of the strife, and combustions, and heaps.

For this all comes to be fathomed, chained, and kept down by the eternal power,

and bound and bundled up for the fire, and judged down,

and all that which branches forth from it, that nothing may reign but life itself;

and all the contrary, the filth and dross,

with the unquenchable fire is to be consumed and burned.

Wait all this to know, here is the path of righteousness and purity;

and nothing shall stand but the mountain of the Lord.

Glory to the Lord in the beauty of holiness, which is felt and seen!

And all being kept in the light,

and walking in that, which you are enlightened withal, you cannot be in the strife;

for the enmity is out of the light, and the vain boaster,

which comes to nothing, but is judged and condemned.

And when that you are met together in the light, hearken to it,

that you may feel the power of God in every one of you.

So here comes your ear to be opened to hear the counsel of the Lord God;

and here the eye comes to be opened to see the Lord Jesus Christ in the midst of you,

you all sitting under your vines.

So, every particular wait on him, who received not honor of man, neither glorified himself;

but the light, which enlightens everyone that comes into the world,

is a witness against all them that seek their own glory,

or glorify themselves, or bear witness of themselves.

Now they who receive honor from man, are from the light,

both he that gives, and he that takes it;

and it is to be stained, and the light stains it, and condemns it.

So every particular of you, to you this is the word of the Lord God,

know the son of God to be revealed in you.

And know the seed, which is Christ, to which the promise of God is;

that you may all witness the seed of the woman to bruise the serpent's head in everyone of you.

That you may all witness you are come to him that was in the beginning;

and to the seed of the woman, which bruises the serpent's head

in every one of you in your own particulars.

Then you all will come to feed on the bread or life that comes from above.

Such witness that they are redeemed out of the transgression.

But, where the seed of the woman (Christ) has not bruised the serpent's head,
and that which abides not in the truth, reigns; there the transgressor is.
So, that which is out of the truth reigning, the serpent being head,
he sows his seed, his seed goes forth from him, and his food, and meat is dust;
because he can't feed upon life that abides in the truth.
He who doesn't abide in the truth, (the life), has dust for food and is tormented.
And who are out of the truth, are out of the worship of God;
for who are the worshippers of the Father, they must be in the truth and in the spirit.
And being in the spirit and in the truth, they are in out of the devil's abode.
All false ways, and seducers, and deceivers, and false worshippers are out of the truth.
And Jerusalem's worshippers, and Samaria's worshippers,
and the worship that is at the mountain,
and the idolatrous worshippers, and the worship of devils;
all these are out of the truth, and out of the spirit that changes not.
But who are in the truth and in the spirit, they are atop of the world,
and atop of him that abode not in the truth;
their feet are shod with the truth.
Therefore everyone of you that are come into the world,
coming all to the light you come to your armor,
you come to that which lets you see sin;
it is the armor against it;
it is the eye, with which you see that which must be cut down and judged to death.
In which truth, which is the light, we have fellowship one with another.
And this is the counsel of the Lord God to you:
"dwell all in the power of God, which is the gospel of peace."
And the power of God is the cross of Christ;
and you that feel the power of God, you feel Christ; for Christ is the power of God.
The power of God is but one, and the light is but one,
and the cross of Christ is but one, which is the power of God;
and the gospel of truth is but one, which is the power of God, and there is no other.
You that come to know these, look for no other.
And Christ is one in the male and in the female;
Christ is the seed, which the promise of God is to;
and there all wait to find him, and receive him.
'Know you not, that Christ Jesus is in you, except you are reprobates,' said the apostle;
so now, if you are reprobates, you are wonderers and gazers in Adam,
in transgression, out of the light, out of the life, out of the power,
out of the truth, out of the way; which is Christ.
But being in the life, you are in the way, in the truth, in the power of God,
in Christ, out of transgression, in the second Adam, the Lord from heaven,
out of the transgression of the first Adam.
And if Christ Jesus be in you, the body of sin is dead, and you are brought to God;
and the Emmanuel being known, 'God with us' is witnessed by every one of you,
that are redeemed by him out of the transgression and so in the second Adam.
So, if Christ Jesus be in you, and you in him, the body is dead;
and you are alive to righteousness, and death is brought into death.
Friends, dwell all in the light, and then you will dwell in covenant with God,
and with God you will have peace.
And friends, all dwell in the light, so that you may receive the wisdom of God,
by which all things were created;
with which wisdom you may come to order all the creatures.
And be low, as babes and little children, for the little children receive the kingdom.
And so, all know the promise which is to the seed;
and know the seed of God in one another, that there be no master but Christ,

who bruises the serpent's head, where debate and enmity are,
which are the cause of strife.

So, let the seed be master in the male and in the female,
that the ground of strife, which would be master, may be kept under,
and the seed, which the grave could not hold under, be the ruler;
so that you may witness the rock that the gates of hell cannot prevail against,
nor can the temptations of the devil prevail.

George Fox

131.

Friends everywhere,

Dwell in the power of the Lord God, which is without end,
in which you may all have unity.
And take heed of striving about earthly things,
which is the unredeemed part that is out of the paradise and the garden of God;
but that with the wisdom of God you may come to be ordered,
and order the creatures by that by which they were made and created,
that by it you may know yourselves to be governed.
And after riches increase, take heed of setting your hearts upon them,
or they will become a curse and a plague to you.
For when you were first faithful, the world would avoid you
and not have commerce with you;
but after, when they saw you were faithful and just in things,
and righteous and honest in your tradings and dealings,
then they came to have commerce and trade with you the more,
because they know you will not cozen them, nor cheat them.
Then you came to have greater trading, double than ever you had,
and more than the world.
But this is the danger and temptation to you;
drawing your mind into your business,
and clogging your mind with business concerns,
so that you can hardly do anything to the service of God.
Instead you will be crying, my business, my business;
and your minds will go into the things, and not over the things;
and so you do not come into the image of God, in which is dominion.
If your minds are into riches and so absorbed,
you will go back into that you were in before;
and then, if the Lord God cross you, and top you by sea and land,
and take your goods and customers from you,
so that your minds should not be cumbered;
then that mind that is cumbered, will fret, being out of the power of God.

And all Friends, take heed of quarrels and strife,
for that is it which will eat out the seed in you.
Don't hold onto any grudge or harbor resentment
because that will eat out the good in you,
and you will suffer in your own particulars instead dwell in love and life,
and in the power and seed of God, which is the honorable, royal state.
And all that speak or preach abroad,
see that you are in the life, and power, and seed of God, which will edify the body,

and not in a brittle, peevish, hasty, fretful mind;
but dwell in that which keeps down the contrary,
so that may speak which edifies the body in love.
And all take heed of vain words, and tattling idle words, but everywhere stop such;
that love may continue in the body,
and that the seed may spread over all that unity may be kept.
And all Friends everywhere, if Friends are poor, and in want, or in prison,
that you may in wisdom relieve and cherish such.
And all Friends everywhere, stop the deceit, that would devour and destroy,
which is out of the truth, and true wisdom.
Deceit must be limited; that violates the spirit of God.
For since the days of the Apostles, the true church has been in the wilderness,
and the beast, false prophet, antichrist, and false church have ruled and reigned;
among whom have been the many names and horns among the apostate christians,
who have professed themselves to be elders.
Among this eldership have they had outward and earthly rulers,
which have got up since the days of the apostles;
but who come to Christ, who was and is the true Christian's head,
he is their ruler, by whom all things were made.
And when the apostate christians went from the apostles' doctrines into the world,
they set up many rulers among them, and many heads;
when they went from the seed of God in themselves, in the male and in the female,
then they forsook their head, Christ Jesus.
And so, who ever goes from the seed of God in themselves, and set up other heads,
they lose the one head, which is Christ Jesus;
and then come to be covered with darkness,
and the seed comes to be burdened, as a cart with sheaves.
Then the apostates break into the many ways, and set up the many heads,
when they go from the seed in the male and in the female, which is the one head.
And then come up the fightings about earthly things,
and war rings with carnal weapons about earthly things, and self-interest,
and man's honor and titles, and about their churches, and religions, and worships,
and ministry, which have been set up since the days of the apostles, and since the fall.
The Jews did kill with the outward sword the heathen, and one another;
but Christ Jesus, the prince of life, fulfills the law,
and ends the outward Jews' types, figures, and shadows, ordinances and carnal weapons.
As the king of the whole earth, he comes to save men's lives,
yet he slays and 'kills with the sword of the spirit, which is the word of his mouth.'
And the apostles, who followed Christ, wrestled not with flesh and blood.
So all who come to witness Christ to reign and to rule,
(who is the prince of life, that saves men's lives), and follow him,
do not wrestle with flesh and blood, nor seek to destroy men's lives.
And here comes the wisdom to be known,
that is from above, that is pure and gentle, and easy to be entreated;
it is not sensual, carnal, and devilish.
So in the time of the law among the Jews there was fighting outwardly;
but in the time of the gospel of Christ Jesus, who came to end the law,
they were to love enemies, and not to kill them;
and love them that hate them, and not kill them.
But in the times since the days of the Apostles, in the apostate christians time,
they are crying up the outward sword again.
The outward sword is the dragon's and the beast's power,
the prince of death, which has reigned since the apostles' days.
But who come to follow Christ, they come to reign in spirit,

over all these fighters with carnal weapons that are got up since the days of the apostles.
 Therefore who are come now into the power of the Lord God,
 and to the seed that is royal, who was the elected, before the world began,
 keep your meetings, and dwell in the power of God,
 in which you may know his image, and come into it;
 with which you may spiritually reign, and have dominion over all the world,
 and rule in it over them and their vanities,
 and work them down without a carnal weapon, in the power of God.
 So keep your meetings, both particular and in the general,
 in the power of the Lord God,
 and dwell in the life, and power, and wisdom of the Lord,
 that all uncleanness whatsoever may by the power of the Lord
 be brought down and rooted out;
 and that such have no rule nor authority among you,
 though they be never so fair or excellent of speech;
 but let all such be brought under by the power of the Lord God, who is to reign over it;
 that in the sweetness and unity you all may be brought to be a sweet savor to the Lord God,
 and in the hearts of one another,
 and let no uncleanness be among you.
 And all Friends everywhere, take heed of printing anything more than you are required of the Lord
 God.
 And all Friends everywhere, take heed of wandering up and down about needless occasions,
 for there is danger of getting into the careless words,
 out of seriousness, weightiness, and savoriness.
 And all Friends everywhere, take heed of wronging the world,
 or anyone, in bargains, or overreaching them;
 but dwell in the cool, sweet, and holy power of the Lord God,
 and in righteousness, that it may run down among you; and that will keep you low.
 And all Friends everywhere, take heed of slothfulness and sleeping in your meetings;
 for in so doing you will be bad examples to others, and hurt yourselves and them.
 And all take heed of going up and down to minister,
 but as you are moved of the Lord God, or to speak in meetings, or any other places;
 for traveling to such is dangerous to lift them up,
 going among settled meetings, that are settled.
 For there is difference between Friends going into the world,
 and of coming among them that are come to silent meetings, and to feed there;
 for that which may be seasonable to the world, may not be to them.
 Therefore let all live in the seed, and wisdom, and fear,
 and consider, before they utter, that the light be up;
 whereby all may be settled, and they themselves be washed.
 And dwell in the seed, that you all may know Christ come to reign in you;
 so that all ay be done and spoken by and in the power of the Lord God,
 that is done and spoken, and not out of it:
 and in that you will all have unity in the record of life,
 whereby the power of God and the seed of God may come up,
 which is heir of the blessing and of the promise;
 that you may come to know the place where there is no curse,
 and the Lamb's power, throne, life, and dominion.
 And in the wisdom of God all dwell, that to him you may be a sweet savor,
 and a blessing in the hearts of all people;
 that nothing may rule nor reign among you, but the seed itself, and the life of God.

**An epistle to Friends, for all to keep in the light,
and to watch over one another.**

All Friends and brethren everywhere,
Walk in the truth, and know one another in the measure of life,
that in it your minds may be guided up to the Father of life;
and stand in his counsel, that he alone may be loved with all your strength,
with all your minds, and with all your souls;
so that you may all know one another in the life and light,
that you may all be kept from idols.
For if you know one another in the flesh only,
that love which will rise out of that knowledge is feigned, and that will wither,
and under the condemnation of the light must come.
Therefore all wait in the measure of life, that with it your hearts may be knit together.
And none to be hasty, nor to will anything;
there is not anything received from God by him who wills with his own will.
For 'no prophecy of the scripture came by the will of man.'
Peter who was not educated by man, but rather by Christ, saw this.
And the scripture is for the 'perfecting of the man of God,'
which is learned of God, and came not by man's will.
So now mind your growth, and your perfecting,
and your steadfastness in the light, in which is the unity.
So everyone wait in the light, which comes from Christ the head,
from whom nourishment comes, which nourishes the body and all the members;
from whom comes the bread of life, which is from above, and the water of life.
Therefore all wait in your measure, and walk after your line,
which is the light which comes from Christ who is your life;
that everyone of you may have praise and comfort in the same,
and everyone of you may be kept in the way of righteousness and peace
up to the Lord, who is righteousness and peace.
Here the blessed hope is seen with the light
that comes from him by whom the world was made.
So that the covenant of light, life, and peace you may all come to witness,
and everyone come to have dominion and rule over your own spirits.
If the spirit of man is not subdued by the spirit of the living God,
it lusts to envy therefore wait and take heed,
for fear that any nakedness appear which is not justified in the sight of God.
And take heed of presumption, for fear that you go from the living God;
but in the spirit dwell, that over all that you may reign,
and come to be recorded in the book of life, which life was before the world was.
And this brings you to see and read one another,
as epistles written in one another's hearts,
where in unity, love, and peace you will come to dwell,
in the life of the spirit of the living God, in which the saints had unity,
which brought them to be taught of the living God;
and so they gave forth the scriptures, as they were moved by the holy ghost.
So no prophecy in the old time came by the will of man, but was learned of God.
So now you waiting in the spirit everyone, to be taught of God the Father of spirits,
your teacher is with you present, and one in you all, according to your measures.
Which spirit is given to everyone of you to profit withal;

by which holy spirit the scripture was given forth.
The world, who are sensual without the holy spirit, have the scriptures
but they are fighting about their superficial interpretations of the scriptures' meanings .

And there is the sea, which the beast arises out of, which the world wonders after;
and there is the mother of harlots, with all her false colors,
whose eyes are out from the light which comes from him by whom the world was made;
there you may go, and have a name to live, but are dead.
Now all be willing to wait in the measure of that which is eternal,
that no fornication be found among you, nor deceit;
that all may come to receive wisdom from Christ, who is the wisdom of God.
That this wisdom may be justified in you all,
and you all in the light preserved, and that which is contrary condemned.
So that you may all be kept from deadness and slothfulness,
in the fear of the Lord God, and therein your hearts kept clean.
And so the Lord God Almighty preserve you!

Friends, keep your meetings everywhere, waiting upon the Lord,
that to him you may be a sweet savor.
And watch over one another with the measure of the spirit of the Lord.
The Lord God Almighty preserve you,
and keep you in his will, wisdom, light, life, and power.

George Fox

Let this be read among Friends.

133.

Friends,

Towards all men walk in wisdom, and be gentle to all men.
For the meek inherit the earth, 'and receive the blessing.'
And 'they that thirst after righteousness shall inherit righteousness,' and the blessing.
And the 'merciful do obtain mercy' and the blessing.
And 'the pure in heart shall see God,' and receive the blessing.
And 'Blessed are they that mourn, for they shall be comforted.'
And 'Blessed are the peacemakers, for they are the children of God.'
And 'Blessed are they that are persecuted for righteousness' sake,
for theirs is the kingdom of God;'
And 'Blessed are you when men shall revile and persecute you,
and shall say all manner of evil against you falsely for Christ's sake.'
And it is love that edifies, and the edifying is in the most holy faith,
which faith is the gift of God, which gives victory over the world;
and in this is the blessing, which purifies the heart,
and this is it which brings to please God.
And that which edifies is the living faith, and not the dead faith;
and love rejoices in the truth, and not in the iniquity, for that is not in love.
So you that are the Lord's lot, (mark !) and are his inheritance,
and are in covenant with God, with him you have peace;
which covenant is given to all the world.
But they that hate the light are out of covenant with God,
and by the light they are condemned;

and those which the light does condemn are out of the covenant.

George Fox

134.

Live in peace, all my dear babes of God, one with another,
for patience obtains the crown, and has the victory.
And in pureness live over the deceit,
and answer the witness of the Lord God in everyone.
And keep in the seed and life of he Lord God,
that you may feel the blessing of the Lord God among you and upon you.

Stand in that which lets you see your sins, and you will see your Savior,
who was before the world was, him by whom the world was made,
'glorified with the Father before the world began;'
he will be your stay and rest.

Dear friends, dwell in the seed of God, and know it in you all,
that you may know it to reign, which is the heir of power;
and in that live and dwell, and in it keep your meetings.
And we must have the patience to bear all manner of evil
done or spoken against us for Christ's sake, and rejoice at it.

George Fox

135.

For Francis Howgil and Edward Burrough.

Dear friends and lambs,

Put on the armor of light, and the shield of truth, and the breastplate of righteousness,
that you may stand in battle against all the Philistines, and the enemies of God,
being led and guided with the spirit up to God, the Father of spirits;
that what you beget may be to him and into his image,
and that which you do present, may be perfect. And so mind this.
Sow not sparingly, for the Lord has a seed that way.
So the Lord God Almighty preserve you!
And stir abroad while the door is open, and the light shines;
and so go on in that which lets you see the world, to comprehend it,
and to see what is imprisoned by it and suffers by it.
So the Lord give you an understanding in all things,
and his arm go along with you, that you may be to his glory.
And the blessing of the Lord be with you!

Dear Francis and Edward, in the life of God wait,
that you may be led by it and kept to receive wisdom from God,
that you may order all things there with it,
and be manifest to the witness of God in all that you may beget to God;

that as good ploughmen, and good threshermen you may be, to bring out the wheat.
So the Lord God Almighty keep and preserve you.

George Fox

136. -To Friends, to dwell in that which keeps peace.

Dear friends,

Dwell in that which keeps your peace, and comprehends the deceit,
and answers that of God in everyone.
And let Friends keep their meetings, and never hearken to tales, nor things without;
but keep their peace, and know the life and power, union and fellowship,
which stand in God, in and with which you may stand over the world
in the one power, life, and wisdom, and therein be kept to the glory of the Lord God.
So, in that which is pure, the Lord God Almighty preserve you!

George Fox

137.

Friends,

Let God's wisdom have the stay of your minds,
and let it be the end of all your words;
beware of that spirit, that leads out of it into anything.
There is a day coming, wherein some may wish that they had walked in wisdom,
as touching the weaknesses one of another, or the failings one of another;
for what know you, who may stand or who may fall in the day of God's trial?
Then many, that have been unstable,
may wish that they had kept their secrets in their bosoms,
and in God's wisdom sought to restore all, and not to scatter;
as that spirit does which cannot bear and cover the weaknesses one of another
who are yet in the wilderness, where the trials are many.
I have seen a great danger in this thing.
Wherefore beware of that spirit that cannot bear one with another,
or forgive one another; for that which cannot, will discover rather than cover,
and bring cloud over many, where ever it is received,
and raise the contrary in many, and veil the just, (it may be in whole meetings),
for want of wisdom to be stayed in the meek spirit,
which tries all spirits, and gives clear sight of things.
For want of this many may be cast by, and scarce ever restored again.
Therefore I say, read over the dead, and that which works in that nature,
and reach to the witness in all;
so will you stand for God, and God will bless you in the day of trial.

George Fox

138.- To the prisoners

Friends,

You who are the prisoners of the Lord Jesus Christ in outward bonds,
who witness him by whom the world was made, who is the King of saints,
and who are his, and come under his dominion and government,
you are not your own;
but purchased with his blood, which washes and makes you clean,
and justifies, whose bodies are his temple.
Though he suffers you to be imprisoned, yet in his power your bodies are kept,
and our spirits also; you standing witnesses for your master,
for your king, for your prophet, for your covenant of light, for your wisdom of God,
(him by whom all things were made),
for the word and power, by which all things were made and upheld,
against the powers of darkness, who are out of the light, out of the truth,
who cannot bind, stop nor limit the unlimited power,
which is over it, and comprehends it.
They who are born of the word, and in the power which upholds all things,
over that, and the power of the evil one, have victory, and sing over the false prophet.
For the devil was the deceiver, who abode not in the truth;
and there is the false prophet, who speaks of his own, and not from the Lord;
and there is the beast, that makes the war against the lamb and his saints,
who witness the testimony of Jesus, and the word of God.
Therefore mind the word of God, you children of the light,
who are in the light, that comes from the word;
mind the word of the Lord, which is as a hammer, and as a fire,
and sharper than a two edged sword.
And you who are the Lord's, are not your own;
but they who are in their own time, see not the time which is in the Father's hand;
their time is always, and they do their own works,
and not the works of God, which the son of God did.

George Fox

139.

Friends,

Know the praying in the spirit, and with the understanding;
then you will come to know the sighs and groans that cannot be uttered.
For such as have not the spirit that gave forth the scriptures to guide them,
are as the Pharisees were, in the long prayers, and in the wrath,
and in the doubting, and do not lift up holy hands.
This makes a difference between praying in the spirit,
and the Pharisees' long prayers, that devoured widows' houses.

And none owns the light as it is Jesus,
but he that owns the light that Christ lights him withal.
And none owns the truth,
but who owns the light that comes from Christ, the truth.
And none come to the Father,
but such who owns the light that comes from Christ, which leads to him.
Nor none owns the son,

except he owns the light that comes from him.

For all dwelling in the light that comes from Jesus, it leads out of wars,
leads out of strife, leads out of the occasion of wars,
and leads out of the earth up to God,
out of earthly-mindedness to heavenly-mindedness;
and brings your minds to be in heaven.

George Fox

140.- To Friends, concerning collecting their sufferings, etc.

All Friends everywhere,

That do suffer for not paying tithes, and are served with writs to answer at London,
take copies of your subpoenas and writs, that you may have them, when you appear,
to show them to the court;

whereby you may be kept atop of the persecutors and evil doers.

And keep a copy of all your sufferings for tithes in every county,
that it may be laid on their heads that cause you to suffer.

And all Friends that suffer imprisonment, or are fined for not swearing,
keep a copy of your sufferings in every county,

and the men's names that cause you to suffer, for tithes, or for not swearing.

And all Friends that suffer for not giving money for repairing of steeple-houses,
keep copies of your sufferings, in every county, and by whom.

And as any are brought to suffer for these things,

or for not bowing to any deceit whatsoever,

let a true and a plain copy of such suffering be sent up to London.

And such as are loved of the Lord to go to steeple-houses,
and are beat, knocked down, or imprisoned;

let a copy of all such sufferings be sent up as above said,
that the things may be laid on he heads of them that caused the sufferings.

And if any be beaten or wounded in going to meetings,

or be struck or bruised in meetings, or taken out of meetings and imprisoned;

let copies of such things be taken, and sent as above said,

under the hands of two or three witnesses; that the truth may be exalted,
and the power and life of God lived in.

And if any Friends be summoned up by writs, or subpoenaed

to appear personally to answer for tithes, let them do it,

that the truth may stand over the head of the liar;

which may answer the truth in everyone.

And as you are moved, be obedient to the truth, that nothing may reign but the truth.

They that say you must appear personally, and when you appear,

say they do not mean so, but that you must appear by an attorney;

this is not truth, this is made up of a lie,

and is to be judged by them that dwell in the truth.

If any Friends be moved to write to them who caused their sufferings, let them do it;
nevertheless let copies be sent of their sufferings as before said.

And also any that suffer for not putting off their hats for conscience sake,
let copies be sent up of these things likewise.

Let this be sent among all Friends in all counties in this nation.

141.- To Friends, to gather up their sufferings and lay them before the judges.

All Friends everywhere,

That are in any sufferings, let your sufferings be gathered up together in every county, you that have suffered by justices, or constables, or bailiffs; let your names be set to your sufferings, and a name or two to witness them, and the names of them that caused you to suffer.

And after that you have gathered up your sufferings in every county, in the county where the judges come, let your sufferings be laid before them, who are sent forth from the head and heads of the nation, (which nation or nations is to be governed as a family, in justice and truth, and judgment, and righteousness.)

For he that is the head in the nation, gives forth his charge to the judges; for they are all his servants.

The judges come forth into the several counties, and the counties are as their families; and they give forth their charge to the justices, sheriffs, juries, bailiffs, constables.

The justices and sheriffs of the counties,

they are to look to their places as to their families;

chief constables and other constables in their places, as to their families;

and the constable to look to his town as to his family.

The judges give charge to all in their places.

Now these not judging and doing justly,

sheriffs, juries, constables not doing justly, righteously, or equally;

the sufferings being gathered together, short and true,

and their actions that have not been just and righteous,

who caused the righteous to suffer and truth to fall in the gates, and in the streets,

that equity cannot enter. (for equity cannot enter where truth is fallen;

for that which lets in equity is truth.)

Gather up such your sufferings in every county,

that suffer by the unjust and unrighteous, and deliver them to the judges

that they may see it; that they may judge justly

and see what is done in the family to whom they give their charge,

and what their master's servants have done, justices, sheriff, constables

And if the judge that sits in the gate will not judge righteously,

nor plead the cause of the innocent, nor help the helpless,

nor break the jaws of the wicked that tear and rend the innocent,

(but is light and vain), God, who is just, is ready to plead their cause,

and to judge and cast out the unjust judges.

For He that renders judgment among the judges,

(and relieves the oppressed, and helps he helpless,

and strengthens the weak hands and feeble knees,

and gives righteousness to everyone that loves it,

to everyone whose intents are upright and single)

gives true judgment agreeable to that of himself in everyone,

and crosses the ends and intents of everyone that is from that,

and gives judgment upon the unjust.

And that a copy of all your sufferings,

which are delivered to the judges in every county be kept and sent up to him that is the head in the nation, (who sends forth the judges as his servants), that he may see, measure, and weigh, how unrighteously they have judged, and what his servants have done, which cause the dividing of his family; and through the want of judgment running down the streets, equity cannot enter because truth is fallen. So these things being laid upon the heads of the nation that they may feel and see that God's judgments are just; and will come upon them if they do not judge justly, and do not measure righteously, and do not weigh truly. So that in every circuit and assizes the sufferings of all Friends being gathered and sent to every judge in his circuit, a copy of the said sufferings, (which were so laid before such a judge), may be afterwards brought and sent to the head of the nation; that truth, righteousness and justice may reign, and Friends be clear of the blood of all men. That the seed of God may reign, which does reign above all the wicked.

George Fox

142.

All my dear friends,

Keep up your heads above the waters and the sea, in which there is a tempest. Fear not the devil, nor all his darts nor weapons, nor all his soldiers and instruments that he keeps in league with; but mind the power of God and the light of Jesus, and be clothed with, and put on the armor of light, and the helmet of salvation, and the breastplate of righteousness, the shield of faith, in which you have victory, and unity, and access to God. And dwell in patience and love to God, and one towards another; for the lamb must have the victory over them all, the wild beasts in the field or wilderness, who are in the fall from God. And though these beasts' horns be ever so long, yet the lamb shall conquer them; who gets the victory, and overcomes, and takes away the sin. And the lamb has wisdom, the lamb has power; follow him, then you shall have His mind, wisdom, and patience; and in that you follow the spirit of truth, and are led by that (against which there is no law) in which there is life and peace, and fellowship with the son and the Father, and all the saints, and their words. Therefore live in the truth, and then you live in Christ the way, that lives, who was before the untruth was, in which untruth the many ways in the wilderness are. And living in the truth you live in the love and unity, yes, in that which was before the enmity was, and imperfection; in which truth is all perfection of love, and life, and light in which light, life, and truth is the way to God, in whom the church is, of which Christ is the head. And who come to this church, they come into God the Father of our Lord Jesus Christ. And who come to God, they must come into the light, life, and truth.

And that is the way in which people are renewed
into God's image of holiness and righteousness again, in which God is seen.
Which way is out of the ways of man,
that is fallen from the image of God's righteousness and true holiness;
in which way are all the aimless roamers separated from God, out of the life.

George Fox

143.

All friends and brethren,

In the noble seed of God live, which has the promise of life,
which is the top and corner stone, Christ over all set,
in whom is life eternal and fullness for you all, and life, peace, and wisdom.
And the seed Christ destroys the devil and his works,
which seed Christ lives forever.

Feel and know that in yourselves which will never have an end;
and then you will know that which remains and abides
when the devil and his works are destroyed and gone.

The seed remains, Christ, the power of God, which goes over the power of the devil.

In Christ is the saints' unity, that is everlasting;
which brings to the church that is in God.

And so all in the power of the Lord God and the seed live,
which is over all that which is not in his pure life;
in which you all have unity that never ends.

My love is to you in the seed, in which there is life.

George Fox

144.

Friends,

Get not knowledge in the unsanctified and unregenerated part.

For unsanctified knowledge declared
will not be heard or understood by those to whom it is declared.

Neither can words that come from the unsanctified and unregenerated part,
be felt going from you with joy and life;

for the wrong part of you will glory and boast, and vaunt itself and say,
this have I done, and that have I spoken;
and not glory in the Lord.

So this satisfies not, and the spirit in prison is not refreshed by those things.

George Fox

145.

Friends,

Where there is strife among any of you,

mind the light to judge it down and condemn it.
With the light your minds may be guided up to Christ, where there is no strife,
to learn of him, and to condemn all that with the light,
which would give the world a ground to reproach truth, and to see your nakedness.
For that which is out of the light will fall and confound itself.
So mind what keeps your peace, and condemns what leads into weakness;
What lets in prejudice, goes from the light.
Weakness and prejudice is to be condemned
with the light and that leads to Christ, the covenant of peace.
And where there is strife which leads out into many words,
such will eventually wither and bring themselves under condemnation.
Such must be silent and mind that which condemns them;
that the life in them may arise, wherein is no strife.
For where men's spirits are high, something is stirring that should be kept under;
take heed that get not up into rule.
**So first learn the ministry of condemnation in yourselves,
that life may arise, before ministry in the spirit is known,
which preaches peace by Jesus Christ, where there is no strife.
Therefore wait to know the time of silence and mind that which condemns you.**

And all Friends, let your patience and moderation be known to all men;
for nothing good is attained by strife, for that is out of Christ in the forward self-will,
which is to be condemned with the light, (where is the unity),
which comes from Christ, and leads up to Christ the covenant of life.
And take heed, all Friends,
of causing his name to be blasphemed through you among the heathen,
but mind and wait to receive the love of God
which bears all things, and suffers all things;
and so comes to receive the armor of righteousness,
which quenches all the fiery darts of Satan,
that the patience that bears and suffers all things may be witnessed.

George Fox

146.- To Friends in Ireland.

Friends,

Feel all of you the power of the Lord God in yourselves to guide your minds up to God,
and to give you dominion over all weakness,
and to strengthen and to heal you.
And look not out, but everyone feel the power of God in your own particulars,
and let all your faith stand in that;
then will you have unity, and in that you will have dominion and victory,
and it will keep you in order.
In which you will have virtue, and in which you will feel the spirit,
in which you will have fellowship and comfort.
And be low and still in the life and power, and not hasty nor rash;
that you may in the life and power answer that of God in everyone,
that cries for peace and rest.
So dwell in the love of God, this I warn you and charge everyone of you;
your faith standing in this and in the power of God,
then you will feel the presence of the Lord God among you.

147.- To Friends in Wales.

Friends,

Live in the wisdom of the Lord, for that is it which preserves you pure,
and lively, and gentle, above that which is below.
And in the increase of God live, and in his virtue, power, and love,
that through it your hearts may be established and filled with the same.
May justice and truth in all things be among you,
and Christ Jesus known in the midst of you as a prophet, priest, and king,
(who has gathered you in his name), to open and reveal to you,
and rule you, who is he quickening spirit in whom the spiritual sacrifices are offered.
Therefore I say, know Christ, who is the substance of all the types, figures,
and shadows, by whom the world was made,
who destroys the enmity among people, and the devil (the author of enmity);
In Christ is both life and peace.
The heave offering was a figure of Christ the one offering;
the priests, and the law, and the first covenant,
were figures of the everlasting covenant, Christ Jesus.

**Oaths which ended strife in the time of the law and before,
were figures of Christ, the oath of God, who swore by himself;
which oath Christ Jesus ends,
and destroys the devil the author of strife,
and brings people to yes and no,
who judges the false oath and ends the true.
For there were no oaths commanded before the fall;
so there are none to be in the restoration and redemption by Christ.**

They see this doctrine renewed again (in measure) into God's image,
and are come into obedience to Christ's doctrine
and the apostle's, as in the primitive times;
and see the ground of swearing among the Jews,
and see the ground of swearing got up since the apostles' days,
among the apostates from the primitive practice in the church in the apostles' days.
And they see that oaths were not given to man before the fall,
and see they are not to be in the restoration;
nor were in the primitive times, nor in the beginning according to the doctrine of Christ,
who is the first and the last, who is to be minded, and his doctrine,
who is the top and corner stone.
And now is the bride his wife, coming up out of the wilderness,
where she has been driven, and been fed of God
in this time of the beast's, dragon's, false church's, and whore's worship,
which has gotten up since the apostles' days.
Therefore all walk in the light of the lamb, that by his blood you may be washed;
that through it and the testimony of the Lord Jesus you may overcome.
And meet in the power of God, and in that keep your meetings;
that you and everyone of you may inherit the power of God,
and so come into your own inheritances.
So live in love, peace, and unity, one with another;
for the body does edify itself in love.
And the grace of our Lord Jesus Christ be with you, amen!

To teach you, and to season and to establish your hearts, and to bring you salvation; and in that live which was before enmity was.

George Fox

**148.- An exhortation to fervent prayer and steadfast faith,
in time of the
greatest troubles and exercises.**

Oh my dear friends and brethren everywhere!

Let all your cries and prayers be to the Lord in singleness of heart,
in his spirit and power, and in belief in God through Christ,
to receive the answer to your prayers and cries.
For the Lord's ears are open to the cries of his poor and afflicted ones.
So, day and night let your cries be to him, who cares for you in all your distresses.
For in our afflictions Christ is afflicted.
And in all your oppressions he is oppressed.
And in all your imprisonments he is imprisoned.
And in all your sufferings he suffers.
And in all your persecutions he is persecuted.
'Saul, Saul, why do you persecute me?' said Christ.
And all Friends, keep out of the vain fashions of the world in your apparel,
and run not after every new fashion the world invents and sets up.
Keep in plain fashion, that you may judge the world's vanity
and its spirit in its vain fashions, and show a constant spirit in the truth and plainness.
And be moderate and chaste in all your families,
and in all your imprisonments keep in the fast to the Lord,
which breaks down the bond of iniquity, by which everyone's health grows.
And you may also see, how Christ Jesus encourages to pray, Mark 13.
"Take ye heed, watch and pray: and what I say unto you, I say unto all, watch."
And in Luke Chapter 11 verses 5-13, where he further encourages to pray,
where Christ said, "Which of you shall have a friend, and shall go unto him at midnight,
and say unto him, friend, lend me three loaves,
for a friend of mine in his journey is come to me, and I have nothing to set before him,
and he from within shall answer and say;
trouble me not, the door is now shut,
and my children are with me in bed, I cannot rise and give you.
I say unto you, though he will not rise, and give him, because he is his friend,
yet because of his importunity he will rise, and give him as many as he needs.
And I say unto you, ask, and it shall be given you;
seek, and you shall find;
knock, and it shall be opened unto you.
for everyone that asks, receives;
and he that seeks, finds;
and to him that knocks, it shall be opened."
And upon this Christ encourages to knock, pray, and seek.
"For if a son shall ask bread of any of you, who is a Father, will he give him a stone?
Or if he ask a fish, will he for a fish give him a serpent?
Or if he shall ask an egg, will he give him a scorpion?
If you then being evil, know how to give good gifts unto your children,
how much more shall your heavenly Father give the Holy Spirit to them that ask him."
And further he encourages to pray. Luke 11.

He spoke a parable unto them, that men ought always to pray, and not faint, saying, "there was in a city a judge that feared not God, neither regarded man. And there was a widow in that city, and she came to him, and said, avenge me of mine adversary; and he would not for awhile. But afterwards he said within himself, though I fear not God, nor regard man; yet because this widow troubled me, I will avenge her, for fear that by her continual coming she weary me." And the Lord said, "Hear what the unjust judge said. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you, that he will avenge them speedily." Here mind the promise of Christ that does not change, but will be fulfilled.

And Christ distinguishes in a parable of a Pharisee, (who was a public praying man), and of a Publican, that stood afar off, and cried for mercy; who being in the fear, was more justified than the Pharisee, who was in the public praying. So, pray in the spirit and in the faith; nothing wavering nor doubting. And seek and watch in the spirit, everyone in your measures, that you have received, and therein to be preserved; and Christ the life will open to you, and the spirit will give you an understanding, and a distinction of the state of asking, and not receiving, and of seeking, and not finding, and the praying in the wavering and in the doubting, which is not in the spirit of God. But such ask in that nature which doubts, and would consume it on their lusts. So, ask in faith, that gives the victory over the wavering, doubting nature. And whatsoever you ask believing it will be given unto you; it is Christ's promise. John 14 v13-14. For Christ said, "Whatsoever you ask in my name, that will I do, that the Father may be glorified in the son. If you shall ask anything in my name, I will do it. If you love me, keep my commandments." So, everyone's prayers are assured to them, and their requests effectual in their obedience, and loving Christ, and keeping his commandments.

George Fox

149.- To Friends, to know one another in the light.

All Friends everywhere,

Meet together, and in the measure of God's spirit wait, that with it all your minds may be guided up to God, to receive wisdom from God. That you may all come to know how you may walk up to him in his wisdom. That it may be justified of you, and you in it preserved up to God, and be glorified. And Friends meet together, and know one another in that which is eternal, which was before the world was.

**For knowing one another only in the letter and flesh,
differs you little from the beasts of the field;
for what they know they know naturally.**

**But all knowing one another in the light which was before the world was,
this differs you from the beasts of the field,
and from the world's knowledge,**
and brings you to know one another in the elect seed which was before the world was.

And if you turn from this light you grow strange;
and so neglecting meetings you grow cold,
and your minds run into the earth and grow weary and slothful, and careless, and heavy, and
sottish, and dull, and dead.

You may speak then of things which were opened once from the light,
though now you be turned from it!

but with the light in which is the unity is all that condemned.

In which (light) is the fellowship with the son, from where the light comes,

which keeps in the liveliness, which keeps from slothfulness,
and all those things before mentioned, which are contrary to the light;
which who turns from, turns into.

**Therefore in the light wait and walk,
that you may have fellowship one with another.**

I charge you all, in the presence of the Living God, (jump to another presence)

that none boast yourselves above your measure of light;

if you do you will be buffeted.

For such run into presumption, and so into reproof.

Which reproof that spirit will not take patiently, but gets up into presumption;

which is to be condemned with the light, in which is the unity,

which keeps from desperation and presumption.

They who go from the light, the enemy comes into them,

and the envy, and the manslayer gets up within and slays the man;

and no such one has eternal life abiding in him, for he is turned from the light

which comes from Christ Jesus, the life.

All who dwell in the light which comes from Christ, come to receive the eternal life.

And here the love of God is shed abroad in the heart;

and dwelling in love you dwell in God,

and from the life the eternal love does flow,

which life comes from the Father of life, whose love does not change.

And so with the light (you dwelling in it which leads to the life)

you will come to witness the faith unfeigned, and the humility unfeigned,

and the faith which works by love, which purifies the heart;

waiting in the light which comes from Christ Jesus, this is received from him.

For with the light man sees himself,

which (light) comes from Christ, who is the author and finisher of his faith;

which faith gives him the victory

over that which he sees to be contrary to the light and to the word.

And this is the one faith;

and here the first Adam and the second Adam are known and seen.

George Fox

Let this be read among Friends everywhere.

A COLLECTION
OF
MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL MINISTER
OF JESUS CHRIST,

George Fox

Volume 1 Contd.

150. -To Friends, to live in love and unity together, in the power of God.

Friends all everywhere,
in the life and power of God live and dwell, and spread the truth abroad.
Quench not the spirit, but live in love and unity one with another;
that with the wisdom of God you may all be ordered to God's glory.
And live all in patience one with another, and in the truth,
that you may feel and see to the beginning, before the world and its foundation was,
in the faith which gives the victory;
that nothing may reign but the life and power among you.
And live all as the family of God in love, in life, in truth, in power,
having your house established atop of all the mountains and hills;
that you may answer that of God in every man,
and the word of the Lord you may witness to go forth among you and be among you.
So in this the Lord God Almighty preserve you and keep you.
And in the son of God's power live, for all power in heaven and earth is given to him;
who is to subdue all the powers of darkness,
and to make the kingdoms of the world his kingdom.
And none go beyond the measure of the spirit of God, nor quench it;
for where it is quenched it cannot try things.
So if any have anything upon them to speak, in the life of God stand up and speak it,
if it be but two or three words, and sit down again;
and keep in the life, that you may answer that of God in every man upon the earth.
To you this is the word of the Lord God.

George Fox

There was a time when the apostles preached Christ that died at Jerusalem;
and they witnessed him forth,
and brought (for proof) the prophets' testimonies who prophesied of him.
And they that preached Christ's sufferings at Jerusalem,
showed the fulfilling of the prophets and the law, and all that was written of him.
And after, the apostles preached Christ the substance (the end of the types and figures)
among them that had the prophets' words, and the law, and the outward temple;
and they showed them out of the prophets' words, and out of the law,
that that was the Christ that died at Jerusalem, and suffered without the gate.
And then there was a time that the apostles preached Christ in them,
to them that did believe and had received him;
"Know you not, that Christ is in you, except you be reprobates?"
And "Christ in you, the hope of glory." And, "If Christ be in you, the body is dead."
And, "They that are Christ's, have crucified the affections and lusts,
and all things are become new."
But this was spoken to them that believed, who where the saints,
to them 'Christ in them' was preached,
the substance of what the prophets prophesied of;
and to believe in him who was risen, the resurrection.
But to the world the apostles preached repentance,
and to believe in Jesus Christ;
and taught faith towards God.
But to them who were redeemed out of the world,
in and to whom the son of God was made manifest,
(who were brought to God, the judge of all, and to the church in God,
and to the innumerable company of angels,
and to the spirits of just men,
who were made perfect in him through faith towards God),
preaching repentance and the doctrine of baptism was needless, in whom it was fulfilled,
to and in such as were brought to God.
He that can receive this may, for to it there is no private meaning.
There is a time of preaching faith towards God;
and there is a time to be brought to God.
But such as are here deny the first priesthood,
and witness the second with the eternal spirit of God;
who witness him without father or mother,
a priest forever, after the order of Melchisedeck.

George Fox

152. - To Friends, concerning openings.

This is the word of the Lord God to you all.
In all openings and speakings let not the man be lifted up,
for that will not be the servant, but the master;
which is to be thrown down with that from where the openings come.
Therefore keep down that which would he lifted up in the sight of the world,
for that does (often) fall in the sight of the world;
but that being lifted up which answers that of God in every man,
this is of the son of God, who is exalted above the world,
and was before it was made and created.
And everyone dwell in the seed and life of God, and in that know one another.

And meet together, and keep your meetings,
that you may see the Lord Jesus Christ in the midst of you.

George Fox

153. - To Friends beyond sea, that have Blacks and Indian Slaves.

Dear friends,

I was moved to write these things to you in all those plantations.
God, that made the world, and all things therein, gives life and breath to all,
and they all have their life and moving, and their being in him,
he is the God of the spirits of all flesh, and is no respecter of persons;
but 'whosoever fears him and works righteousness, is accepted of him'.
And he has made all nations of one blood to dwell upon the face of the earth,
and his eyes are over all the works of his hands,
and sees every thing that is done under the whole heavens;
and the 'earth is the Lord's and the fullness thereof.'
And he causes the rain to fall upon the just and upon the unjust,
and also he causes the sun to shine upon the just and the unjust;
and he commands to 'love all men', for Christ loved all, so that he 'died for sinners'.
And this is God's love to the world, in giving his son into the world;
"that whosoever believeth in him should not perish."
And he does "enlighten every man that comes into the world,"
that they might believe in the son.
And the gospel is preached to every creature under heaven;
which is the power that gives liberty and freedom,
and is glad tidings to every captivated creature under the whole heavens.
And the word of God is in the heart and mouth,
to obey and do it, and not for them to ascend or descend for it;
and this is the word of faith which was and is preached.
For Christ is given for a covenant to the people, and a light to the Gentiles,
and to enlighten them, who is the glory of Israel,
and God's 'salvation to the ends of the earth'.
And so you are to have the mind of Christ,
and to be merciful, as your heavenly Father is merciful.

George Fox

154. Chasteness of Flesh and Spiritual

Oh friends!

Keep out of that state, which is out of and below the chaste nature;
for all unchasteness, by the power of the Lord and his truth and light, is to be judged.
Therefore live in the truth and in the light of God, that keeps you all chaste,
for in that is the unity, and out of that is the war.
For from the lusts are the wars and strife.
Oh! keep over that nature, that purity may flow, and righteousness spread,
and truth flourish, and love and peace abound in and among all the family of God.
Keep down the unchaste, keep down the adulterous eye,
and keep down the lust of the flesh, which is not of the Father but of the world;

and lust is against the spiritual fellowship,
and spiritual union, and spiritual dominion,
for that would be as a lord, to lord above the spirit,
which the spirit of God is Lord over, and judges it.
Keep down the lustful heart and eye, for that leads from God,
and joins with the adulterate in anything, or with anything that is evil;
keep truth and a pure conscience, and there you have an unspotted life,
in which you may see over the spotted life, where neither chastity nor purity is.
Therefore live in that which keeps you chaste, then you follow Christ the Lamb;
for there are the holy joy, and peace, and comfort, and unity known,
in the life and fellowship with the God of life.
For what is the cause of all the lusting spirits to envy,
and of the wisdom that is sensual, earthly, and devilish,
but a living and a going out from the truth and the life?
Which (truth and life) is the mark of high calling of God in Christ, where the peace is.
And so the spirit of this world lusts to envy,
it lusts to strife,
it lusts to contention,
it lusts against the spirit of God;
the lusts of the eye, and the pride of life, and the lusts of the flesh,
clothed with flesh, covered with flesh, not with the spirit,
such are unchaste, and follow the lust, not the Lamb,
and so live in that which the war proceeds from, and in strife and contention.
And, therefore, mark that spirit with the eternal power of God,
for it judges with evil thoughts, being in the earth, and thinks all to be like itself,
being in the bad, and in the lust, and in the adultery; it judges all to be like itself.

Oh! Therefore mind the holy life, the chaste life!
That is the bride's clothing, by which she adorns herself for her husband, Christ Jesus.
Therefore live in that which keeps your peace - there is your life and dominion;
that weeds may not grow, nor brambles,
but that they all may be cut down and weeded out.
For those grow through the liberty of the flesh,
and by that you come to be darkened, and lose your discerning and feeling;
and there gets the beam into the eye,
by which you come to judge with that judgment which is for judgment,
which should be judged down by the spirit of truth and peace.
And so live in the same peace with God, and one with another,
and have fellowship in the chaste life, and in the spirit and power of God.
And keep down that which lusts to envy, and strife, and contention,
for that will not, nor cannot bear true judgment,
but will flatter and fawn, and sow dissension;
and so in the end will bring dishonor both to God and his people.
That can never abide true judgment or sound doctrine, for that adulterates from God,
and joins in marriage with that which is adulterated from God.
And so the unchaste follows the whore and the adulterer,
and goes to the marriage supper of the adulterer and the whore;
but the chaste virgin follows the Lamb, and goes to the marriage supper of the Lamb.
Therefore all live in the chaste life,
by which you may follow the Lamb of God to his supper and marriage.
And keep you all out of that from where contentions, and strife, and wars arise,
which are the fruits of them that live in the lust,
which is seen with the everlasting power,

the ground from where strife, and contention, and wars come.
The unchaste live in the lust which will defile all that receive it.
Therefore, all Friends everywhere, your fellowship is to be in the gospel,
the power of God, and in the spirit, the fruits of which is peace;
in which you all will be kept in dominion,
pure and chaste to God, and one towards another.
For all that come to the Sabbath of rest must put off their old clothes,
which they have worn in their old works, labors, and travels.
For six days the Jews were to labor,
but the seventh day was their rest, which is perfection.

George Fox

155. - Concerning the Light.

Friends,

You that be turned to the light in it wait, in it meet together,
that with it, your hearts may be joined together up to Christ, the head,
from whom the light does come;
with which you may see all the world and all the gatherings that are out of the light,
which are in the vanities of their minds, and in the rebelliousness of their hearts,
and stubbornness of it from the light.

But you believing in the light and receiving it,
you receive and come into the covenant with God, and peace with God;
and into that which gives the knowledge of his glory and of his image.
And this belief gives the victory over the world, and brings unto God,
and into his likeness, and separates you from the world,
and its likeness, and image, and its fashion, which are out of the light;
and its knowledge, and its wisdom, and its honor, and its fear, and its love,
and its rejoicing, which are out of the light in the flesh, and in the iniquity,
where the soul is in death.

But in the light rejoicing and walking,
you receive the love of God shed abroad into your hearts,
which love rejoices in the truth, (mark), in that which the devil abode not in.
With that you know and will know the increase of God,
and know God and his law put in your minds, and in your hearts written,
where the fear is placed, where the secrets of the Lord are revealed,
and the light, which is the truth, comes to be walked in.

Here is a joy in the Lord where no flesh glories.

In this waiting, (in the light), the world where there is no end it gives you to see;
and the power of the world which is to come,
you will come to see and be partakers of.

Which power you receiving (who are in the light),
it brings you to become the sons of God,
and to be heirs of the world where there is no end,
and of the everlasting inheritance which fades not away,
and the riches which are durable, where no thief can come,
nor nothing to rust or canker;

or that is out of the light that cloth thieve, rust, or canker, and in the transgression.
Therefore, you saints in the light of the most high God,
whose name is dreadful among you,
and his power made manifest in measure, and his glory appearing,

walk worthy of the high calling!

Keep your dominion, keep your place of rest in the power and strength of the Almighty,
and meet together in the love, unity, and peace,
and know one another in this love that changes not;
which being received, you walk in that which condemns that which is changeable.
This love rejoices in the truth, and has dominion over him that abode not in the truth,
but rejoices in that which the devil abode not in.

And here the spirit is received in which God is worshipped, the Father of spirits.
He that believeth here believes in the Lord, and shall never be confounded;
for he believes in that which does confound and condemn those who are out of the light,
and gone from the word of God in the heart, and from the power of God,
and from the light of the glorious gospel, which is the power of God.

The God of the world has blinded their eyes that abide not in the truth,
they are gone from the light which is the truth;
and all that are blinded by the god of the world,
these are out of the light and out of the truth.

Therefore you being in the light, and to it turned, (the light of the glorious gospel),
the image of God is seen, and the glorious gospel received.

Therefore walk in the light as the children of the light,
and know the wisdom that is of her children justified;
that you may answer the light in everyone (that comes into the world) that hates it.
And keep your habitations,

that you may everyone feel your spring in the light which comes from the Lord,
and feel your nourishment and refreshment;
which waters the plants and causes them to grow up in the Lord,
from whom the pure, living springs come.

And here is the water which is the witness in the earth, which does wash;
and here comes the spirit to be known,
the witness which does baptize, and the witness the blood, which does cleanse,
which agrees with the witness in heaven.

So, he that believes has the witness in himself. (Mark and take notice.)

And so, you being in the light,
everyone in particular feed upon the bread of life which comes from above,
which nourishes up to eternal life;
wherein as everyone grows up, here everyone gives glory to the Father, and to the son,
and knows the light which is the way, the truth, and the life.

Everyone of you that are turned to it, you are in the one way, truth, light, and life,
feeding upon the one bread which comes from above;
which whosoever does eat of lives for ever, and shall never die.

Let this be read among all Friends everywhere, in this nation and elsewhere,
that to the light are turned and in it are kept, that in the unity they may all be kept.

And in it God Almighty preserve and keep you,
that you may feel his promises, which are to the seed;
and know the seed to which the blessing is, and know the flesh of Christ,
that you may be flesh of his flesh.

And friends, live at peace among yourselves, waiting upon the Lord;
and the Lord God of life and peace be with you.

Let no Friends be discouraged;
but walk in the truth and the love of it, and to it bend.

George Fox

All Friends,

I do warn and charge you in the presence of the living God, (jump to another presence)

in his wisdom and life keep, that no ill savor be nor get up among you.
For you are the salt of the earth, to season and to make savory to God;
but if the salt has lost its savor, it is henceforth good for nothing.
Therefore I do warn you all, mind that which keeps your peace;
whereby you all may grow in love, and know Christ in you all, in whom is peace.
You are the light of the world to answer the light in everyone,
that with the light they may see your good works,
and by seeing them, they may glorify your Father which is in heaven;
for all deceit is judged and condemned by it.
And everyone keep in the measure of the life of God,
and see that there be no strife nor presumption among you;
but all serve one another in love,
and let that of God guide everyone of you,
in which you may have unity one with another and with God.
And in his life wait to receive power to bind and chain all down that is contrary to truth.
And so, in the life and power of God,
the Lord God Almighty preserve you to his glory. Amen.

The light is precious to him that believes in it,
and walks according to its leading.
So, while you have the light,
walk in the light, and live in the light, Christ the truth:
that you may, through obedience to it,
be the children of the light and of the day.
For the light and the truth were before darkness and deceit were.

George Fox

157.

Friends,

By the wisdom of God were all things made,
and by the wisdom of God must all things be ordered again to God's glory.
Transgression and sin bring death and destruction;
but that wisdom is hid from all their eyes that live in sin,
by which wisdom all things were made and created;
which was, before sin, death, and destruction were.
And so, that is it, which the creatures and creation of God must be ordered by,
that wisdom which made them, and does not change;
which is hid from death and destruction,
and from that which is in the transgression of life, and must not rule.
So Friends everywhere, be tender to those that have forsaken anything for truth.
And if that their parents have put them out from them,
or their masters put them away for truth's sake,
and them that are put out of their places for truth's sake,
such in the truth receive and cherish;

that they may be kept in the service of the creation to God's glory,
answering that of God in all.

For everyone is to abide in their places, and there to be faithful,
except they be put out, or put away and be buffeted for no fault, and take it patiently;
that is thankworthy.

And do good unto all, especially to them that are of the household of faith,
and be as the church of God, guided in the wisdom of the Most High,
who causes his rain to fall upon the just and upon the unjust.

And so, be you merciful as your heavenly Father is merciful.

And know the seed of God that is heir of the promise in every one of you,
and the wisdom, by which all things must be ordered to his glory,
who upholds all things by his word of power.

By which word of wisdom all things were created,
and must be ordered again to the glory of the Creator;

in which man will be kept clean unto God,

and honor God with his substance, and glorify God in his spirit.

Whereby everyone's conversation will come to be ordered aright,

and you come to set down in the heavenly places in Christ Jesus;

and to know the high calling of God in Christ Jesus,

who calls out of darkness into the light, out of death into life.

For he that calls, is holy, and calls into holiness, without which none shall see the Lord.

And all Friends, be faithful in the seed and life of the Lord God;

that is it which abides in the love of God forever,

where everyone has his bread which comes down from above.

That is the birth, which abides in the house of the Lord God forever,

and shall go no more forth; which is greater than he that is in the world.

And in the seed and life keep your meetings with God and one with another.

So in that the Lord God Almighty preserve you all to his glory.

George Fox

158. -To Friends, to dwell in peace and love.

Friends and brethren everywhere,

dwell in that which makes for peace and love;

for 'Blessed are, the peacemakers, for theirs is the kingdom,'

that stands in righteousness, joy, and peace in the Holy Ghost, and in power.

Therefore seek the peace, in which is the welfare and good of everyone.

And take heed of strife and contention, for that eats out the good,

and does not edify, nor make for peace, for it is love that edifies the body.

Therefore keep in the seed, and know that which was before enmity was,

in which there is both peace and life.

And all be careful to watch over one another, for one another's good;

and be patient, and keep low and down in the power of the Lord God,

that there you may come to enjoy the kingdom of peace,

and sit down with Abraham, Isaac, and Jacob in the same.

For blessed are all you that lie down in the power of the Lord,

and rise up in it, and in faith remain;

through which power you come to be preserved and united to the God of life and truth.

And take heed of any words or carriage

that do not tend to edification and building up in the love and life.

Therefore, you that have tasted of the power of God,

and of his good word, and of his light,
wait for wisdom, and in it walk,
that you may be preserved in unity, in the light and life,
and in fellowship with God, and one with another;
that to the Lord God you may be a good savor,
and to him a blessing in your generation,
strengthening one another in the faith, in the grace, in the word
by which all things were made and created.
And keeping the word of patience,
herein you will see the Lord keeping you from all the temptations,
which come to try them that dwell upon the earth;
by which word of God you may all be preserved in the sweet and holy life,
in which there is unity in the word, which was before enmity;
which word fulfills the words.
Therefore in that live, that you may all feel life abundantly through the light and power,
that come from the word which was in the beginning;
through which immortal word your immortal souls may be brought to the immortal God,
where is joy, peace, and comfort.
So, above all things, live in that which stops strife, contentions, and arguments,
and live in that by which you come to serve one another in love,
even in the love of God, which thinks no evil, nor envies not, nor is it easily provoked.
Therefore, live in that which is not easily provoked and thinks no evil;
which fulfills the law, which is love out of a pure heart.
And let not prejudice boil in any of your hearts,
but let it be cast out by the power of God,
in which is the unity, and the everlasting kingdom;
that you may all witness your being made heirs of the same kingdom of peace,
and to be inheritors of it, sitting down in the same,
knowing your own portion, and increasing in the heavenly riches.
And this above all strife, that is below, and the man of it,
which is born of the Egyptian woman, which genders to bondage.
Therefore know the seed, the second man, the heir of the promise set over all,
and the blessing and presence of the Lord, which were before strife was.
Therefore know the seed of life and peace to reign in you all,
which possesses the kingdom, where there is no end.
The grace of our Lord Jesus Christ be with you all,
to teach, season, and establish you, which brings your salvation.

George Fox

159.

Dear friends,

All dwell in the everlasting seed of God, Christ Jesus,
in whom you have health, strength, life and dominion, and power over all weaknesses.
And keep your minds in the strength of the Almighty,
and not in weakness, nor, in the infirmities, but in the Lord's power,
which was before weakness and infirmities were;
and then in that power you will find life and refreshment from the God of strength.
And so in the power of God, that is over all,
keep your minds in the life and peace of God, and in the assurance of him and his love;
and so, in that dwell, and live in the dominion of God, in his love, and life, and strength.

And be of good faith, and of a valiant mind for God's truth upon the earth,
in the power, life, truth, and seed, in which you have dominion, peace, wisdom,
and the blessing of God upon you, and in you;
and in that dwell,
and know that blessed seed your crown and life.
No more, but my love.

For the comfort of the people of God,
and their encouragement to be faithful,
and to put their trust in him,
who performs all his promises.

POSTSCRIPT- The people that know their God, they prosper and prevail,
and they that understand shall instruct many:
and though they may fall, and go into captivity, and be spoiled now;
yet when they shall so fall, they shall be helped;
and when they are helped, many shall cleave unto them.
And some of understanding may fall, for to try and purge them,
and to make them white, till the time be out:
for there is a time appointed to liberty, for the faithful sufferers,
that come from and through the great tribulations;
and 'Michael shall stand up for the children of thy people,'
and everyone shall be delivered,
that shall be found written in the Lamb's book of life.

George Fox

160. - To Friends in Bristol.

All my dear friends, folly and wickedness will have an end,
but the word of the Lord will have no end, but endures for ever.
So, feed upon the milk of the word, you babes,
that you may live by that which comes from it, which does endure.

George Fox

161.

Oh friends!
Do not die from the good through the wantonness of fleshly lusts,
neither be choked with the cares of this life, nor fear the shearers,
neither let the heat scorch your green blade;
but dwell under the shadow of the Almighty, who will shade you from the heat and cold.
Neither be cumbered nor surfeited with the riches of this world,
nor bound, nor straitened with them, nor married to them;
but be free and loose from them, and be married to the Lord.
The sufferings in all ages, of the righteous and just, were,
because they could not join to the nations' vain worships,
evil customs, rudiments, traditions, and carnal inventions,
but joined to the Lord, and not to them;
and therefore they suffered,
and kept single to the Lord God in following him and his truth,

and living in it, the amen, the crown, life, virtue, and righteousness, that flows over all, in which the righteous have peace.

George Fox

162.

Friends,

Keep your meetings in the power of God,
and in his wisdom, (by which all things were made),
and in the love of God, that by that you may order all to his glory.
And when Friends have finished their business,
sit down and continue awhile quietly, and wait upon the Lord to feel him;
and go not beyond the power,
but keep in the power, by which God Almighty may be felt among you.
For the power will bruise' the head of the serpent, and all false and contrary heads;
this blessed seed,
as he is the head of the church, so he is also the head of every member of his body.
And so, by the power of the Lord you come to love truth,
and love Jesus Christ, and love holiness;
and by the power you come to love God,
and praise him, and bless him, and magnify him, who lives forevermore.
For the power of the Lord will work through all,
if that you follow it.

When you judge of matters,
or when you judge of words,
or when you judge of persons, all these are distinct things.
A wise man will not give both his ears to one party,
but reserve one for the other party, and will hear both, and then judge.

George Fox

163.

My dear friends,

Live in the life in which is the unity and peace one with another,
and lowliness and humbleness of heart and mind,
serving one another in the fear of the Lord God;
by and in which fear the wisdom of God is received from above,
and by which all things were made and created,
and by which you may all be ordered to his glory.
And so, this is the word of the Lord God to you all:
live in the power of the Lord God,
in which is peace, love, unity,
and dominion in the life and power of God, which was before enmity was;
and in the light, which was before darkness was;
and in the life, which was before death was:

and so, in that feel unity and life in the power of God.
And so, the seed of God feel over all that set, which makes to suffer;
which was before it was, and will remain when that is all gone.
And so, feel the top stone over all laid,
that his life you may feel over all,
and in that live.

George Fox

164. -To Friends, to keep their meetings.

My dear friends,

Keep your meetings in the power of the Lord God,
in which you may all feel life eternal among you.
And do not forsake the assembling of yourselves together,
but provoke one another to love,
in which is edification, life, peace, truth, and dominion
in which you may feel the blessing of God covering you, you dwelling in the same.
And so, meet together in the name of the Lord Jesus Christ,
whose gathering is above the gatherings of the sons and daughters of Adam in the fall,
and will stand when they are all gone;
in which there is life, peace, and wisdom, order, and edification,
in the love and life of Christ,
over all the brittle and foolish priests and professors in the world;
and in which life and power there is the perfect fellowship, that will stand forever,
when all other fellowships are ended and gone.
And so, you that know the life, and power, and light of Christ,
which was before death and darkness, and the power of the same was,
be faithful, who are gathered together in this life and power, and are met in it,
in it keep your meetings, in the life and power of the Lord, over all other meetings;
in which you may all feel one another in the fellowship and unity that is everlasting,
and never has end.
And so, in that the Lord God Almighty preserve you all to his glory;
that to the Lord you may be a blessing in your generation,
and a good savor to God, and in the hearts of all people.
That none may say, you are an unstayed, unestablished, or a fickle people,
and have your religion, truth, and worship to seek;
but that you have it already, and are established in the life and power of God,
and in his worship, church, and religion, which Christ is the head and the life of,
(which destroys the devil and his works), who is the pasture of life,
who was before death was.
And so, feel him set over all that, which makes to suffer,
who was before it was, and will remain when it is gone;
and so, feel the top stone over all laid, and Christ to reign.

George Fox

165.

All Friends, be faithful in the power of God and his seed,
and mind the power of God,

which was before the power of darkness, and the fall of Adam were.
In which power of God is your fellowship,
and in which fellowship you may see over the Jews' fellowship and the Gentiles',
and you may see the apostles' fellowship, and the apostatized Christians'.
Now, the gospel is preached, and the true fellowship come into again,
which the apostles were in,
which was before the apostatized Christians' fellowship was,
out of the life and power of God which the apostles were in,
and the church in the primitive times.
And the gospel fellowship, the power of God, is perfect, in which is our fellowship,
which was before any imperfection was.

And they have no more command to set up temples, tithes, oaths,
or swearing among the Christians since the apostles' days,
than the Gentiles had to set up Diana's temple;
for the temple worship, tithes, and oaths Christ came to end,
and to bring people out of them, and to make them his temples,
and to bring to them to a yes, yes, and no, no in their communications.
And so, before the fall there were no oaths,
in the fall there were oaths,
but in the restoration there are to be no oaths, tithes, nor outward temples.

George Fox

166. - To the church of God in Scotland.

Dear friends,

In the power and light is my love to you all,
in which the virtue, life, holiness, and righteousness are known,
and the riches, that never fade away.
Live in the truth, which you first received, that it may be your crown and your clothing.
And dwell in love, and peace, and unity one with another in the truth of God,
which the devil is out of,
and keep your meetings in the name of Christ Jesus, that never fell ;
and then you will see over all the gatherings in the fall,
in whom the peace, life, and the blessing are.
And all know one another in him, who is the substance,
and him to be your way and teacher, priest and prophet, that never fell;
and then you will see over all the false ways, prophets, priests, and teachers in the fall,
you being in him that never fell, your priest and prophet.
Be faithful to God everyone in your measure of light, life, and truth;
which truth is over the whole world, and all that is in it.
And so, living in the light and truth,
you may answer the light and truth in every man and woman;
and be a good savor to God in the hearts of all people.
And keeping your habitations in the truth, and in the light and life,
then you will see over Adam and Eve,
their sons and daughters' habitations in the fall,
who cannot abide the truth, light, and life in the inward parts;
therefore they are not in peace one with another,
being not in the habitation that Adam was in before he fell, nor in Christ that never fell;

in whom the saints sit down, in the life, Christ,
who was with the Father before the world began.
Adam lost his habitation, and the Jews lost their habitations,
the one went into the earth, and the other into captivity, where the apostates are;
and so are become like untimely figs, or like unto the corn upon the house top.
Now this is the word of the Lord God unto you all,
keep your habitations in the light, life, and power,
which you first received and felt in yourselves;
that you may be clothed with the blessing of the Lord, which was before the curse was.
And live in the unity in the light, which was before darkness was, or the power of it;
and in the life which was before death was;
and in the truth which was before the devil was;
and in the power of God, which was before the power of Satan was.
All live in this, that you may be clothed with that which is immortal,
and attain to the crown of life, and to know the election before the world began.
He that is the first and the last, that is the beginning and the ending, sit down in him,
not in Adam in the fall, but sit down in Christ, that never fell;
and there that life you will come to know that
which was with the Father before the world began.
And so, live in the substance, which is the seed, Christ,
who ends the prophets, first covenant, first priesthood,
and all the types, and figures, and shadows given after the fall.

George Fox

167.

My dear friends,

Be not carried a way by good words and fair speeches,
nor the affectionate part, which is taken with them;
but everyone have hold of the truth in yourselves,
and the life, and light, and power of the Most High,
by which you may be stayed upon Christ, your bread of life;
he is the staff of your heavenly and eternal life; bread is the staff of life.
Now friends, who have denied the world's songs and singing;
sing you in the spirit, and with grace,
making melody in your hearts to the Lord.
And you having denied the world's formal praying,
pray you always in the spirit, and watch in it.
And you that have denied the world's giving of thanks, and their saying of grace, and living out of
it;
do you in every thing give thanks to the Lord through Jesus Christ?
And you that have denied the world's praising God with their lips,
while their hearts are afar off; do you always praise the Lord night and day,
and from the rising of the sun to the going down of the same, praise you the Lord?
And you that have denied the world's fastings,
and of their hanging down their heads like a bulrush for a day,
who smite with the fist of wickedness, keep you the fast of the Lord,
that breaks the bond of iniquity, and lets the oppressed go free;
that your health may grow, and your light may shine as the morning.

George Fox

168. Fleshly Love

Friends all everywhere,

who have tasted of the love, mercy, and kindness of God, and his power,
you are called to holiness and chastity.

Therefore keep out of inordinate affections,
and inordinate fleshly love,

and feigned flattery and desires, which are below the truth;
which will bring you to infirmness.

And keep out of fond affections, and fond love,

that draws out the fleshly part, the fleshly eye,

and brings into pride, and looseness, and false liberty, and to abuse the power of God.

Oh! Keep out of all uncleanness, whatever may be pretended, and fleshly desires;
for the 'lust of the eye, the lust of the flesh, and the pride of life are not of the Father, but of the world.

And therefore keep down that which is not of the Father, but of the world.

And take heed of dishonoring your bodies, and defiling your minds,

but keep your bodies clean from all fornication, adultery, and uncleanness;

for that which pretends otherwise, and does so, defiles it, and is out of the truth,
and is contrary to the law of God, and contrary to Christ's doctrine.

And therefore defile not yourselves,

but live pure, chaste, and holy, as becomes the saints;

for no adulterer or fornicator has any part in the kingdom of God.

Such go from that of God in themselves, and quench the spirit of God,

and abuse his power, and go into fleshly love, and feigned desires,

and flattering pretences, covering it with a false liberty,

and so are in the bondage to the beggarly, fleshly lusts;

and whom they overcome, they bring into the same bondage,

and through their feigned flattery, and dissembling carriage rob, and beguile, and spoil,
to fulfill their insatiable, ungodly desires, wills, and lusts.

Therefore live in the truth, for all such things are out of the truth,

and such as do the same, whatsoever they be;

therefore all that go into uncleanness under what fair pretence so ever, are to be judged.

George Fox

169.

To all the elect, chosen and faithful, who are of the royal seed of God,
living stones, elect and precious, knit and built up together, and united,

the family and household of God, and come to his mountain,

that is established upon the top of all mountains,

that walk in the light of the Lord, in unity and covenant with God,

in the covenant of life and peace with him.

Who in this the Lamb's day are the gold tried in the fire.

Who have been tried by property seizures, by bonds, by whippings, by mockings,

and reproaches in the day of the Lamb's power, and some have been tried unto death;

and you have proved to be the pure gold, that has come out brighter and brighter.

Who have not feared the waves of the sea, nor the winds;
who fear not the storms nor the weather;
whose anchor holds, which is the hope, the mystery,
which anchor the soul which is immortal, to the immortal God.
Among whom the star of Jacob is seen, and the morning star is risen,
and the sun of righteousness shines, and the Lamb's voice is known,
the church in her glory and beauty is appeared and appearing;
the marriage of the lamb, and the bride,
and the wedding day is known, in which there is unity;
and the virgins sing praises, and follow the Lamb, because of his sweet ointment;
and the virgins are upon Mount Zion.
And the gospel is going forth unto all nations, kindreds, and tongues;
life and immortality are coming to light through the gospel, which is the power of God;
and the mystery of the fellowship is known, which is in the power.
And for want of the power, the gospel, in which is the fellowship,
has Christendom been on heaps, and the heathen ignorant.

1. And now you who know the power of God, you know the gospel;
and you who are in the power of God, you are in the mystery of the fellowship.
So mark, the fellowship is a mystery, and the mystery of the fellowship is everlasting.
So, if any wants the power of God, he wants the mystery, in which is the fellowship,
although he may have all the scriptures.

2. And now, friends, if any be moved of the Lord God by his power,
be obedient to it, and wait in the life and in the power,
and it will direct you to the glory of God, in his wisdom, not to abuse it;
that whatsoever you do, you may do it to his glory,
you answering the just principle of God in everyone.

3. If any be moved to go to the steeple-houses, or markets,
or to reprove sin in the gate, or to exhort high or low, or to reprove them;
reason not with flesh and blood, nor quench the spirit.
And when you have done, in the same spirit live;
and then you will have peace, and rest and fellowship with God, and one with another.
For the unity is in the spirit, and it is the bond of peace.

4. And all Friends, in your meetings do not quench the spirit.
And take heed, and do not judge one another in the meetings;
but have patience until the meetings be done.
So, if any have anything upon him to speak to another,
he may speak to him after the meeting is done;
that will cover one another's weakness, and not hurt others.

5. And all Friends everywhere,
wait to feel the power of God in yourselves in your meetings.
And take heed of sleeping, and feel the power of God in one another;
that you all may be in the mystery of the fellowship.
For woe unto them, that are at ease in Zion!

I warn and charge you all in the presence of the living God, (jump to another presence)

that none make their habitation in the earth, or build tabernacles there,
for fear that you become vagabonds from the Lord.
But let everyone rest in his habitation in God, and here is no vagabond;
but there shall everyone know an heirship, a habitation, and an inheritance.
And I warn and charge you from the Lord,

not to make any of the world's jewels your God;
but live all in the power of the Lord God,
in which you will be carried over the spirit of the world.

6. And Friends all everywhere,
dwell in the love and fear of the Lord God, and in peace one with another,
and in the power and life of the Lord God keep your meetings;
and live in the mystery of the fellowship of the gospel, which is everlasting.

George Fox

This is to go to all the meetings of Friends among them to be read. London, the 11th of the 3d month, 1658.

170. - To Friends at Worcester.

Friends,

Everyone of you having a light from the son of God, wait in it,
that you may come to receive the son of God, from where it comes;
and receive power from him to become the sons of God, and have faith in him.
For who are of faith are of Abraham's seed,
which faith gives the victory over the world.
It is by faith our hearts are purified.
So, dwell in the light which casts out all arguing spirits;
in which you may have unity one with another,
and with Christ from whom the light comes, and with the Father, whom he is the way to.
And that with the light you may answer the light in every man,
(which comes from Christ), though they hate it.
So, the Lord God Almighty keep and preserve you.
And all keep your meetings in the power of God,
that the Lord you may see present among you.

George Fox

**171. - An Epistle General to them who are of the royal priesthood
and chosen generation; given forth from the movings
of the power and spirit of truth, and now made public.
To be sent abroad among the saints scattered in
Old and New England, Germany, Holland, Ireland, Scotland, Barbados, and
Virginia,
for them to read in the fear of the Lord.**

Friends,

Let all that you do be done in the name of the Lord Jesus Christ,
by whom all things were made and created,
that you may do that which you do in the true dominion;
and then what you do you do in the power of God.
And all Friends, dwell in love,
for that is the mark of a disciple, and the fruits of faith and the spirit;
which love out of a pure heart is the end of the commandment and fulfils the law,
and in that is edification and building, and the fruits of being passed from death to life;
there is love to God, brethren, and enemies,
being in the seed that destroys death and the power of it, the devil.

We need no mass to teach us;
for the spirit that gave forth the scriptures
teaches us how to pray, sing, praise, rejoice, honor, and worship God, and in what;
and how to walk and to behave ourselves to God and man,
and leads us into all truth, in which is our unity;
and it is our comforter, and guide, and leader,
and not men without who say,
they have not the spirit and power that the apostles had that gave forth the scriptures.

And we need not your Common Prayer to teach us,
for the spirit that gave forth scriptures teaches us how to pray, sing, fast,
and to give thanks, and to praise and worship, and in what;
and how to honor and glorify God, and how to walk before him and men;
and how to use all creatures upon the earth;
and leads and guides into all truth which was given forth from it,
which reproves the world of sin;
that is our comforter, leader, and guider;
by which we know sonship, and in which we have unity, and this does never change.
But that which man does invent, and their prayers and forms,
(who say that they have not the same spirit which gave forth the scriptures), do change.
But the spirit that gave forth scriptures teaches how to pray, speak, sing, fast,
give thanks, and how to read them with understanding,
and how to walk before God and man, and how to worship God, and in what;
for it leads us into all truth, which is our comforter,
in which we have unity and fellowship,
and to know the true religion which does never change.

And so, the spirit of truth which gave forth the scriptures
is our director, guide, leader, and comforter, which reproves the world for sin.
And this leads to see the end of all directories which men invent,
who have not the spirit the apostles had;
and when they cannot hold it up they cry to the powers of the earth to help them.
And these we see are erred from the spirit and without the spirit;
with whom we cannot trust our bodies, spirits nor souls, into their hands,
but have committed them to the Lord, whose they are.

And we are a people that are redeemed from the earth and world,
and need none of your church-made-faith,
which you have framed and made in eleven days' time,
and your other three days set apart.
For Christ is the author of our faith, which is the gift of God,
which is a mystery held in a pure conscience.
And we say, that all the priests in Scotland, London, and New England
cannot make the gift of God, the mystery, which is the faith which remains,
and by which men are justified and saved, neither have they power over it;
which brings us to have access to God,
and gives us victory over that which separated us from God.
And so, we need none of their faith to lead us;
for the faith Christ is the author of we live in, which they cannot make nor frame.
And though they may cry to the magistrates to help them to uphold their made-faith
(which idol they cannot hold up themselves) which they have invented,
and say 'they are not in the life and power as they were in that gave forth the scriptures';

and say, 'revelation is ceased from people,
and there is no victory while they are upon the earth'.
These are the fruits of their framed-faith, which we need not.
For the spirit that gave forth the scriptures
teaches us to know who is the author of our faith, and the fruits of it;
which gives victory.

And the spirit teaches us how to pray, sing, give thanks,
praise, rejoice, fast, worship God, and in what;
and how to walk to God and man, and leads us into all truth,
the reprove of the world or sin, which is our comforter, guide, leader, and director;
in which we have unity and fellowship that is without end,
and a pure religion that does never change.

And a great deal of stuff there is in their books, which is not worth mentioning,
it will rot and that nature that gave it forth;
but the seed, and life, and power will stand.

Church-faith changes, Directory changes, Common Prayer changes, and Mass changes.
And here are the four religions which are got up since the apostles' days;
which they have fought for and killed one another about.

But the pure religion does not change which we are of and own;
in which are the spiritual weapons which were among the apostles.
The true faith changes not, for it abides and remains, which is the gift of God,
and a mystery held in a pure conscience;
of which we are,
and which is our faith.

Mass for the Papists, common prayer for the Episcopal men;
and the directory for the Presbyterians;
church-made and framed faith for the Independents, and mixed Baptists and others;
those have had their fellowships in these for which they fought,
and about which carnal weapons got up since the days of the apostles.

But the fellowship in the spirit remains, and does not change,
which has spiritual weapons,
and these are known and used to fight withal about religion,
in which the seed of God is known,
which bruises the serpent's head which led man from God,
and made a separation between man and God.
And the election is known (in him who was) before the world begun;
who is the head of our church, and not they that be head of the mass,
head of your directory, head of the common-prayer,
and head of the church-made faith,
which we see all change and come to naught, and God confounds.
And men stand in doubts and questions,
and have no assurance in their religion;
but that of God stands in them all bound.

They that followed the pope, were called Papists;
and they that protested against the pope, were called Protestants.

And thus they gave names one to another: common-prayer men,
and directory men, and Independents, and Baptists.
And thus in the envy, out of the love, out of the spirit,
which gave forth the scriptures,
gave they names one to another;

all of which we judge.

Our faith, our church, our unity is in the spirit,
and our word at which we tremble,
was in the beginning, before the Papist mass,
and your Episcopal common-prayer,
and the Presbyterian directory, and Independent Baptist,
and other church-made framed faiths were;
and our unity, church, (the true and eternal church, the body of Christ)
and fellowship will stand when they are all ended.
By which spirit we judge them all, and deny their works;
in which is our unity with God, with the scriptures, and one with another.
For they have been to people like so many changeable coverings,
but now the spirit is taking them off;
by which we are covered,
and it is our weapon in this day of great battle with them.
The scriptures which you do speak, and show forth in your books, are owned,
but your imagination of them we deny;
but they are all owned in themselves and in their place.
So they are all ours, which end in Christ, who is ours, and in him we remain.
The mass is the Papists sacrifice that they kill about.
The common-prayer is the Episcopal sacrifice that they persecute and kill about.
The directory is the Presbyterians' sacrifice, they persecute and kill about.
The made and framed church-faith is the Independent and Baptist sacrifice,
which they kill and persecute about.
The Lord does not accept such sacrifices,
nor does he respect persons who have erred from the spirit in which were the apostles,
and by which spirit they offered spiritual sacrifice to God the Father of spirits,
and which spirit we are in.
And all my dear hearts,
all know the fellowship of the seed in its sufferings,
and to be made conformable to his death; that you in the suffering
through it may know the power of the resurrection of the just seed.
And this is it which kills all bad spirits that will talk, but not do;
such may crucify Christ in themselves afresh.
Therefore mind the daily suffering which the seed had, and have unity with that;
so you may rise with that, which destroys that which causes it to suffer.
The Papist cries, higher powers, help, help,
or else my mass will go down, and all my ceremonies.
The Episcopal man cries, help, help, higher powers,
or else my common-prayer goes down.
The Presbyterian cries, help, help, higher powers,
or else my directory will go down.
The Independent, and Anabaptist, and others cry, help, help, higher powers,
or else our framed faith, (which is our eleven days' work), will go down,
and we shall not stand.
Are not you all ashamed?
And show you are naked, out of the power and life the apostles were in;
and from their weapons naked?
The outward power neither upheld nor separated them from the love of God,
which they had in Christ, the end of the law.
I am not one of them, that call themselves Papists, Common- prayer-men,
nor Presbyterians, Independents, nor Antibaptists, Puritans, nor heathens,

which are out of the life of God;
but that which God has called me to, that I am,
and in the elect before the world began.

This is to go everywhere abroad among Friends, who are of the royal priesthood,
which destroys that which made a separation from God.
From the royal seed goes the royal commandment, which seed remains forever,
from the royal seed to the royal seed,
which are the royal priesthood, which have the royal law,
and love to friends and enemies;
which is beyond the love of the world, and before it was.
That is the royal love, where no enmity can come.

Forgive us, as we forgive them,
cry Papists, cry Episcopal, cry Presbyterians, and Baptists, and Independents;
these cry and say the Lord's Prayer,
'Forgive us our debts and trespasses, as we forgive them that trespass against us';
and like a company of senseless men, without understanding,
fall a fighting one with another about their trespasses and debts,
and never mind what they prayed,
as though they never looked for forgiveness,
and to receive the things they prayed for; That pray,
'Forgive us Lord, as we forgive them',
and fall a persecuting and imprisoning one another,
and taking their brethren and fellow servants by the throat about religion,
which in their prayers they said, 'Forgive us, as we forgive them', and will not forgive,
but say their prayers, as the Pharisees did the scriptures, and did not:
this is he, that must be cast into prison, until he pay the utmost farthing,
and must not come out.
And this has been their work since the apostles' days, and is not here law?
The apostles and Christ did not bid, that any should kill about their words,
but that they should love enemies;
but you will kill about the apostles' and Christ's words,
who themselves were killed for speaking them.
And so all Friends, dwell in the seed of God,
which is heir of the power of
the world which is without end;
in that dwell and keep your meetings, that you may all be possessors.

All religions will fight about religions and worships,
and kill like the heathen about their gods;
Jews, Gentiles, Papists, Protestants of all sects,
which are out of the power of the Lord, and the spirit that the apostles were in.
And so, they are all out of the royal spirit, that has the royal, spiritual weapons,
and out of the royal seed, which said 'love enemies',
which is the royal command to the royal priesthood.
And they confess that they have not the same power and spirit of the apostles;
so then it is true for them to say, we are not the spiritual men,
we have not spiritual weapons to fight with;
if you do not help us, higher powers, we fall.
For we hold our traditions,
and that which we have is by tradition, is by the earthly powers.
For we are not made ministers, as the apostles were,

by the immediate spirit and power, and gifts;
therefore the higher powers must help us;
and to them go we with our packet of letters, as Saul did;
for we are not spiritual weaponed men, as Paul was.
For in all these things are the priests guilty.
The Papists, Common-prayer-men, Presbyterians, Independents, Baptists,
persecute one another about their inventions, (which they have invented),
their mass, their common-prayer, their directory, church-faith,
which they have made and framed), their inventions and handiworks,
and not for the truth.
For they know not what spirit they are of, that persecute,
and would have men's lives destroyed about their church, worship, and religion;
for Christ said, 'he came not to destroy men's lives, but to save them.'
Now they that know not what spirit they are of,
that will persecute and destroy men's lives, and not save them,
we cannot trust our bodies, souls, nor spirits into their hands,
that know not what spirit they are of themselves;
they are not like to be trusted with others, that would destroy by a law,
which the disciples would have done by prayer,
to command fire to come down from heaven to destroy who would not receive Christ.
Which sort Christ rebuked, and told them,
that they did not know what spirit they were of.
And now, if they did not know what spirit they were of;
do these which have persecuted about church and religion,
since the apostles' days, who would compel men's bodies, goods, lives, souls,
and estates into their hands by a law, or else make them suffer?
These are not the ministers of Christ, (the Savior),
that destroy men's lives, and they know not what spirit they are of;
and the lives, bodies, and souls are not to be trusted in their hand.
And you that persecute shall have no resurrection to life, except you repent.
But they that know what spirit they are of themselves,
they are in the unrebukeable zeal,
and by the spirit of God they offer up their spirits, their souls, and bodies to the Lord, which are
his;
whose they are, to keep them.

George Fox

A COLLECTION
OF
MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL MINISTER
OF JESUS CHRIST,

George Fox

Volume 1 Contd.

172.

We are of the royal seed, elect and precious, before the world began,
that which (ever) the Sodomites crucified, grieved,
and vexed by their unrighteous, ungodly conversation,
who lived in fullness, and pleasures, and abundance of idleness.
And we are of that seed, that cannot serve the wills and lusts of men,
and bow and stoop to them;
who are a people redeemed out of kindreds, kingdoms, peoples, and nations,
who are of the household of God, built up together a spiritual house,
whose builder and maker is God,
and do reign upon the earth, as kings and priests unto God;
whom we serve day and night.
And are of the seed that has been slain from the foundation of the world,
which the princes of the world, and counsels,
and the great and wise of the earth crucified;
who lived in the form of godliness of the saints' words,
but quenched the spirit in themselves,
and being that birth born of the flesh, persecuted that which is born of the spirit.

We are of the seed, the anointed,
which the powers of the earth combine and take counsel together against,
whom God (we see) sitting in heaven laughing them to scorn.
We are the royal priesthood, who offer daily to the Lord the spiritual sacrifice;
the holy generation, and the peculiar people, zealous of good works,
clothed with the zeal of Christ against the bad works, and the workers thereof.
Therefore of all nations, peoples, sects, ways, professions, and talkers of religion
are we hated, by them that are out of the way and power of God,
though they profess scriptures, church, worship, and ministry;
yet such have crucified Christ, and the Lord of glory.
We are they that witness the promise of God fulfilled, and that do witness,
that the age is come wherein God would show forth his exceeding riches and kindness,
which was wrought among the apostles.

We are the anointed of God, and his prophets,
that he said, 'touch not;' who are as the apple of his eye;
who for our sakes has reprov'd powers, and thrones, and dominions,
and rebuked them.

We are the preachers of righteousness in the great city Sodom,
wherein Christ was crucified,
where the life of the prophets, and the apostles, and holy men of God lies slain,
and cursers, swearers, drunkards, eaters, and drinkers, that rise up to play,
in all fullness, wantonness, and profaneness,
profess their words, and make merry over their lives.

And the witnesses since the apostles' days have been slain;
the woman in the wilderness,

the lamb and his wife shall be known which is come up out of the wilderness.

So in this great city of Sodom and Gomorrah, the false church and the whore are,
where all the abominations are, that made all the nations drunk
of the wine of the wrath of her fornication;

whereby the world is all on heaps about religion, and church worship,
and the several ways in Sodom's nature, professing the saints' words,
imitating forms, killing and slaying one another about professing the saints' words,
but out of their life which shows, that they are not of the royal seed,
which said, love enemies;

that is the royal seed, and they that follow him, are of the royal priesthood,
and holy people and generation, among whom is the royal law of love;
whereby we cannot respect men's persons,

for he who does, is convinced of the royal law, to be a transgressor.

So every one of us, that is come to the seed of God, that bruises the serpent's head,
that led man from God, who is the prince of the world, the prince of darkness,
and the prince of the air, the father of lies, a murderer from the beginning,
the corrupter of mankind, the author of the separation from God, and the original of sin,
the beginning of it, which led man from his dominion over the handiworks of God;
which the royal seed Christ, destroys, and renews man again in the image of God,
and brings him again to his dominion over the handiworks of God.

And this hundreds of thousands are now witnessing;

by which they come to be kings, and redeemed from the earth
and come to be made kings upon the earth,
in the image of God, over the handiworks of God,
in the wisdom by which they were created.

So all powers whatever that are a terror to evil doers, that bear not the sword in vain,
to us are praise that do well.

And all kings upon the earth, that were anointed by God,
a figure of our Christ, the king anointed,
he ends them all, and makes kings to reign upon the earth.

Among these Christ is king, which thousands witness. Among these he is king.

All other kings made by man by putting on man earthly crowns,
earthly man will put them off again - and unking them, if they cross them.

This is the state among them in whom Christ reigns not,
nor the true magistrate obeyed, which is to the evil doers a terror.

But since the Apostles' days all has been in confusion
about religion, church, and worship, among them that have killed the witnesses,
and since the true church went into the wilderness,
and the witnesses have been slain, and the man child caught up to God.

So they that have slain the witnesses, and killed the saints,
have been in all this confusion;

and the witnesses are rising, and the everlasting gospel shall be preached again

(among them that have had the words,
but have slain the life of the prophets and the apostles)
unto all nations, kindreds, and tongues of them that dwell upon the earth.
So the great professors of the world, (which were the Jews),
could not abide Jesus, the king, that he should reign;
and where he is now in the male and in the female,
he is king whom makes kings, among whom he is king.
All is to be done in the name of the mighty King of kings,
and then His name (Jesus) is he power.

George Fox

173.

All Friends,

Take heed of running on in a form, for fear that you do lose the power;
but keep in the power and seed of God, in which you will live in the substance.
And at any disputes take heed;
many may be lifted up in the victory and conquest,
and after have a joy in the prophecies and openings, and after fall.
And if babblers (vain talkers) come,
and janglers (people who want to quarrel over some minor scriptural interpretation)
don't say the meeting was bad;
such is the complaining nature out of patience, and the seed, which bears all things, and suffers all
things,
which keeps down that which causes lifting up, murmuring and disputing.
The seed and prophecy ends such and keeps down all the other that is contrary
and that which would live in the contrary is the unchangeable peace, cornerstone,
and the staidness in the seed and life.

George Fox

174.

Dear Friends all everywhere,

Feel the seed of God over all that which is in the fall,
that is gotten up since Adam and Eve fell from righteousness and the image of God ;
and in which fall the Lamb has been slain.
And so feel the seed of God over all that which makes to suffer;
and will stand and remain when he that makes to suffer is gone.
And so feel Christ to reign and rule over all that which is in the fall,
and there you may all feel the life to flow over all,
which life was with the Father before the world began;
and which life will remain when death and the power of it are gone.
And in that life all live and dwell; and in it keep your meetings.
And feel the word of patience and the word of wisdom,
in which you may find both patience and wisdom in this day of life.
And feel my love to all Friends in the everlasting seed of God.

George Fox

**175. - To Friends, to serve one another in love,
in outward things.**

My dear friends,

In the order and wisdom of life order all things to God's glory,
and dwell in the love of God together,
all serving one another in love, and in the life of the truth;
and you that 'give to the poor, lend to the Lord,'
and he will give you again with advantage.
And so be fruitful in every good work,
and he subject to one another in the fear of the Lord,
and do that which you do in love and peace;
and in that keep in the authority and power of God, in kindness.
And keep down and be master over all passion,
and the hasty and cross spirits, and silence that which is sudden;
and let love have the pre-eminence in all and over all.
And provoke one another to love and to good works,
and be diligent in all your places;
that you may be a good savor in the hearts of all,
and that the truth may flow over all.
And let nothing be wanting among you, and then all is and will be well.
And encourage one another to seek out the poor, and sick, and fatherless, and widow,
and imprisoned, and make up their necessities and wants;
then there will be nothing lacking.
And keep in discerning, that you may not be ensnared, nor made a prey upon;
but that in the power and wisdom of God you may be kept over all such,
and to feel through all states and conditions.
That the Lord God may be honored in and by you all;
and you all may be preserved in his power and life to his glory.
For your bestowing of outward things to such as stand in need, is the least love,
and things of little value in comparison to the things that are above and immortal.
And so keep over all in that in which you have the blessing poured
upon you from the Lord God, to clothe and cover you.

George Fox

176.-To Friends in the ministry.

Friends

which minister up and down among Friends,
be examples in wisdom, life, patience, righteousness, holiness,
and in godliness and soberness, that your lives and conversations may preach.
And keep out and over all vain, youthful ways and childishness,
and over all those fallen spirits, that quarrel, jangle, and contend about outward things,
and have a life in them; through which they are eaten out from the life and truth of God.
And such become as the dross,
and they come to be as the untimely figs,
and as the corn and grass on the house-top.
And so you all that minister abroad to others,
first see that you be in the truth that will never change,
and in the word and life that will abide; and in the gospel, the power of God,

which was before meats and drinks, and outward apparel were;
that you may abide in that which never changes, that you may not be confounded.
For when they that are ministers change and alter
from that which they went forth first in and brought the people into,
it does show that they are either gone out of the truth,
or else they were never in the truth; and this confounds people.
They had better never have gone out at all.
Therefore you that minister abroad, see that you be in that which will never change,
and is over all them that do argue about changeable things;
for that being ministered to people that never changes,
and they that minister being in that which never changes,
this begets people into an established state.
For they are all fallen spirits, and not ministers of the word,
nor the gospel, nor of Christ that never fell,
(which destroys the devil and his works in the fall),
that are quarrelling, and siding, and disputing,
and contending, and striving about outward things.
For the mind of the fallen is in the heats and tempests, up and down,
and is in the wrong judgment, and cries against others as being lords,
and being esteemed and looked upon, and looking at men;
when the wrong lords in themselves, and that is it which should not be esteemed.
The outward part being gotten up in themselves,
who have gotten a life in outward things, in the outward knowledge,
and the outward reason, and outward wisdom - that outward part and reason,
wisdom and knowledge, must all perish, and the life they have in them also,
before the life of God can come to rule in them,
in which is the everlasting unity and fellowship.
And so, friends, all that minister abroad in the everlasting word, which never changes,
and the gospel, in it abide, the first and last.
For the Word keeps down the pride of life, the lust of the flesh, and the lust of the eye,
which is of the world, and not of the Father.
And so let your liberty be in the Word, and Spirit, and the Power of God,
which keeps you out of the liberty of the world, and its vain fashions;
and be not fashioned after them.
And so take heed of light words, unseasoned talk, and of taking liberty to the flesh;
but walk in that which is pure, and keep in that in which you may have the wisdom,
(which is the beauty of gray hairs), that to the Lord God you may be a good savor,
and in the hearts of all; walking in all comeliness and decency.
The word of truth makes you to be seasoned and savory;
and this is comely, keeping in the beauty of holiness, in which holiness the Lord is seen,
over the beauty of the world, that is vain.

George Fox

177.

All Friends everywhere,
who are dead to all carnal weapons, and have beaten them to pieces,
stand in that which takes away the occasion of wars,
in the power which saves men's lives, and destroys none, nor would hate others.
And as for the rulers, that are to keep peace, for peace's sake,
and the advantage of truth, give them their tribute (taxes).
But to bear and carry carnal weapons to fight with,
the men of peace, (who live in that which takes away the occasion of wars),

cannot act in such things under the several powers;
but have paid their tribute (taxes).

Which they may do still for peace sake, and not hold back the earth, but go over it;
and in so doing, Friends may better claim their liberty.

George Fox

**178. - For Friends in Barbados, Virginia, New England,
and all the islands about.**

Friends and brethren,

who are made partakers of the power of the world that is without end,
and are partakers of the heavenly gift, and feel the power,
in which are the unity, peace, and kingdom that has no end,
in that feel one another, and know one another, and in the life,
in which you will have peace and unity one with another;
that the top stone may be laid over all,
and you all in the wisdom, life, and seed in your measures may be preserved,
spreading the truth abroad, confounding the deceit, answering the witness of God in all.
To which power they must be brought before their minds can be turned to God,
and be acquainted with his covenant of promise, and his life,
and to know God, the Father of spirits.

For all Christendom, which has the words of the prophets, Christ, and the apostles,
that are not in the spirit and power that they were in that gave them forth,
are all on heaps about them, and not in unity,

being out of the spirit, in which is the unity and true fellowship.

For there are the heaps, among them that are out of the spirit and power of God,
having the words in the transgression, in the fall, in the earth,
and in the many bodies, names, and heads, churches, religions, and worships,
which are in the first birth, born of the flesh,
which will persecute him that is born of the spirit;
which spirit plunges down by baptism, and puts under,
and brings into the one body, and puts that under which causes many heads,
and answers to that which is transgressed against.

For all must come to the one baptism with the spirit into the one body.

And all my dear friends, be faithful, and quench not the spirit,
but be obedient to the truth, and spread it abroad,
which must go over all the world, to professors, Jews, Christians, and heathen,
to the answering the witness of God in them all;
that they may come to the truth, which answers the witness in them,
to be made free by it.

And, friends, in the wisdom of God dwell,
which preserves in unity in the spirit and power.

If anything be spoken in a meeting which you cannot bear,
speak to them concerned between them and you, after the meeting is ended;
for if any of the world be there it may give occasion to them to reproach truth.
For wisdom preserves in the peace, and makes peace,
and preserves out of the contrary, and overcomes with the wisdom, and love,
and answers the witness with the life, and so has unity and that has the kingdom.

George Fox

All Friends, you must come into a temperance above all the world.

And all Friends, you must come into a patience above all the world.
And all Friends, you must come into a moderation above all the world.
And all Friends, you must come into a wisdom above all the world.
And all Friends, you must come into a knowledge above all the world.
And all Friends, you must come into an understanding above all the world.
And all Friends, you must come into a sobriety, and gravity, and a seasoned state
above all the world.

George Fox

(179 was omitted in Printing)

180.

My dear friends,

In the love, and life, and power of the Lord God dwell,
in the power, life, and seed which has no end; in which you all may have unity.
And be faithful and diligent in the things that are good, and keep your meetings,
and meet together in the power of the Lord which cannot be broken;
in which is an everlasting unity.
And live in peace and unity one with another,
and all keep in the power of the Lord God,
and take heed of getting into a form without the power; (any of you)
for that will bring deadness, and coldness, and weariness, and faintings;
and what will it not bring in that nature?
Therefore keep in the power of the Lord,
which will keep all the contrary down and out,
and preserve you in peace and life, love and unity, fresh and fruitful,
and diligent in the wisdom of the Lord God,
with which and in which you may be kept and preserved to his glory,
and be a good savor to him, and in the hearts of all people.
That to the Lord you may be a blessing in your generation,
and a peculiar people in tenderness,
and full of that faith which overcomes the world and all things in it;
through which you may come all up into the unity of the spirit
which is the bond of peace.

And all Friends,
live in the power of the Lord God and keep down the wise part,
which will judge truth to be simple and come to despise it,
and cry up their own words of wisdom in its place.

George Fox

181.

Friends,

Live in the unchangeable power of God,
which will keep you in righteousness, and truth, and love, and unity,
and dominion over all the unclean spirits, and rough ways,
and mountains within and without:
that the power of the Lord God may be supreme among you,
and that you may in the wisdom of the Lord be preserved.

And none abuse it, but all patiently in the power of the Lord wait,
that in it you may be all kept low, in love and unity with God and one with another;
that in the seed you may be kept, which is heir of the power.
And all be diligent in your places, serving the Lord,
and that your spirits may not be plucked down with earthly things nor limited by them;
but that in the power of the Lord God you may act over them,
(the handiworks of God), out of the entanglements and thralldom of them,
and out of the vain inventions of men,
but keep in the power of the Lord God over them;
in which power is the mystery of the fellowship and the dominion,
and let everyone's eye behold it and mind it.
For that is it which will keep you out of the changeable things,
and present your minds, souls, and spirits to the Lord;
and there the seed comes up which is heir of the power,
and of the wisdom which is pure from above,
where the city is known that lets no uncleanness in,
and the salt is known that savors all things.
Therefore feel it in the heart, which is more than in the head or tongue;
which many may strive for, but do not obtain the power nor the kingdom.
Therefore all be wise in the wisdom of God,
and let everyone's eye be unto that wisdom,
which the departing from sin and evil is the beginning of;
that with it you may be ordered, and do whatsoever you have to do with it and by it.
In that you will feel his Presence and blessing,
that you may know the seed immortal to have the dominion in you;
that there you may come to know Christ to reign.
And your growth in the seed is in the silence,
where you may all find a feeding of the bread of life.
And all Friends, keep in the wisdom of the Lord that is pure and holy from above,
by which wisdom you may be preserved and kept holy and pure,
above that which is below, and out of that which is below,
the wise part wherein is the strife;
that being kept down by the power of the Lord,
the seed comes up which is heir of the power.
And there innocence, and simplicity, and nakedness of heart
and spirit are lived in and life is fed upon.

George Fox

And so, if any Friends have friends or relations beyond sea,
send them books or papers, and be diligent to spread the truth;
and send Latin books, or French books, or other books,
to Leghorn, France, Poland, Italy, Norway, Low Countries, etc.

182. - To Friends beyond the sea.

My dear hearts,

Do your business faithfully, and fear not the amazement of men,
you sons and daughters of Abraham.
Trample upon all deceit, and keep overall that in the dominion of God's power,
above the world, answering that of God in all; and spare not any deceit.
Be you faithful, and you will find and feel the word
which is sharper than any two-edged sword to cut down deceit;

and you will feel the blessing of the Lord God with you.
And if the world's works lie like a wilderness, care not for it and matter it not,
but do the work of the Lord faithfully;
and you will feel it prosper, answering that of God in everyone.
And so God Almighty preserve you in his power.

George Fox

183.

Friends,

Dwell in patience, and in the power, life, and wisdom of God,
and in peace, and love, and unity one with another.
And be subject in the power, and life, and wisdom of God to God and to one another;
that in it you may be as a pleasant field to the Lord God,
and as the lilies, and the flowers, and the buds,
feeling the pleasant showers and the streams of life from the living God
flowing upon you and coming into you,
whereby the presence and blessing of the Lord God Almighty among you may be felt.
And in that the Lord God Almighty preserve and keep you,
that to him you may be a good savor.
And live in peace.
And the God of all peace keep you that nothing may reign and rule among you
but the life, and power, and seed, and wisdom of God;
that in him you may be preserved by which all things were made and created.
That you may be all ordered to his glory,
and be a good savor in the hearts of all people;
in which you do refresh others and are refreshed.
So, dwell in the fear of the Lord,
which brings a dread and terror upon all his enemies that are in Esau's mount;
but your peace comes from the mountain of God.
And let your joy and peace be in the Lord.

George Fox

184.

Oh my dear friends and brethren everywhere!
The power of the Lord God, that is over all, live in,
that in that you may feel unity and fellowship;
the power the Lord God you may come to be heirs of the power of an endless life,
through which you may inherit eternity, and so to feel life eternal abiding in you.
The manslayer has not eternal life abiding in him, that is he that envies his brother;
so all the persecutors, that envy their brethren, have not eternal life abiding in them:
under this are all the persecutors about their church
and vain religion, false worship, faith, and ministry
Therefore all of you, feel this eternal life abiding in you;
for he that has the son of God, has life eternal;
and so, in this eternal life you have fellowship with God and his son, and with one another;
and in this, the law of life, that is in Jesus Christ,
sentence is passed on the law of sin and death in every man and woman, and brings it to the
execution.

Through which law of life righteousness flows and runs down, and also justice and truth;
and by this law of the spirit of life in Christ Jesus, (mark, in Christ Jesus),
you come to know the Lamb's throne, and the throne of iniquity is thrown down,
and all blasphemous mouths stopped,
and the chambers of imagery thrown down, and the household of God raised up,
and the fruitless trees thrown down, and the plant of God raised up,
which is of his own planting, the tree of righteousness,
whose fruit is unto holiness, whose end is everlasting life.
So mark, here is the fruit of this tree, and the end of this tree,
and by this spirit you do distinguish names and plantings, and pluckings up;
and God's building you will distinguish from man's building;
and man's plucking down, and man's gathering together -
you that are gathered together in the name of Jesus,
can distinguish men's gathering, and their scattering.
Oh therefore be valiant for the truth, which you are come to the knowledge of,
and worship God in that truth, which the devil is out of, and abode not in;
this makes you free from the devil and his works, that are out of the truth.
Here in this worship, (in the truth and in the spirit), the living God, who is a spirit,
the God of all truth, he has his glory and his honor from his spirit in every heart.
And so, keep in the spirit and truth, and the power of the everlasting God,
who is from everlasting to everlasting,
that you may know him Lord of the earth and of the heaven,
and of the heaven of heavens, ruling and reigning,
whose eye is over all his works;
that you may glorify him in his power and spirit, and serve him in the new life,
which will keep you over all men's fables and devices, whimsies and imaginations,
out of all arguments and vain disputes of men of corrupt minds.
And so, all to live in that which is the same today, as was yesterday,
Christ Jesus, the power of God, and the seed of life and word that was in the beginning;
so, no new thing, but that which was and is to all eternity;
let your fellowship be in that, and your unity and communion be in that;
for by the spiritual eye the eternal unity with the eternal God is seen.
So, hear his voice everywhere, that speaks from heaven,
whose voice shakes the earth, and not the earth only, but heaven also.

The **heaven signifies joy;**

**so, all the false joys, the lifted up joys, or exalted joy, and joy in vainglory,
and joy in the world, or any outward thing or creature, or men or women,**

his voice, that speaks from heaven,

shakes the earth and the heavens,

and these must be shaken and removed, both the heaven and the earth,

before that does appear that can never be shaken,

the noble, royal seed, elect and precious, which was before the world began;

being heirs of him, come to inherit him;

in him you shall know that which cannot be shaken.

And **there is the true joy, the standing joy,
in that which is from everlasting to everlasting,
who is the beginning and ending;
here is not any lifted up, nor cast down.**

So I say, **hear his voice**, and harden not your hearts;

for through not hearing his voice, you harden your hearts,

then you provoke God to wrath and sore displeasure.

Let him have your ear, that speaks from heaven;

that you may come to observe his counsel, teachings, instructions, and directions.

For all the prophets, the holy men of God, and the apostles,

were attentive and obedient to this heavenly voice,
who witnessed to the truth, who had a witness in heaven also;
and such declared forth the glorious truth,
which they had from the instruction of the Almighty.
As you may read throughout the scriptures,
what glorious expressions and weighty truths they declared,
whose ears were attentive to him that spoke from heaven;
and how they declared against them that stopped their ears,
and closed their eyes, and hardened their hearts.
For such, whose ears are not attentive to the heavenly voice, are earthly;
so, if the earthly, and sin, and evil have the ear,
it will fill the ear with that which is bad, and harden the heart, and choke the good:
therefore the Lord must have the ear, who is the ruler of heaven and earth.
And as your ears are attentive to the Lord's voice that is from heaven,
iniquity's mouth is stopped in you, the throne of iniquity is thrown down in you,
(that is, the wicked spirit and power), wherein iniquity sits,
and the chamber of imagery is thrown down in you,
where man's thoughts and imaginations are.
But as the ear is attentive to the voice of him that speaks from heaven,
you will come to the throne of the Lamb, who has the victory and the dominion;
that all may live in the everlasting power of God, that goes over all deceit,
which was before deceit and darkness were.
And always feel a growing in the power of the Lord God,
that is universal and everlasting,
that you may be all heirs of the power of the endless life, and come to inherit it,
and possess it, and sit down in the possession of the same;
that everyone's lot may fall in the land of the living,
where the Lord has his glory and his honor forever and ever.
Oh, the glory of the Lord spreads itself over all!
And here as you abide, you have the savor,
and can taste your meat in the power of the Lord God,
feeding upon every word that proceeds out of the mouth of God,
having your ear open, and attentive to his voice;
in this you grow up in the life that is eternal.

George Fox

185.

All Friends,

Be obedient to the power of God, which is the higher power,
and is above that which abode not in the truth.
So you that know the power of God, be obedient to it;
for you have authority from the power of God,
which comprehends all the powers of darkness,
to answer the witness of God in everyone;
and to trample upon all the power of darkness, and its authority.
For you that feel the power that comprehends the world,
and all the powers of darkness, keep in the authority, in the power of God.
Mind not words without the power,
nor the pleasing of the reason and carnal knowledge, wisdom
and understanding of fancies and thoughts of men;
but dwell in the authority, (the power of God), you that know it;

that over all you may reign in the seed, who fulfilled the law and the prophets;
who spoke with authority, and speaks with authority now,
more than the scribes and Pharisees, the writers of the law and of the prophets,
and the speakers of them,
who were transgressors against the life that gave forth the words which were written.
And so, the authority of the scribes and Pharisees,
who wrote Moses and the prophets,
is as the authority of the professing Christians,
who profess Christ and the apostles' writings,
but are without the life and from the seed of God;
these are one with them who put Christ to death,
and knew not the authority of the seed.

George Fox

186 .- To Friends in Barbados.

Friends,

who have known and tasted of the power of the mighty God of heaven and earth,
and of his light and life, be faithful in the power, light, life, and truth,
to the spreading of the truth abroad;
with which you may answer the truth in the inward parts in every one.
And dwell in that which binds and chains, and gives to see over the world;
that life, wisdom, and power may reign among you that are turned to the life,
and believe in it, who come to receive the light of life, Christ, the power of God.
Be faithful, and spread the truth abroad, and walk in the wisdom of God,
answering that of God in every one, and write, speak, and send books abroad
into the countries, and islands, and nations, or main land, as you are moved;
that the sound of the trumpet of the Lord's host may be heard in the nations and islands.
And be faithful and valiant for the truth of God upon the earth;
that is the truth, that the devil is out of, and abode not in;
in that dwell and live, in unity and peace one with another.
So, the God of love, life, and power, and wisdom be with you!
And you that are turned to the light, and gathered into it, meet together,
and keep your meetings, that you may feel and see the life of God
among you, and know that in one another;
for that keeps down and lays low all that which is out of the kingdom.
So, know the power of God, and keep your peace therein;
that you may all grow up in the increase of God, (mark, in the increase of God),
and feel his presence among you.
For "where two or three are gathered together in my name," said Christ,
(that is, in the power), "I am there in the midst of them."
In this meeting, in this gathering, Christ is felt in the midst.
Who feels the power of Christ, feels Christ,
for he is the power of God, and the Emmanuel with them;
but who go from God, in the transgression, are in the first Adam,
where death reigns, and darkness; and this is the state that is reprobated.
But who are turned to the light, Christ Jesus, to the Emmanuel,
they know the interpretation thereof, God with us;
who redeems out of transgression, and out of death, darkness, and sin;
who being witnessed, the state of fallen man, that was drove from God,

and the state of being brought to God again,
is witnessed by Jesus Christ, the covenant of light.
In which covenant, which is light, the Lord God Almighty preserve you all!

You may write, how things are with you in the island.

George Fox

187. - This is to go among Friends.

My dear friends,

Dwell in the love of God together,
for that edifies you all, and by that you are built up;
and who go from that, pluck down with enmity, and discord,
and wrangling, and quarreling, and disputing;
and are puffed up with high swelling words, and are large in their worldly wisdom,
and earthly knowledge in a show, to tread upon the simple;
and are of the great comprehension.
Therefore keep over that spirit, for that will not stand to the end,
although it would be lord;
it is scorched, when the heat of persecution comes.
And therefore stand faithful.
For that which runs into disputes, and contentions, and questionings,
is the disobedient.
That was the devil's work in the beginning,
which brought Eve out of her habitation;
and that is the work of his servants in the fall,
to bring the innocent out of their habitation,
to question, reason, and argue with them,
to bring them out of their habitation.
They will say they must not meet together,
such as are gathered in the name of Christ Jesus, that never fell,
who is above Adam that fell.
And thus the devil would lay all waste, and make the world like a wilderness,
and break down the bounds of the righteous gardens and plantations,
and would break them down into his wilderness, and lay them barren and waste.
And so, when they are gone from the truth themselves, the devil is got into them,
and would keep them from meetings, to draw others into the same,
who are gathered into the name of Jesus,
and are come to sit down in the heavenly places in Christ Jesus,
and are found with the flock that lie down at noon-day.
And so, that fallen spirit would bring the saints to forsake their assemblies,
and would make them like a wilderness;
if he cannot, he will throw dirt upon them, and backbite them,
and prejudice them, and slander them, and speak evil of them,
and strive to sow discord among them,
and preach up some outward things among them,
to bring them into an outward fellowship,
from the immortal power and gospel fellowship,
and fill them with earthly wisdom and knowledge, and understanding,
and carnal policy, with quirks, tricks, turnings, and windings,

to over-word and ensnare the simple, and to bring them into questioning.
And so, this spirit is to destroy, ruin, and lay waste, and to rob and beguile,
and would destroy, if it were in its power, the saints' fellowship and worship,
and if it were possible deceive the elect.
For sometimes it will come in the show of worship and feigned humility,
and other times with Esau's tears;
but all the strength of it is set, to lead the innocent out of his habitation,
and to destroy and devour him.
And so, being adulterated from the true spirit, the true light, and the fellowship in it,
it runs into all the secret evils, inward adultery, and outward adultery,
uncleanness, and fornication;
and being in the evil, darkness, and uncleanness,
judges all like unto itself with it evil thoughts,
and casts out its flood of evil speaking and wickedness upon the righteous and just,
the saints of the Most High, whose garments are clean and pure.
And so, this spirit will cry down the saints' fellowship in spirit,
and worship in spirit and truth,
and their fellowship in the power which was before their forms were, or the devil either;
and when it cannot get them down, and break their fellowship,
to forsake their assembling together, (which is contrary to the apostle's doctrine,
and the churches in the primitive times, before the apostasy),
and when they see they can neither break their fellowship nor worship,
then they say, away with your forms;
and cry down forms to such as be in the power of godliness.
And that spirit's work, that does so, is to bring into such forms in time,
which are out of the spirit, and truth, and power of God,
in which the saints have fellowship and refreshment;
in which God is worshipped in that which is above, and was before time.
And that contrary spirit, its work is to bring into the many invented forms in the fall,
and sometimes runs out of all right form into confusion, and out of all order of life,
in which the saints of the Most High, that walk in the spirit, are,
in the fellowship and power of life, having the order of life among them.
And therefore, all Friends, keep your habitation everywhere in the truth of God,
and let your lights be shining, and your lamps burning, and have oil in your lamps,
and salt in yourselves to savor with, that he may grow up into Christ Jesus,
by whom all things were made, that were made;
that through him you may know all things.
And so, live in him, that destroys the enmity;
and in him sit, in Christ Jesus,
in whom you have unity, life, peace, and salvation.
The honor was given to him that never changed, nor never fell,
who is Christ Jesus, and you in him are partakers of this honor;
and they that change and fall, do not know this honor, but are a dishonor to him.

George Fox

188.

Friends,

Live in the seed of God that destroys the devil,
who is the author and cause of wars and strife,
and bringing of men and people into the earth,
where the war, strife, and pride are;

here the outward swordsmen have not learned yet
to beat their swords and spears into plough shares and pruning hooks.
Yet you that are in that seed, see that you accuse no man falsely,
that has the sword of justice, which is to keep the peace,
and is a terror to the evil doers, and to keep down the transgressors,
and for the praise of them that do well; this is owned in its place.
But he that kills with the sword, must perish with the sword.
So there was a time Jews were to fight with outward weapons, with sword, and spear;
but there is a time, when nations shall not learn war any more,
but shall come to that which shall take away the occasion of wars,
which was in the beginning before wars were.
And Friends take heed of blending yourselves with the outward powers of the earth.
All Friends, dwell in the life, and power, and seed of God,
in which you may be kept in the son of God's kingdom,
and preserved in his dominion out of all changeable things;
in that God's blessing will be with you.
In the seed of God is the stayed state, and in that are the life and peace with God,
and the offering that satisfies God, and that perfects forever them that are sanctified.
And the seed bruises and destroys the serpent's head,
who is the prince of the air, the prince of darkness, the tempter and the troubler;
in which seed is peace and life enjoyed,
and by the wisdom of it be ordered to God's glory.
And there the reign of Christ is known, who is come to reign and to rule.

George Fox

189. - To Friends in New England and Virginia.

My dear friends, Robert Hodson, William Robinson, Marmaduke Stevenson,
Peter Pearson, William Brend, William Leddra,
and the rest of Friends in New England and Virginia,
be faithful to the Lord in the truth of the Lord God,
and in his power and wisdom be valiant for it upon the earth,
and spread it abroad, and confound deceit.
And dwell in the power of God, and stand in it, which comprehends the whole world;
that through it you may answer the witness of God in everyone,
and be a dread to nations.
And go on in peace, and love, and unity, one with another,
and keep in the wisdom of the Lord God;
that you may be answerable to the witness in everyone to whom you preach.
And take heed of judging one another in the sight of weak Friends,
but dwell in the power of the Lord God,
and that will keep that down in every particular, which is to be judged;
through which you may judge the whole world that lies in wickedness.
Therefore, dwell all,
(I warn you from the Lord God of power, of life, of heaven and earth),
dwell in his power, and wisdom, and life,
that in that you may have dominion over the world, and the adversaries in it, and live in it;
through which you will feel the preciousness and weight of truth,
which now is going over all the world.
And to all nations of mankind the everlasting gospel, the power of God,
is to be preached, through which life and immortality shall come to light;
in which power is the fellowship.
Therefore, this is the word of the Lord God to you all,

those that are convinced by the power of the Lord God and the light,
let them dwell in it, in which they may have unity.
For the Lord has a seed that ways,
if you in patience all of you wait,
and not matter the weather, the storms, the winds, the hail, the rain,
when you are to sow the seed, nor the rough ground that is to be tilled.
For the husbandman waits patiently after the seed is sown;
there is a winter before the summer comes.
There must be a great work before the misty heathen be cleared in their understandings,
(that are so naturally), and the dark air be driven back,
and the prince of life and light be witnessed.
Dwell in the life and in the light;
for the great professors of spiritual Babylon, the mother of harlots,
that are full of craft, will be brought down;
and that must be witnessed, before you know the bride made ready for her husband.
So live in patience and in peace, and in the weighty wisdom of God,
and then you will see the end of all frothy spirits, that will not abide the trial.
Therefore, friends, keep you in the power of the Lord God,
and dwell in love one with another, and in the pure power and life of truth,
and the seed of God which you first kept in;
that you may be kept over all light and airy spirits,
that will be up and down like a tempest, comers and goers to the seed;
that you may stand in the seed which is everlasting.
In that the Lord preserve you.

You may write over how things are there;
for truth is well here, and spreads abroad in the world in other nations,
and is of a good report.

George Fox

Reading, the 15th of the 8th month, 1659

The Lord is king over all the earth,
and Christ has all power in heaven and in the earth;
and he is King of kings and Lord of lords,
let him rule and reign in all your hearts by faith,
and exalt him in the land, and in your assemblies.

George Fox

190. Marrying Unbelievers

Oh friends!

Have an esteem of truth and God's glory!
Keep down all inordinate affections,
Have an esteem of truth above your lusts and earthly things, worldly riches, and goods,
and mind the example of the old world,
when the sons of God saw, the daughters of men were fair,
they took unto them wives of all that they liked;
and so made no distinction between the righteous and the wicked.
Which grieved the Lord God, that he said,

his spirit should not always strive with man.
And therefore he shortened his days to a hundred and twenty years,
which before were many hundred years.
Though Enoch, Methuselah, and Lamech, and the holy men of God,
their marriages God did not judge;
but when the sons of those holy men, which were called the sons of God,
went to the world for wives, they slew the spiritual birth in them,
and quenched the holy spirit of God in them,
and corrupted the earth, and filled it with cruelty,
and followed the imaginations of their own hearts' lusts continually;
insomuch that they grieved the Lord, and he repented that he made man.
For he saw, all flesh had corrupted his way upon the earth, saving Noah,
a just man, with his family, who walked with God,
and did not join with the wickedness of the world.
Therefore God destroyed the old world;
and the beginning thereof was these bad marriages, as Jude and Peter said,
"They followed strange flesh," by which they came to be corrupted;
and therefore God sent a flood, and destroyed the old world with its ungodly deeds.
And there is your example, you who marry with the world. (Genesis 6)

And doesn't the Lord say to the children of Israel,
"You shall not give your sons or your daughters in marriage with the heathen."
And were not such as did so, reproved by the Lord and his prophets?
As you may see through the scriptures.
And does not the apostle say,
"Be you not unequally yoked together with unbelievers;
for what fellowship has light with darkness, or Christ with Belial,
or a believer with an infidel?"
For how many thousands of the Jews did the Lord destroy,
who went and married with other nations, and pleaded liberty?
And did not Phineas run one through, and his heathenish women?
And so, must not all such be run through with the sword of the spirit of God?
And the Lord said, "Phineas has turned mine anger away from the children of Israel,"
when the Lord had destroyed twenty-four thousand of them.
And does not the world call such, bastard and hypocrite Quakers, and not faithful,
that go to the world for a wife, and to the priests to be married?
Oh! that you should profess truth, and not go from its power and life,
and so corrupt yourselves,
and to have no more esteem of your bodies, which God has so honored,
and made them vessels of his mercy, to put his mercy into!
And have no more esteem of God, his truth nor his people,
but to esteem your affections and lusts above them all,
and to make yourselves a talk and a laughing stock, by going into that,
for which you are judged of God, and of all his people,
and of that of God in your own consciences also!
And do not Friends buy burying-places,
because they cannot give their dead bodies to the world,
no more than Abraham could?
And you that profess yourselves to be quickened by Christ, and made alive by him,
to give your bodies to them that are dead in sins and trespasses.
Oh, you make yourselves ridiculous both to God's people and the world,
and come under the judgment of both, and of God and the scriptures,
to be such as follow strange flesh and corrupt the earth, like the old world!
You bring burdens upon the just.

But God will shorten your days, as he did the old world's days,
except you repent; as you may read, (Genesis 6).
And therefore mind God's ordinance,
and then you will know God's joining by his spirit and by his power.
And be not corrupted with them that follow strange flesh, and corrupt themselves,
that creep among you and would be called by your name,
which the priests and the world call bastard Quakers.
And therefore keep the gospel order, which is the power of God,
(before the devil was), and the government of Christ Jesus,
which destroys the devil and all his works.

George Fox

191.

(This letter speaks to the time when correct grammar for addressing a singular person was "thee" and "thou". "You", then only correct for the plural persons, was used as a means of flattery to address singular persons. As such the Lord forbade the Quakers to flatter men using the plural. Today (2006), "you" is the common usage for singular address and is not used as a means of flattery. H.W.)

All Friends everywhere, that are convinced with truth, and profess it and own it; keep to the single language, the good spirit, the light of Christ Jesus leads to it; and that which goes from that, which does not live in it, is to be judged. And then, if man or woman seek to get gain by speaking the improper, untrue language, and flattering language of the world, which is in confusion, the Lord may take that gain away from them. For plural and singular was the language of God, and Christ, and all good men, and of the prophets and apostles; but the confused world, that lies in confusion, cannot endure it, who live not in the fear of God, neither follow the example of good men, but are in the double tongue, quenching the spirit, and hating the light of Christ Jesus, which is single. And so all Friends, train up your children in the same singular and plural language; all masters, mistresses, and dames, or whatsoever you are called, that do take Friends' children, that are in the singular and plural language, it is not fit for you to bring them out of it, neither to force nor command them otherwise, to please your customers, nor to please men; for if they should pay two or three for one, that would displease you, who would have them to speak two or three, when they should speak singular, thee and thou to one. And so, do not lose that testimony, which slays the world's honor, and do not go into the custom of the world's fashions or commands" nor force others from that, which is the language of God, and Christ, and all good men and women, into that which is contrary to God and Christ, and all good men and women; for there must be, and always was a distinction between one and many. For if in your practice you should not do it, but let one have many things, when he should have but one thing, you would think to suffer wrong, and your servants to do that which were not righteous; and so, do not they speak that which is not righteous, when they say many for one, and nonsense and confusion? And therefore keep to the proper, sound, single language. For indeed, I did hear some that were troubled at their apprentices and servants, for saying thee and thou to one, and because they would not say the word you; and such, who have known the language from their childhood. And therefore that selfish, man-pleasing, and daubing spirit must be put down with the spirit, and condemned with the light, else you will presently be ridiculous to the world, and to all men, and they will say, you are not so as you were in the beginning; and so follow the customs of the world, and not the practice of Christ, and all good men. And so, this is written that all may fear the Lord; and they who have done so, may do so no more, and that others may be warned, and not to go into such things. But mind the truth and spirit of God, the light of Christ Jesus, that none of the free born may lose the true language, and speak half the world's language, and half of the people of God's. For to say to Friends, thee and thou, and to the world you, that is hypocrisy. And therefore for all hypocrites, and hypocrisy and dissembling to be kept under judgment, for that is a dissembling with the witness of God. For you see the outward Jews, when they went from the law of God, in process of time spoke half

Hebrew, and half Ashdod. And therefore, to prevent all dissembling and hypocrisy, keep to the spirit of God and light of Christ Jesus, that the Jews inward may not have a mixed language, no more than the Jews outward, to speak half the confused language of the world, and half the true language. Nor to the world speak confusedly, to speak the plural for the singular, and when you are among the world, speak as the world does; and when you are among Friends speak as they do: this spirit is not from the spirit of God, but is hypocrisy and for judgment.

And so let the truth have its passage in all things,
and speak true words, and not false,
with the light you will see that who act contrary to it will be condemned by it.
So let Friends be distinct from all the world in their language,
in their ways, in love, and in their conversations;
for in that you are over the world,
and judge them by scripture, by grammar, and accidence, and all other teaching books,
for you have them all on your side to hammer them down with,
who follow neither scriptures, grammar, nor accidence, nor their new teaching books, and are judged
by them all, and the spirit of God also,
which leads to one,
and to divide and distinguish singular from plural, many things from one thing,
and one from two and three; and many men and women from one,
many ways from one,
many churches from one,
many fellowships from one,
and the many words from one,
and the many gods from one,
and the true Christ from the many antichrists and false christs.
All this is distinguished and known by the one spirit,
the light and power of Christ Jesus, which gives an understanding.

George Fox

Let this be lent abroad, that all may read it over.

192.-A general epistle to Friends.

Friends,

In the fear of the Lord God live, departing from sin and evil,
as it appears in your own particulars,
and therein you will receive the wisdom of God,
by which all things were made and created;
with which wisdom they may be ordered to the glory of God, that created all things.
And with that wisdom use all things,
and order all that are under your hands and dominion,
to the glory of him that created them.
And in this you will feel the Lord God going in and out among you, and to be with you,
and his blessing and presence with you, (in your actings),
and he over all giving you dominion in his wisdom, power, and life;
that with that you may come to answer that of God in everyone,
with which your minds should be guided up to God.
And in that you will be a good savor to God,
and in the hearts of all people that live up to the witness,
and are led by the witness of God up to God.

And such as go from it, upon them the law of God is to be added.
And they are stopped and limited by the law;
which law is a praise to them that do well,
who come from under the occasion of the law.
And in this that eye is opened which beholds God and his law,
which answers that of God in everyone;
which when men go from that of God in themselves, the law takes hold upon them.
Which when Adam went from, he transgressed the law of God,
when he went from the life and image of God within him;
and then the law came upon him,
which was not made for the righteous, but for sinners and transgressors.
And in this stands the covenant of works,
the law of works that brings under and yokes the man down;
which Christ the covenant of God, and of life, and of peace,
redeems men from under this law;
and the law of the spirit of life makes free from the law of sin and death.
So Christ, the covenant of God being felt,
the law of life is come and witnessed within man again;
and to such, they that are in the wisdom of God, will be a praise,
and your moderation will increase, your temperance will increase,
your knowledge of God and his son Jesus Christ will increase,
whom to know is eternal life; and this will not be lacking.
And so as you are kept in the wisdom of God, and in his life and power,
you will see the law that goes over all transgressors,
which was added because of transgression.
Which life lets you see to the higher power,
which was before any transgression was;
because of which the law was added upon man,
when he went from that of God in himself.
Which, (as I said before), every true Christian, (which is a Christian indeed),
witnesses the law of life in Christ, which sets free from the law of sin and death;
and such come to see and feel him,
who was before any transgression was.
And so as to the Lord God you are kept faithful in your generation,
and in his fear are preserved in humility and mercy, doing good and justly,
the jaws of the wicked will be broken, and you will feel the Lord's blessing upon you,
and come to know the seed in yourselves which inherits,
which is the heir of the promise of the world without end.
And the power of an endless life you will feel in Christ, the seed,
in whom the words of the prophets and apostles are fulfilled;
and therein is unity and love, righteousness and peace,
even in him who bruises the serpent's head, that feeds upon dust.
Here there is nothing fed upon, but life,
yes, the life, which was with the Father, before the world began, which is Christ Jesus.
And who are in this, are in the thing the scripture testifies of.
And this has been wanting in Christendom.
They have had the words of the prophets, Christ, and the apostles,
and been on heaps about them, not being in the seed, Christ,
who is the end and substance of them;
who is the light and life, righteousness, wisdom, and truth,
which makes free from the adversary, who is the cause of strife.
From a lover of your souls' eternal good,
and of your establishment in righteousness and peace,
in this day of the Lamb's power;

glory to the highest forever!

George Fox

193. - To William Ames.

Dear William,

You have a fine compass in Holland and Germany,
and under the prince of Palatin's government;
and there is a seed in Poland that desires Friends.
So in the seed be faithful, which is immortal,
and is the heir of the world where there is no end.
And so, in that be faithful, and spread the truth over that part of the world:
for the Lord has a vine and a mountain to be set up,
and a standard and ensign held out to other nations.
So, in the power of the Lord God, and his wisdom and seed,
the Lord God Almighty preserve you!

George Fox

194.

Dear friends,

Who have found the better part, and chosen the better thing,
the one thing, which lasts forever, which is the ground of all true rejoicing and joy,
in whom you have all riches and life, and the blessings,
and the immortal power, to be your crown and covering.
And it may be, there will be a time of shearing and clipping;
but the earth is the Lord's, and the fullness thereof.
So, mind him to be your portion, and the seed Christ your all, and your life;
and fear not losing the fleece, for it will grow again.
And keep your meetings in the name of him that never fell,
which are above all the meetings of Adam's sons and daughters in the fall.
And keep in the fellowship in the gospel, which is the power of God,
which was before the devil was;
and this fellowship is above all the national fellowships in the fall of Adam.
And keep in the worship of the Father in the spirit and in the truth,
which the devil is out of,
and in that you will live in the truth and spirit in ourselves, and walk in unity in the same;
and then you are over all the will- worships in the fall of Adam,
where they are in the strife about them.
And who are come to the church in God,
do see above all the churches of Adam in the fall, drove from God.
And as the outward Jews suffered by the outward Egyptians and Babylonians,
and they persecuted them and killed their children;
so the spiritual Egyptians and mystery Babylon persecute
and would kill the Jews in spirit, that worship God in the spirit,
whose praise is of God, and not of man, and such have none from fallen men,
but by them are persecuted.
But all such go, as dumb before their shearers;
for he that gave his back and his cheek to the smiters, overcame, and reigns,

and has the victory and the honor, who is Christ,
the amen, the first and last, the top and corner stone;
in him sit down, in life, and peace, and rest.
So no more, but my love in the everlasting seed,
the second Adam that never fell nor changed,
whose love is above all the love in Adam's house in the fall.

George Fox

195. To those sent to preach the Gospel.

Friends,

All that are moved of the Lord by his power, light, and life, to go into other nations,
as messengers of his covenant of light, to preach the gospel,
according to that which shows the secrets of every man's heart,
wherein nations are brought into covenant with God,
and redeemed out of tongues, and people, and kindreds:
keep your feet upon the top of the mountains,
and sound deep to the witness of God in every man;
then will your feet be beautiful, that publish peace;
and to the captives proclaim liberty,
with your feet upon the mountains publishing peace,
binding up the broken-hearted,
having oil of gladness for them that mourn.
And this is the word of the Lord God to you.
Keep you atop of the heads of all the mountains of sin and opposition,
in innocence, meekness, and true humility, in the fear of God;
that in his dread and wisdom you may all be kept,
and in the fear of the Lord stayed.
And dwell in the "light of Christ, that enlightens every man that comes into the world,
that all through him might believe;"
and bring all to believe in the light,
to give them the knowledge of the glory of God in the face of Jesus Christ,
from whom the light comes that they are all enlightened with;
and that they may come into the covenant of light with God and his people.
And so, dwell in the power of the Lord God,
that you may comprehend the world, and see over it all:
and keep you over all the unclean spirits, and execute true judgment,
answering to that of God in every man; and here is the saints' honor.
And this is the word of the Lord God to you.
Enter not into consulting with the wrong nature,
for fea that you consult with the adversary, whose head must be bruised;
and for fea that in the meantime,
that nature blind your eye, and raise up a light spirit in you, and take you captive.
But dwell in the power, dread, and fear of the Lord God
that you may answer that of God in every man,
and stop the mouth of that which opposes;
that you may blind the eye that will not see the light,
and the ear stop that will not hear it, for that must be judged.
For that is it that keeps all from conversion,
and that is the seed of the serpent, which must be bruised with the seed of the woman,
yes, the head of it;
and keep atop of the head of it, that you may answer that of God in every man;

and be kept atop of the contrary, and tread it under feet.
And so, the Lord God Almighty keep you in his power and wisdom,
and by it bind the unruly;
and when you have bound them, then you may speak to them, and by it fetter them;
then you may catch them when you will, when they are fettered.
And get the yoke upon the wild heifer; then will you save yourselves from a push,
and bring them down, and order them with the power, and reach to the witness.
And see, that you keep the bit in the wild horse's mouth,
whereby his head may be held down; and howsoever,
see that he be bridled, then with the power he will be ordered;
though he snuffs and snores, the bridle being kept in his mouth, he is held down by it;
though he cries aha, aha; that is above the witness.
And when this is done, being kept in the power,
you will know him who rides meekly upon the foal of the ass,
(the colt, the foal of the ass), to Jerusalem, the highest place of worship;
who brings the prisoner out of the pit, where there is no water.
Christ, the same to-day as yesterday, and forever.
And the Lamb gets the victory,
he that sits meekly upon the colt, the foal of the ass,
he it is that gets the victory,
he by whom the world was made, who is not of the world,
that treads upon the highest worship in the world.
Lay hands upon no man suddenly,
I warn and charge you all in the presence of the living God, (jump to another presence)
but touch the witness of God in everyone.

George Fox

195.

Dear friends in Jamaica, and elsewhere, who know the truth of God,
and have been sufferers for the same,
all live in it, which the devil is out of;
that you may all be preserved in peace and freedom.
For truth brings to the noble mind, spirit, and nature, and seed,
which never will bend to sin and unrighteousness,
nor ungodliness whatsoever, nor to the author of it.
And therefore all walk in the truth,
that you may all come to honor the Lord God in your lives and conversations,
in your words and dealings, doing truly, justly, and righteously unto all people;
that God may be glorified among you.
And that you may come to be as lights to the world, and the countries about you,
so that by your light they may come to walk out of their dark, unrighteous, ungodly,
and corrupt ways, which the corrupt people walk in;
but the holy and the sanctified ones are of a more noble nature and seed, than to tread in those paths.
And therefore all mind that, in which you may honor God, and his holy name,
into which you are called;
that you may answer the Lord God for all his tender mercies and great riches,
that he has plentifully manifested and enriched you with.
That the love of God may fill your hearts, which has abundantly been shed in you;
that so it may abound one towards another, and to all the creatures of God, for their good;
that they may come to the way of life and peace,
and that they seeing your good works, may' glorify your Father, which is in heaven.'
And so, let truth, righteousness, holiness, pureness, and justness be your jewels,

and in your eyes esteemed above all;
for unrighteousness, unholiness, and ungodliness is but dross,
and is not of God or Christ.
And therefore live in the truth, which the devil is out of,
and live in the life, which was, before death and the devil, the power of it was;
and in the light, which was, before darkness was, and the devil, the prince of it;
and in this you will have fellowship with God, with Christ, and one with another.
And so no more, but my love.

Things here are well, and meetings are quiet and large in this nation,
and this part of the world.

Farewell.

You may write unto us, and let us know how things are with you.

George Fox

197.

Dear friends,

In the power of the Lord dwell, which will keep you all in unity, dwelling in it;
and all be bold in that, threshing down all deceit,
and wait to have all your minds guided with that which is eternal,
up to God, who is eternal.
And walk wisely in the wisdom of God,
(I charge you in the presence of the living God),
and take heed of acting in your own wills,
contrary to that which is pure of God in you.
And know the power and life of God in one another, which gave forth the scriptures,
which was before the scripture was;
which life the saints had unity in, one with another.
O, in the life God Almighty preserve you!
And meet together everywhere,
(I charge you in the presence of the Lord),
and wait together upon God, to have your minds guided by that which is of God,
up to him, with that which is pure, which will judge all unrighteousness,
(which must never enter into the kingdom of God),
and with the eternal spirit of God, and in his power,
you may be kept from all fancies in your own wills.
So God Almighty be among you, to do his will in his love.

George Fox

198.

Dear friends,

Keep over all that, which tends to strife, in the seed Christ, in which is peace and life;
for that which tends to strife, and yet is in a feigned flattery, will corrupt you.
And, therefore, live in that which is pure and steadfast, and is not changeable;
and in that know one another.

And lay hands on no man suddenly;
for that which is fickle and changeable,
will bring people into an unsettled state,
and bring them out of their own conditions,
and bring into a questioning state.
And therefore keep in the seed, and light, and power of Christ,
in which you may walk safely, and not give away your power;
but dwell in it, in love, unity, and peace one with another.
And in it keep your meetings, and be quiet;
and live, and dwell in the power of truth over all the unruly spirits.

And be faithful, that the seed,
Christ Jesus may reign in you, and among you.
For the truth is over all, and reigns.
And so, be valiant for it upon the earth.

George Fox

Lancaster prison the 2nd of the 5th month 1660.

199. Concerning Hats on in Prayer

Friends,

The matter concerning not putting off hats in prayer,
and when they give thanks to God,
which has been said by some to be heathenish and Romanish,
and set up in the time of darkness and ignorance,
and in the curse, and in the fall, and cursed.
Then they, and you, who have put off your hats, when you have prayed,
and given thanks to God, must be wrong, according to their judgment, (which is false.)
For who have known the power of God, and the motions of it,
which power was before hats and coverings were, are out of this judgment.
For there was a sect of people among the Corinthians that were arguing about meats,
drinks, days, marriages; and whether they should pray covered,
and whether the woman should pray and prophesy uncovered?
There was such strife, before the Papists got up.
And therefore the apostle set up a comeliness among the churches,
and says,
it was a dishonor for a woman to pray or prophesy with her head uncovered.
And also, a dishonor for a man to pray or prophesy with his head covered.

Now say they, who keep the hat on when they pray,
this covering of the woman is the spirit and power,
(which is her covering, and not the hat),
then the spirit and power must be covered, when she prays and prophesies.
And how can she pray and prophesy, when the spirit and power is covered?
For that is her covering, and her head, (say they.)
And this must be uncovered in the man, when he prays and prophesies.
So, showing hereby a contradiction in the male and female; which shows forth,
that the spirit and power must be covered in the one, and uncovered in the other.

They say, Christ is the head of the woman, (spoken of in the Corinthians),

and her head must be covered when she prays and prophesies;
and is it not meant of an outward hat.

Then Christ, which is the head,
must be covered in the woman when she prays and prophesies;
and when a man prays and prophesies his head must be uncovered.
This also shows a contradiction.

For prophecy is in the spirit, and praying is in the spirit,
and by prophecy they see Christ.

And if Christ be covered,
then they must consider it by what the woman covers him,
and whether or not she can prophesy when he is covered?
And so it is that mind which runs into outward things that stumbles;
and ever was and ever will be so.

And this mind and spirit
which has given this judgment so upon Friends and among Friends,
not only in a paper to be spread up and down,
but also in disputes and arguments about it;
in which is such a judgment contrary to truth
and the apostles' comely order and practice which was set up among them.
This judgment has not only judged us but also the apostle.

They may as well say,
he set up a form in the curse, ignorance, heathenish, and Romanish;
who calls it a comely thing for a man to pray uncovered,
if not he dishonors his head;
and a comely thing for a woman to pray or prophesy with her head covered.
So there was a comeliness and an honor in it.
We never used to preach such things,
who are come to the power of God, before coverings or hats were.
And many wouldn't believed that such things could ever become an issue among us;
but now they see our comely order and practice
is likened to heathenish and Romanish order, and cursed.
Some such the apostle had to do with,
when he set up this comely order before the Romanish way was.

Therefore are we necessitated to speak a little to such things,
that Friends may keep in the power of God which was before hats and coverings were.
For when we see people run into such things, and make a sect of it,
and cry, they have attained to a greater glory than before;
they run into such outward things as the hat is;
and if they have attained to that,
they have only attained to the state of after Adam fell.
For they who have attained to that state which Adam was in before the fall,
it is without hats or coverings.
And they that are come to Christ (and abide in him)
are in a state beyond Adam before he fell, far before outward coverings were;
for Christ was with the Father before the world began, before Adam was made.
And when the apostle spoke to the Corinthians
how that he would have them to know that God was the head of Christ,
and Christ was the head of the man,
and the man was the head of the woman;
and the woman was made for the man and not the man for the woman;
and he is the image and glory of God,
and she is the glory of the man:

this the apostle spoke to the Corinthians,
who has not arrived at the state of Adam and Eve before they fell;
among whom there was a sect about the man being covered,
and the woman uncovered.

Among whom he sets up a comely order and practice;
and lets them see how they should pray, prophesy, and practice.

So he meant there of outward things,
when he speaks of a man uncovered, and a woman covered;
or else she should be shaven and shorn.

Now these (as I said before) had not come to the state of
Adam and Eve before the fall;

for who have come there are before coverings were.

This was a comely and decent thing,
and of good report among the primitive Christians.

Therefore, all Friends, live in the power of God which you first received,
the power which was before the fall was,

in that is the fellowship and leads to order, comeliness, and decency.

For all the sects about meats, drinks, and days,
which have sprung up among the sons and daughters of Adam
who are without the power of God,

and his image, righteousness, and true holiness,
which were before coverings were.

And others who are fallen from that into such outward things,
there they are arguing about them.

And therefore keep over all such things in the power of God,
which was before outward things were;

in that have you perfect fellowship and unity,
for there is your profit.

For they, that have a fellowship in keeping on their hats, and observing of meats,
those outward things lead them from the power,
and so to no profit, but into strife, and arguing, and vain disputes.

Therefore, the power of God all keep in.

The power of God was before strife was;
and in that is the perfect and standing fellowship
when all other fellowships shall have an end,
which were set up since Adam's fall.

And so farewell.

My love is to you all in the everlasting seed of God.

The church of the Romans fell away
by running into outward things from the power and life;
also the Corinthians, Galatians, and others of them;
and also the Seven Churches of Asia, by running into outward things;
and what the outward things were they ran into you may read.

And how the apostle reprov'd them,
and what all are gone into since they lost the power of God, and the unity in the spirit.
And therefore, dear friends, keep in the power of God over all outward things,
which was before they were;
and in that power is the standing unity.

A COLLECTION
OF
MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL MINISTER
OF JESUS CHRIST,
George Fox
Volume 1 Contd.

200. -

**The line of righteousness and justice stretched forth over all merchants, etc.
And an exhortation unto all Friends and people whatsoever,
who are merchants, tradesmen, husbandmen, or seamen,
who deal in merchandise, trade in buying and selling by sea or land, or deal in
husbandry,
that you do that which is just, equal, and righteous in the sight of God and man, one to
another, and to all men.
And that you use just weights and just measures, and speak and do that which is true,
just, and right in all things.
That so your conversations, lives, practices, and tongues may preach to all people,
and answer the good, just, and righteous principle of God in them all.
In which you may be serviceable unto God, and to the creation in your generation,
and a blessing both to God and man.**

All Friends everywhere,

Live in the seed of God, which is the righteousness itself,
and inherits the wisdom and is the wisdom itself;
with which wisdom you may may order rule,
and govern all things which are under your hands
(which God has given you) to his glory.
Govern and order with his wisdom all the creatures that you have under you,
and all exchanges, merchandising, and husbandry.
Do what you do in the wisdom of God, and with it,
which is pure from above, and gentle, and easy to be entreated.
With this wisdom (which is not earthly, sensual, nor devilish)
you do good unto all and hurt no one,
nor yourselves; for it is pure and preserves pure.

So this is the word of the Lord God to you all.
Keep all in the power of God over all the unrighteous world;
which power of God was before it was.

In which power of God you will be preserved in justice, in truth,
in equal balance, and weights and measures,
in the truth, uprightness, and honesty to all people.
So all here in this are serviceable to God in their generation,
and to the creation, and are a blessing.
Do rightly; that is the word of the Lord God to you all,
whether you be tradesmen, of what calling or profession,
or sort so ever, or husbandmen.
Do rightly, justly, truly, holy, equally to all people in all things;
and that is according to that of God in every man,
and the witness of God, and the wisdom of God, and the life of God in yourselves;
and there you are serviceable in your generation,
laboring in the thing that is good,
which does not spoil, nor destroy, nor waste the creation upon the lusts.

And all merchants whatsoever, seamen, and traffickers by sea or land;
this is the word of the Lord God to you all:
"Do justly, speak truly, to all people whatsoever."
Then are you a dread and a terror to the unjust.
"Wrong no man, overreach no man,"
(if it may be never so much to your advantage),
but be plain, righteous, and holy:
in this are you serviceable to your own nation and theirs,
by your change and exchanging of things and merchandise,
and to the Lord God you come to be a blessing in the creation and generation.
"Live in the life of truth, and let the truth speak in all things, and righteousness;
and let justice be acted and holiness in all things,
without any guile, fraud, or deceit;
so that is well pleasing to God and men, and according to that of God in everyone."
and this shows forth the fruits of believers that are passed from death to life;
from death, which came by sin,
the original of which is the devil.
So being come from death to life, which goes over him;
over him, I say, who is the author of all unrighteousness.
Now, in the truth and righteousness you will all have peace, favor, and the blessing of the Lord in all things.
And that keeps out the covetous mind, and covetous desires;
the power and life of God, that goes over the power of death, which brought the sin.
That which keeps over this, has the blessing and increase of the heavenly riches;
and that shall not want anything created,
nor any good thing from them the Lord will not withhold.
So be careful to do good in all things to all people whatsoever.
In the fear of God serve him,
and be diligent, and stubborn in nothing,
but pliable in the power of God,
that keeps you over all the powers of unrighteousness;
acting so in that, that you may be good savor in all nations, islands, and places where you come,
in the hearts of all people,
doing truly, and plainly, uprightly, faithfully, justly, and honestly,
according to the light of Christ Jesus in every man;
that you may witness to all.
Then will your words, lives, and conversations preach and manifest,
that you serve God in the new life;
and that you have put off the old man and his deeds, which are unrighteous;

and that you have put on the new man, which is renewed after God in righteousness and holiness, according to his image.

Loathe deceit and all unrighteousness, hard-heartedness, wronging, cozening, cheating, or unjust dealing; but live and reign in the righteous life and power of God, and wisdom, (that presses all the other down), and to answer the good and just principle in all people; and that will win people to deal with you, "doing truth to all, without respect to persons; to high or low whatsoever, young or old, rich or poor". And so here your lives and words will preach wherever you come.

All husbandmen, and dealers about husbandry whatsoever, cattle, or ground, to you all this is the word of the Lord God: do rightly, holily, justly, honestly, plainly, and truly to all men and people, whoever you have to deal with; do no wrong in any case, though it be never so much to your advantage. Deny yourselves, and live in the cross of Christ, the power of God, for that destroys injustice; and 'without holiness none can ever see the Lord; and out of righteousness there is no true peace.' Therefore all, of whatever sort, or whatever calling, do justly, (whether you be masters or servants, fathers or mothers, sons or daughters), to one another, and to all, do that which is just and righteous, uprightly and holily; in that you will have peace, and see God.

So in all husbandry speak truth, act truth, doing justly and uprightly in all your actions, in all your practices, in all your words, in all your dealing, buying, selling, changing, and commerce with people, let truth be the head, and practise it. And in all your words let truth be spoken. This brings righteousness forth, and deceit to the judgment bar. Wrong no man, nor covet, nor cheat, nor oppress, nor defraud any man in any case; but keep your dominion in the truth, in righteousness, holiness, and equity, in the power, and light, and wisdom of Christ. In this you answer the light of Christ in everyone, and are a blessing to the Lord God, and to your generation you are serviceable; and come to walk in the new life, in which the righteous, holy God is served. In which righteousness you have peace; and in which holiness you see God. For 'the kingdom of God stands in righteousness, peace, and joy in the holy ghost'.

So speak the truth, whether merchants or tradesmen, and all sorts of people whatsoever, in all your occasions, and in all your tradings, dealings, and doings, speak the truth, act in the truth, and walk in the truth; and this brings righteousness forth. For it answers the witness of God in everyone; which lets everyone see all the deeds and actions they have done amiss, and words which they have spoken amiss. So the witness of God within them arises a swift witness against them, for their words which they have spoken amiss, and for their actions which they have done amiss,

and brings them to the judgment bar, and to condemnation.
Here righteousness goes forth,
and here the sweet savor to the Lord God begins to ascend;
and truth and equity arise oth to be acted and spoken.

So all Friends, of whatever calling, that dwell in the power of God,
and feel the power of God, and the light of Christ Jesus:
dwell in that, act in that;
that you may answer that of God in everyone upon the earth with your actions,
and by our conversations, and by your words, being right, just, and true.
This goes over the unjust, untrue, unholy, and unrighteous in the whole world;
and reaches to the good and true principle of God in all people,
which tells them when they do not do equally, justly, righteously, and holily.
So that is the word of God to you all friends, of whatever calling you be.
'Live in the power of truth, and wisdom of God,'
to answer that just principle of God in all people upon the earth;
and so you answering of it, thereby you come to be as a city set upon a hill,
which is above that mountain, that is in the whole world,
that lies above the just principle of God in every one there,
which the power of God goes over.
So let your lives preach,
let your light shine that your works may be seen,
that your Father may be glorified;
that your fruits may be unto holiness,
and that your end may be everlasting life.
Dwell in the power of the Lord God, and light and life,
with which you may feel and see, before the unrighteousness was;
in this you will know the everlasting righteousness brought forth,
which answers the righteous principle of God in every one,
to which they must come to own,
to lead them and guide them,
to teach them to speak and act truth justly, righteously, and holily.
And that has the dominion which does justly, holily,
and righteously speak, act, and think;
and this has the praise of God;
and they who do so come to answer that which God requires,
'to love mercy, do justly, and to walk humbly with God.'
And this is more than all the talkers of justice, righteousness, and holiness,
whose life denies what their tongues profess and talk of.
By that God and Christ is dishonored.
So these are no good examples,
neither serviceable in their generation nor creation,
nor any but they who live in the power of God, and in his wisdom;
in which they have the righteousness, peace, truth, holiness, justice, and equity.
These are comely and savory both to God and man.

And all, of what trade or whatever calling, keep out of debts;
owe to no man anything but love.
Go not beyond your estates,
for fear that you bring yourselves to trouble, and distress, and a snare;
keep low and down in all things you act.
For a man that would be great, and goes beyond his estate,
lifts himself up, runs into debt, and lives highly of other men's means;
he is a waster of ther men's, and a destroyer.

He is not serviceable to the creation, but a destroyer of the creation and creatures,
and encumbers himself and troubles others,
and is lifted up, who would appear to be somebody;
but being from the honest, the just, and good, falls into the shame.
Therefore dwell everyone of you under your own vine,
(that know redemption from the earth),
and seek not to be great,
and dwell in the truth, justice, righteousness, and holiness;
and there is the blessing enlarged.

And no one, (of whatever calling), run into debt, usury, and exaction;
for many people have been wronged thereby;
they that have taken of them, who by it have appeared great,
and lived above what they were, and so would seem to be.
Therefore be true and honest, holy and righteous,
everyone, in that which you have.
Owe to none any thing but love; and in that you will feel the blessing,
and come to be serviceable in the creation,
serving one another in love, and not in oppression and taxation.
And that keeps all down in the power, wisdom, and life of God;
and bends all minds to strive for one another's good,
and to help one another in that which is good, just, and righteous,
and serve one another in that;
in that you live in the life, and in the seed,
the power, and righteousness that is everlasting,
which is of God, and his wisdom,
through which you come to answer the good, just, and holy principle of God in everyone upon the earth.
In which power you have dominion;
in which you come to live the life which is well pleasing to God,
a life which shall stand when the world is ended.
And in this life, power, and wisdom of God that is endless,
you are a terror to all that are in the wisdom below;
you are a terror to all that are in the unrighteous actions and words.
And you are a terror to all that are in the unjust and unequal doings,
and all the defrauders, cozeners, cheaters, over-reachers, liars, and wrong dealers.
In the power of God, and his life,
in which you have justice, you have truth, you have equity, you have righteousness;
and it comes to be to you as natural;
your words, your lives, your conversations, your presence, and your practices both judge and preach;
and you will be a terror to all of them in the just life and everlasting righteousness, Christ Jesus;
living in him and in his wisdom, and walking in him, and speaking the truth as it is in him in all things;
your life and your words are a terror to all that speak not truth in their dealings,
and to all that act not truly and righteously in their doings,
your lives do judge them, and are a judge to them;
and through your constancy, faithfulness, and life, which is everlasting,
you bring many to amendment.
For both life, actions, words, and conversation preach,
(all these preach to the unrighteous world),
being in the everlasting righteousness, which over the world has dominion;
through which life, power, seed of God, and wisdom you reach,
and answer the good and just principle of God in everyone;
and it will make them at last confess to you,
though they may go on in the contrary for a time.

So in that power, and wisdom, and strength,

that gives you dominion over all, and to answer that of God in all,
the love and power of the Lord Jesus Christ preserve and keep you all in his wisdom, life, seed and dominion,
that to him you may be a blessing, and a good savor in the hearts of all people.
And let all your actions and words be one with the witness of God in all people. Amen.

The wicked and unrighteous owe envy and hatred,
and with that they pay their debt;
but the righteous, just, and harmless, who owe nothing to any man but love,
with that they pay their debt.
But drunkards, adulterers, swearers, rioters, who eat and drink, and rise up to play,
and live in pleasures wantonly upon the earth,
fighters, quarrelers, envious, malicious, unjust, unrighteous;
all such actions and practices are judged out of the power of God,
and out of his kingdom.

And all Friends everywhere,
that are shopkeepers or merchants, or factors, or any other trades,
keep low in the power of God, and do not go beyond your capacity,
nor reach after things more than you can justly perform, and answer all men;
but all in your places be just and true,
that you may answer all men within and without,
and truth and justice in your returns,
that you may keep your words, so say, and so do;
which is the royal law of liberty in all your tradings,
else you are a dishonor to Christianity.
Therefore see your business, that what you do, and what you say, you may perform,
that you may not break your words and promises;
for if you do you go to loss.
Neither are you masters of what you take in hand;
for a master should be atop of things, and be in that which can command things.

And none be negligent in their business, but give an account by words or writings,
how things are with them, when others write to them;
so that none may wrong one another in these outward things, nor oppress one another,
but be serviceable one to another, keeping their words,
(their going into things beyond their ability, makes them break their words),
keeping within their realistic reach with that which they may answer others,
for fear that any should be lifted up.
For it is a bad thing to be lifted up,
and to make a noise and a show for a time with other people's goods,
and cannot keep their word, their promise, their day;
such may be lifted up for a time, and break, and fall, and go out as a stink,
and bring a great dishonor to Christ and true Christians.
And therefore, keeping your word, your day,
and keeping your just measure, your just weight, that keeps down the oppression.
And by keeping to that just measure and weight, and to your word and day,
by the power of God and his spirit in your own hearts,
here the blessing is doubled, there you come to be rich,
and you are a good savor to God, and in the hearts of all people.

So everyone strive to be rich in the life,
and in the kingdom and things of the world that has no end;
for he that covets to be rich in the things of this world,

falls into many snares, and hurtful lusts.

And therefore, let him that buys, or sells, or possesses, or uses this world,
be as if he did not.

Let them be masters over the world in the power and spirit of God,
and let them know, that they owe no man anything but love;
yet serve God in truth, and one another in their generation.

For Friends, if you be not faithful in the outward treasure, and outward mammon,
who will trust you with the true treasure?

Or who can believe that you have the true treasure,
but that you speak by hearsay of it?

So I say, see that you are faithful in this outward mammon,
this outward treasure of the things of this life, of this world,
faithful to your word, faithful to your days, faithful to your promises,
in all your trading, trafficking, bargaining;
true and just, and righteous and honest in these outward treasures or mammon,
concerning the things of this world, of this life, of these outward riches;
just and faithful, true and honest men and women in these outward things.

I say, as Christ said, "Who will trust you with the true and heavenly treasure," if not as before?

Therefore I say, to be faithful in these outwards,
that shows an honest man, and honest woman;
faithful in all your dealings and practices between man and man,
and woman and woman, that shows an honest heart,
and a faithful man and woman in outward things,
that answers the faithful principle in all people.

So all men and women to be faithful in these outward things one to another,
that shows the good heart to receive the true treasure,
that you may be faithful in it to God,
who have been faithful in their outward treasure or mammon one to another.

So let everyone's conversation be without covetousness;
let not that be once named among saints.

And do to all men as you would have them do to you,
that is the law and the prophets;
if not, you are judged by them both.

For the kingdom stands in righteousness, (mark, stands in it),
and in peace and joy in the holy ghost, (mark, in it.)

For holiness becomes the house of God.

Whosoever acts unholy, it dishonors his house, and does not become it.

Whosoever acts unfaithfully in this outward treasure or mammon,
or in the true treasure to God, is not justified in the sight of God nor man;
for they are justified by faith, through faithfulness both to God and man.

For whosoever does righteousness, is of God;
and he that does not righteousness, is not of God.

For God loves the righteous, and delights in them;
but not in them that do unrighteousness.

For in the righteousness they have peace; but out of righteousness people have trouble.

So all God's people, his children, his saints must be holy, as he is holy;
and therefore do that which is holy and just in all your lives and conversations.
And whatsoever you do, let it be done to the praise and glory of God, (mark that).
Have God's praise and glory in your eye in all your speakings and doings,
then you will be preserved to his glory, and then you will honor him;
and them that honor him, he will honor and beautify,

and clothe with the fine linen, the righteousness of Christ,
that men may not see your nakedness.
For God will have a holy people, to serve him in holiness;
a true people, to serve him in truth, and in his spirit, and in his new and living way,
above all the dead ways that are come by sin and unrighteousness,
and transgression of his spirit, and power, and command.
So all you that know his power and spirit, live in it,
that you may glorify God in all your lives, and conversations and words,
that you may answer that of God in all;
that you may glorify God in your bodies, souls, and spirits,
which are his, who has made them, and gives them to you for that end.
To whom be glory and honor forever,
who created all for his glory and for his honor.
So the Lord God Almighty keep and preserve you faithful in all things to his glory and honor forever!
'He that walks in his integrity, is just; and blessed shall be his children after him.'
(Proverbs 20, Verse 7)

'Unjust weights, and unjust measures, both these are an abomination to the Lord.'
(Proverbs 20, Verse 10)

George Fox

201.

Dear Friends,

In the stillness and silence of the power of the Almighty dwell,
which never varies, alters, nor changes,
but preserves over and out of and above all the changeable worships, religions,
ministers, churches, teachings, principalities, and powers,
with the power of God, which keeps over all this, to the kingdom of Christ,
that is everlasting, in which there is no changing,
who is King of kings, and Lord of lords.
All power in heaven and earth is given unto him,
of whose light, life, power, and wisdom, grace, and riches have you received,
which comes from him, that does not change.
So in that live, that does not change,
the unchangeable life, the unchangeable mind, the unchangeable spirit and wisdom,
and the unchangeable worship and church, of which Christ is the unchangeable head,
who remains the same yesterday, today, and forever;
in that you will feel the blessing and presence of the Lord God of life among you,
as you all abide in the unchangeable kingdom, dominion, power, and life,
who are heirs of it according to your measures,
who have received the light, and received the life and grace,
and the power of a kingdom and a world that has no end.
So wait all in it, that you may be possessors and inheritors of the kingdom,
and of the life and power which has no end,
and of the promises, that are yes and amen;
and let nothing, that is of the world, alter you,
but keep you in that which keeps you in the everlasting kingdom of God.

George Fox

The 3rd of the 3rd month, 1661.

202.-An answer to a letter sent to George Fox concerning the voluntary contribution to the king.

Friend,

Regarding your question of me, concerning this matter, my answer is:
Seeing that the king and his friends desire it not as a tax or an assessment,
but a free gift of the people, which cannot be said is an oppression;
therefore it is left to all Friends to do as they are free.
And what the world does, Friends are not to look at,
who will set up a thing, and dislike it;
but Friends are to mind the universal power of the Lord God,
that they may do that freely in their own power which they do,
better than by compulsion, tax, or assessment:
for if all things were done so, it were the best, in the free state, bounty, and love,
which would more break the hearts of people, than by force of assessment and tax.
So things are left to the wisdom and universal spirit of the Lord God,
which goes over the heads of all in the fall;
that with the living power and wisdom of God you may overcome them,
and so do as you are free.

George Fox

203.

What, Friends! Do you reign as kings?
Can they pluck never a one (of you) out of the Father's hand?
Are you put forth?
Do you witness that scripture fulfilled;
put forth to follow the King of kings,
(the shepherd), who gives life abundantly?
In that let your joy be still, and your comfort remain;
in which you will feel the endless kingdom and dominion.
In that the Lord be with you,
who is your strength, comfort,
and fullness forevermore, world without end!
And, friends, mind the light, and dwell in it,
and it will keep you atop of all the world;
and mind the seed of God, and know it, and in it be content.

Dwell in the power of truth,
and be not negligent in that,
but diligent, serving the Lord, everyone in your measures;
that to the Lord God everyone of you may be a blessing,
and a sweet savor unto him in your creation and generation,
feeling and knowing the Lord's power everyone in yourselves,
yes, the power of an endless life, and of a kingdom that has no end,
and of a dominion that is over all dominions.
And in the power of the Lord God everlasting,
you may feel the seed of God in every particular of you raised up,
which does inherit the same;
that you may sit down in your own possession of everlasting life.

And in that meet together,
waiting upon the Lord,
and in it keep your meetings,
where you may feel the chief shepherd
leading you into pastures of life.
And so the blessing of the Lord be with you!

George Fox

204. - To all Friends, prisoners.

Dear friends and brethren, the seed of God feel all in yourselves,
which is the heir of the power of God,
that you may sit down in the possession of the same;
inheriting the power, and the promise, and the gospel.
In which power of God is the fellowship, being heirs of the same,
and members of that fellowship which never has an end,
which brings life and immortality to light;
which power of God was before that was which darkens life and immortality from people.
So walk in the truth, then you walk with the God of all truth;
and walk in the righteousness, and then you walk with the righteous God in all peace.
Walk in holiness, and then you walk in that in which you see God;
which they that do not, see him not.
Therefore walk in the power of God,
which goes over the power of darkness, which was before it was;
which power of God is the gospel, in which is the mystery of the fellowship,
a mystery (I say) to all the fellowships that are out of the power of God.
Therefore the seed of God know, which is the top stone,
that it may be over all laid in you, which bruises the serpent's head,
which is the fulfilling of the prophets and prophecies;
which seed, brings to the beginning, where are the pastures of life.
So in that meet, in the seed,
in that wait, in the power of God,
in which you have life, in that keep you meetings;
which brings to feel that which was before the power of darkness was.
And wait to inherit the wisdom of God,
that with that you may all be ordered to God's glory in his life,
in which you may feel unity with himself, and one with another,
and his presence and blessings among you,
in the power and seed of God, which was before enmity was;
in which is the unity, and the holy will and dominion.
Which power of God brings from all the barren mountains,
where is death, to the beginning, where is life.

My love is to all Friends in the everlasting seed of God that has the promise of life,
and does inherit the same in which is the fellowship with God, and one with another.

George Fox

London, the 22nd of the 3d month, 1661.

All Friends,

Live in God's dominion, and power, and life,
which was before storms and tempests were,
in which you may feel life and dominion, power, and victory,
the Lord's power being lived in, which was before tempests were,
in which you will have the victory.

There is a summer religion, which appears when the sun shines upon them;
and in the summer time all the venomous creatures creep out of their holes, corners, and dens,
and the flies, wasps, and snakes;
but when the winter is come, and the storms and tempests come,
then the summer religion is gone,
then the venomous, viperous creatures' religion and works are gone.
But the religion that is in the power of God stands,
which was before the devil was, and all his works and children.
And so that is the standing religion that is in the power of God,
which was before the power of darkness was.
And, friends, you that know the light of Jesus Christ, and have tasted of his power,
by which you come to be gathered into the name of Jesus,
do not forsake the assembling of yourselves together;
but provoke one another, and exhort one another to love, and to good works,
and let not powers, nor principalities, nor prisons, thrones, nor dominions,
spoiling your goods, mockers, scoffers, nor reproachers, nor smiters, nor hair pluckers,
separate you from the love of God that you have in Christ Jesus.
He conquered death and the devil, the power of it,
the adversary, the wicked one, the enmity.
Christ is the life, the light, the love of God to mankind.

Now you coming to be gathered into Christ, who destroys the devil and his works,
the Life that destroys death, and the Light which destroys darkness,
and the Truth that destroys error and all falsehood,
and the Power of God which destroys the power of the devil,
and being gathered into Christ and into his Name,
keep your meetings in the power of God and in his light and life,
whose gathering is above all the other gatherings in the earth.
And Christ's Name is above all other names on the earth.
And feel the seed of God set over all that which makes to suffer;
which was before it was, and will remain when it is gone.
From a lover of your souls, and your everlasting good.

George Fox

206.

In the power of God that is everlasting, and does remain in this your day of trial,
in it stand, of which you are partakers, and are come to be heirs of the same;
and in it is your peace and kingdom.
And though you have not a foot of ground to stand upon,
yet you have the power of God to skip and to leap in;
standing in that, which is your life that is everlasting.
Who by the power of God are gathered up to the beginning,
to the endless life, who have your meetings in it,
that neither death nor the power of it can separate you from,

nor out of the power of God,
for it was before death or the power of it was;
in that are your living meetings, and joinings,
and building up the spiritual household of living stones,
gathered by and through the power of God.
In which power of God is the household of faith, which faith gives them the victory;
in which power of God you being,
are gathered over Jews, Gentiles, and the apostate Christians' meetings and gatherings,
who are in enmity and confusion, and out of the power of God;
that put the wheat for the weeds, and so persecute the election,
which election was before the world began, of which you are made partakers.
Stand fast therefore in your confidence, in that which is without end,
in that in which the endless life is seen, in the power of God, and light;
which rules over powers, thrones, principalities, and dominions.
The power of God goes over them,
and you living in it, nothing can separate you from the love of God,
which you have in Christ the seed, which was before the world began,
glorified with the Father, who has all kings and kingdoms in his hand,
which is his power; in that let your faith stand.
With which immortal power you may all be clothed,
which covers you and preserves you over the mortal.
And prisons, fetters, dungeons, and sufferings,
to the royal seed, and heirs of the promise,
what are they to you, who are married to the Lamb,
who was slain from the foundation of the world;
against whom they warred and banded themselves,
and took counsel together against the Lord, and his anointed,
who breaks their bonds asunder;
whom neither death, grave, nor all the powers of the world
were able to hold nor contain, but over all he rose, (the seed), and reigns,
until he has made all his enemies his footstool.
Honor and praise be to the Lord, the living God, that lives forever!
So all you who are gathered in the name of our Lord Jesus Christ,
whose name is called, the power of God, the word, which was in the beginning,
over the powers of darkness, before it was,
and compelling worships, ministry, maintenance, and churches were;
this gathering, this meeting in the name, the power,
the unrighteous world cannot separate you from;
for it is over it, and was before it was.
In that power have you the kingdom and dominion, in the power,
reigning over all that which has been out of the power.
And you that partake of the power, have power with God,
in that we need not tell you keep your meetings;
for you are met and gathered into the fold of Christ Jesus,
and are put forth by him, and are brought from under that,
that leads from God, by the power of God.
In this gathering by the power into the name of Christ, (which is the power),
with the power he is felt in the midst, who is King of kings, and Lord of lords,
and prince of life and peace, and prophet to open by his power and light in you all,
and a priest forever, that lives to offer up the spiritual sacrifice and praise to God;
and he being felt among you, and in you all,
you will have every one of you, in your own particular,
joy, peace, comfort, consolation, assurance, confidence, and satisfaction,
when all gatherings, meetings, heaven, and earth, types, and figures, and shadows,
and prophets, and the prophecies are ended.

And swearing before the law and in the law, and all invented oaths since the law,
and among the heathen,
when these are gone, past away and fulfilled, the election, and the seed,
and the gathering in the name of Jesus Christ, the Lord of life remain and stand,
and his throne and dominion; in which there is no curse, but a blessing.
So, happy are you who are partakers of this,
heirs of this blessing, and heirs of the promise,
and of the life, and of the world that has no end:
who have your confidence and assurance in him!
So all you that have felt the light and have been turned to it,
in that light you feel the covenant with God, who is light;
which brings to be acquainted with the life of God,
and gives the knowledge of Christ your Savior and Redeemer,
which is the salvation to the ends of the earth.
By which light and covenant you are turned from darkness,
and the power of Satan, that separated you from God, who was the enemy,
through whom you had not peace with God.
But now being turned from him, into the light and power,
in this covenant of light and power you have peace with God,
that destroys the enmity, and are come to receive it;
and so heirs of the kingdom, that is everlasting.
Be at peace one with another, and in love and tenderness,
and in the wisdom of God order and preserve,
and nourish and cherish all things to his glory;
in which you will feel his blessing, and treasure, and riches,
and fullness in you, with you, and among you.
So, put on the armor of light, that with it you may be able to defend,
and see, and walk, and stand against all the arrows and darts
that are in the unrighteous world, and before they were,
as children of the light, and children of the day, where the darkness is past.
Put on your breastplate of righteousness, to save and preserve your hearts and minds,
and to keep you from all that which would defile and surfeit it,
or cause you to be weary, or think the war or time long.
For the power is everlasting, and the righteousness is everlasting,
that destroys the works of the devil, and him both,
whereby the seed of God comes to be set on the head of it all;
glory and praise be to him forever!
Put on therefore the shield of faith, by which faith (your shield) you have the victory.
For faith is a mystery held in a pure conscience, by which you have access to God;
in which faith you please God, in which faith you have unity,
which gives you the victory over that which separates from God - the enmity.
In that faith be joyful, which is the faith of God's elect, that brings them over the world,
and to that which was before the foundation of it.
And this is the faith the just lives by, by which he is saved and justified,
by which he lives and conquers, and has the victory over the unjust;
glory to the Highest!
Put on the helmet of salvation, and take the sword of the spirit, (the word of God),
your helmet being on, nothing can destroy nor hurt your salvation,
Christ Jesus being your helmet and your head, who destroys the devil and his works,
the sword of the spirit that mortifies,
that crucifies, baptizes, cuts off, plunges under all corruptions that have gotten up since the
transgression;
then in the spirit you will worship God, and have fellowship and spiritual weapons,
and come to be spiritual men,
and not as the carnal world that rule and wrestle with carnal weapons, and with flesh and blood.

The stone cut out of the mountain without hands,
will dash and break into pieces all the cutters with hands,
and carnal-weaponed men about religion, church, and worship;
and his kingdom is an everlasting kingdom, and his dominion has no end.
This stone is that which laid Nebuchadnezzar's head low,
and brought him to eat grass like a beast;
who knew not the kingdom of the Most High ruling in men.
So you that know this stone cut out of the mountain without hands,
you all know the kingdom of the most high God ruling in you,
and his dominion which is everlasting, and come to be his temple.
For there was but one temple in the whole world commanded of God,
as a figure of Christ, who would dwell in man, in male and female,
who should be the temples of God, in whom should be his name and power.
Blessings, honor, and glory, and praises be given to the Lord God forevermore,
by all them who witness this.

So all dear lambs, and babes, and brethren,
happy and blessed are you who know the seed,
which is heir of the blessings, and the power, and life, and the kingdom,
and the world that is everlasting and without end.
Be shod with the gospel, which is the power of God,
which has brought life and immortality to light, and has and does abolish death;
I say, be shod in the power, and then your feet will not slip nor slide,
and you will not fall, and you will stand steadfast,
being shod with the everlasting gospel, in the preparation of it.
And standing in the power you stand over the workers of iniquity,
and all unrighteousness in the world, and slippery ways,
standing in the power which was before death, darkness,
and the power of darkness and death was,
which has darkened life and immortality from people,
so that they could not walk and get forward on their way to the Lord.
But in the power of God, (the gospel), being in it, and with it shod,
your feet standing in the power, you over death, darkness, and the power of it
may stand, walk, go, and leap, (which was before it was),
there is faithfulness and steadfastness, and there you may walk without doubt.
And keep the word of patience, and take unto you the word of God;
and who are born of it, (of the immortal seed),
nourished by the milk of the same up to eternal life,
know things as they were in the beginning, they feed upon that which lives,
and not upon that which is in the world and in the fall,
which is below the word, and below the power, and below the truth, and out of it;
who know the shepherd and his crook which plucks you out,
he shows you the pastures of life, in which you must feed.
Everyone that knows the power and light, and by it is guided and turned to him,
feels and knows this.
And so, you that have the word of patience, you have the hammer,
you have that which was in the beginning;
you have that which lives, and abides, and endures forever.
You know what the hammer is to;
and you know the word is a fire, and what the fire is to.
So you that have the word, have the fire,
which burns up all that which does not abide, and does not endure,
and does not live forever, as the word does; which is the word of wisdom.
So you that have the word have the wisdom, which was in the beginning,
before that which is below was.

So you that have the word have the sword, yea, sharper than a sword with two edges;
which will cut down all that which has gotten up since the beginning,
which has transgressed the just spirit, and burn up that
which has gotten up since the beginning, in the transgression.
And this is the word that makes clean, and reconciles to God;
and is the word of reconciliation.

And this is the word of patience to keep you;
and you will be kept in the hour of temptation,
that comes upon them that dwell upon the earth.

For the word of God was before the tempter was, and goes over him and destroys him;
in that live, in his life that is eternal, which does abide.

So in that the Lord Jesus Christ preserve you!
For in that patience is exercised, in that word,
which comprehends all that which has gotten up since the beginning;
for with that you may be tried.

But the word is over all, in that live, which hammers, burns, cuts down, and reconciles,
against whom the tempter and temptation cannot come near to prevail;
it breaks his head.

Neither meddle nor mix yourselves with the powers of the world, nor things below;
but live in the power of God, which is peaceable.

And forasmuch as we are scandalized as plotters,
we in the power of God do comprehend the power of darkness;
which power was before the powers of darkness were,
which destroys darkness and the power of it.

And we cannot plot; it is impossible we should,
standing in that which destroys darkness, and the devil, the power of it,
who is the author of plots, and the enmity in people's minds,
bondaging and bringing the creature into slavery;
which we in the power of God would have all persons from under,
and would have no man's person in the whole world hurt;
but in the power of God would have all men saved, and seek all men's peace.

And so that which manifests all plots, and the author of them, the devil,
and that which judges him, and destroys him and plots,
we are in, and are made partakers of Him
who redeems and saves, and heals, and sets free, who is the power of God.

So all you who are partakers of the power of God,
that have been turned to the light, and received the power of God, Christ Jesus,
that has given you power to become the sons of God;
in which light and power of God, by which you were turned to him,
you come up into the liberty, the liberty of the sonship, into the power of God,
that does redeem and save, and destroy that which leads from God, which does defile,
and destroys it, and gives dominion:

That is the power of God in which the saints have liberty,
where the sons of God sing together, and praise, glorify, and honor their Father;
to whom be glory, praise, and honor forevermore!

Who in him triumphs in glory, and can say, Emmanuel is born, and a son is given.
So all in the life and power of God's seed and wisdom, which is everlasting, dwell,
and know the seed of God in every one of you,
in your own particulars, male and female, which seed is the heir of the promise,
the heir of the wisdom, and heir of the world that has no end, of an endless life,
and the heir of the kingdom that is everlasting, and the heir of the blessing,
where there is no curse.

And everyone an heir of the power, of the blessings of the kingdom,
come to inherit, come to possess your own inheritance,

and then sit down in your own possession;
in which you may know everyone your election, (in the seed),
which was before the world began,
and so be possessors and inheritors of life and substance.
The substance is the seed, the top-stone; on top of the law, on top of the prophets,
on top of the types, figures, shadows, parables, and ends them all,
and on top of all heathens' inventions, though it has been a mystery hid from ages.
See now, the seed, the seed of the Lamb and his marriage is known,
and the Lamb reigns, where there is no curse, but the blessing.
The Curse is out of his dominion,
who destroys the author of the curse, wrath, plagues, and woe,
that has the blessing, the seed, Christ Jesus.

And all Friends, improve your talents, that to you all it may be said,
'Well done, good and faithful servants;'
for they who do not, their talents are taken away from them,
who have been slothful, complainers, and idle.
Let your lamps be burning, have oil in your own lamps, and salt in yourselves;
then you are the wise virgins that enter in with the bridegroom.
The word of God cannot be bound,
which makes rich, which lives forever; in which is the life.
So, do not quench the spirit, nor add to the prophecy, nor diminish;
that keeps you from the plagues,
and to see your names written in the Lamb's book of life:
there stands your joy everlasting, through which you see the white stone,
through which light, power, and seed, you overcome that which is gone forth from God.
So, you dwelling in the son of God, you shall go no more forth,
but shall inherit all things.
So, farewell!

Keep in the power of the Lord God, that goes over all the world,
that none of your flight may be in the winter.
And beware, for fear that any of your flight be on the Sabbath day,
(the signification of which is rest)
but all in the power of the living God abide, in which you may feel life, peace, and rest,
and an abiding place; a secret chamber to turn into,
till the indignation and wrath of the Lord be passed,
which is to come over all transgressors.
And if the judgment begins at the house of God first,
and the righteous pass the straight way to salvation,
where will the hypocrites and the sinners appear?
Over whom the overflowing scourge must come and pass.
Therefore in the life, power, and love of God, all dwell.
And the apostle said, 'Forsake not the assembling of yourselves,
as the manner of some is,'
but edify one another in the light and the life, as the day does appear:
and to say, that people must not meet together to worship God,
they may as well say, you must not be Christians.
For persecutors were always blind,
and they stopped their ears to the spirit of God in themselves formerly;
so were in the blind zeal, and turned against them who were in the true zeal,
in the spirit of God.

207.

My dear friends,
Look above all sufferings that are outward, at the seed of God,
which was before that was which makes to suffer;
and the seed of God, Christ Jesus, will stand,
when that which makes to suffer, is gone:
and so, in the seed of God live,
and lie down in the same, which is Christ,
the life, the way to God the Father of life.
The tithes of the Jews, and the tithes of the apostate Christians
must all be borne testimony against,
by them that be redeemed from the earth,
and reign above it, in his life, and power, and wisdom.
And so, be of good faith, and never heed,
but make war in righteousness with the beast, dragon, whore, and her followers;
for by the Lord many walls and troops have you gone through and leaped over,
and the Lord has given you dominion over that which warred against you;
and by the power of the Lord you have overcome,
and in the power of the Lord you will overcome all,
and in it will stand, when all the contrary is gone.
And know your portion, and sit down in the possession of it;
so, everyone of you to be in your possessions and inheritances,
and with the shield of faith and helmet of salvation,
and the breastplate of righteousness,
and the sword of the spirit, the word of God,
which was before deceit was,
which will hammer, and break,
and cut down all that which is contrary.
And being shod with the preparation of the gospel,
which is the power of God,
which was before the fall was,
in that stand, in the power of God,
which was before the devil was,
and will remain when he is gone.

George Fox

208.

All you prisoners of the Lord for his truth sake,
and for keeping the testimony of Jesus Christ,
against all the inventions, traditions, rudiments, will worships,
feigned humilities and self righteousness, that are in the fall,
(and are out of God's power and righteousness),
who have no weapons but carnal, like themselves;
your patience must overcome all the rough spirits in the world,
and your love must bear all things.
For patience obtains the crown which is immortal, which runs the race;
so, it is the Lamb must have the victory over all the unclean, airy spirits,
and over him that is out of the truth.
So, be meek and low, then you follow the example of Christ.

and come to bear the image of the just, who was buffered by the unjust;
and put on his righteousness, who suffered by the unrighteous,
whose back was struck, hair was plucked off, and face was spit upon,
and yet cried, 'Father, forgive them:
here he kept his dominion, though a sufferer, who had the victory,
which the followers of the Lamb do (in measure) attain to.
So, put on courage, put on patience; let your loyalty be known for your King,
that has conquered the devil, death, and hell;
in walking in righteousness, peace, and truth,
feeling the power of God preaching and reaching the witness of God in everyone,
when words are not uttered.
And let your faith be in the power, that goes through all things, and over all things,
and everyone hearken to it.
So, the power of the mighty God then you will know, and his arm, how it works,
and the hand, how it carries you, which will bring you out of tribulation and slavery,
and spiritual Egypt, into peace.
And this is the power of God, in which live and dwell, in which you will feel him,
which was before enmity was.
And be at peace one with another, then you will live in the Prince of princes' peace,
and in his kingdom, dominion, and life;
in which is unity, which was before enmity was, and which destroys it.
And so, in the power of the Lord God you are made strong,
which goes over the power of darkness,
and was before all that was which is out of the power of God.
And all people that are gone from the witness of God in their own particulars,
they are all weak, and feeble, and staggering.
All men's and women's strength is in the power of God,
which goes over the power of darkness.
So, feel all this in, you, to carry you through all, and over all,
and in it preach and work for God,
and let your ear be lent to it, and hearken to it in one another,
and by it feel the seed raised up in one another, which is heir of the power;
that you may know each your portion.
For all people that are gone from the witness of God in their own particulars,
that are erred from it, and hate the light,
they are full of darkness, sin, and iniquity, and are far from inspiration and revelation,
while their minds are erred from the spirit of God in themselves, that is hid from them.
So, when their minds are turned with the light and spirit of God towards God,
then with it they shall know something of revelation and inspiration;
as they are turned by that of God from the evil, and emptied of that,
then there will be some room in them for something of God to be revealed and inspired into them.
And there in that, they will have prophecy, seeing things to come,
being turned from the evil that has darkened them and separated them from God;
in which they will see the covenant,
through which they will come to have peace with God.

And all Friends, your sufferings you may gently send to them who make you to suffer,
whether it be sheriffs, deputy-lieutenants, or justices, and let them see,
Christ's mind nor the apostles, was not to imprison any, nor did they imprison any;
whereby you may clear your innocence to the consciences and the witnesses of God in all men.

George Fox

My dear friends,

in the power of God and his immortal seed dwell,
in which you all will have life eternal, and inherit the substance and dominion,
and a kingdom of life, which never fades, nor shall have an end.
And so dwell all in the power of the Lord God,
in which you may all feel and know your strength renewed in that which is immortal;
and be of one mind in the power of God,
and live in love and peace, knowing the kingdom of the same,
which stands in the power of God, which was before the power of Satan.
And your fellowship being in the same power of God,
your fellowship is in that which is everlasting, and that never has an end.
And the church-fellowship is in God, and the worship is in the spirit, and in the truth;
which truth was before the untruth was,
and stands when all the untruth in the world is gone.
In this live and dwell, in which you will all have unity and fellowship;
in which you will feel life eternal among you.
In that meet and keep your meetings, and wait together upon the Lord,
who are gathered together in the name of Jesus;
whose name is above every name.
So is his gathering above all other gatherings;
which gathering stands when all other gatherings are ended.
And not in any other name under heaven is salvation brought, but in the name of Jesus;
in which name are your gatherings;
in which name you all know your salvation, and shall all know it;
as you abide all in the power of God, that keeps unto the day of salvation.
And so be faithful unto the Lord God,
minding the seed, and feeling it, and knowing it in yourselves;
which destroys the devil, the destroyer, and the oppressor, murderer, and liar,
the father of all unrighteousness and ungodliness, and all that is bad,
which the seed destroys, which seed is Christ.
Therefore know that reign, and the top-stone over all laid;
in which you will all feel life, and have life eternal,
coming to be heirs of the power of God,
knowing every one that to be your portion,
and heirs of the gospel, and inheriting it.
Then you possess fellowship, the gospel fellowship, which is everlasting,
which is the power of God.
And so farewell!
And the Lord God Almighty preserve you, and keep you.
So my love in the everlasting seed of God is to you all.

George Fox

From Mendlesham, this 11th day of the 1st month.

210.

Friends,

Trust not in man, nor in the arm of flesh, neither put confidence in them, but in the Lord.
Judge yourselves, and keep down the boaster, and that which would be high;
under judgment keep that down, by the power of God in yourselves,

for fear that the Lord God bring upon you something without you to bring you down,
who do not keep that down in yourselves.
And therefore keep all that down with the power of the Lord God in yourselves;
and then you will have dominion over it all, in the power of the Lord God.
And live all in the power of God, which was before the fall,
in which you will have fellowship over all the fellowships in the fall,
and above all outward things that have an end;
which fellowship sees over all that which is in the strife.
For in the power of God your fellowship there has no end,
which was before the fall and strife was, in which is peace;
which fellowship will remain when all that which is in the fall is gone,
and in which is the perfect unity,
which keeps over all such spirits which run into outward things;
from which arise quarrels, and strife, and imperfections.
And therefore keep in the power of the Lord God that is everlasting,
in which is the fellowship that has no end; in that live and dwell.
And feel the seed of God over all that which makes to suffer,
and it will remain when all that is gone,
in that you will feel life over death, and light over darkness.
And so in that the Lord God Almighty preserve you, and keep you in the dominion!
This day I came into the Isle of Ely, where I hear nothing, but things are peaceable,
and Friend's minds kept over all the turmoils in the world, and take little notice thereof;
but mind the power of God, which was before the fall was; in which fall are turmoils.
And so to the Lord God be faithful.

George Fox

211.

Friends,

All you that have known the way of truth, and tasted of the power of the same,
and now turn back into the world's fashions and customs,
you stop them that are coming out of the world, you make them to stumble at the truth,
you make them to question the way of the Lord,
which is out of the way of the world, and its ways;
and you grieve the righteous, and sadden the hearts of the upright and simple.
you had better never have known the way of light, life, and power;
you are the cause of many keeping in darkness;
you are the cause of the boasting of the wicked,
and make the wicked to take you for an example,
and their object against truth, and them that live in it, to plead against its ways.
You had better never have been born; your days will be sad,
trouble and vengeance will be your garment and clothing in that state;
and a hard thing it will be for any of you to repent,
for you will find a more subtle thing in you than was before you knew the way of truth;
who have neglected hearing the voice of God, through which your hearts are hardened.
you are the cause of many husbands and many wives to boast themselves against the truth, and
servants and children thereof;
for in some families, there are servants convinced, and children convinced,
and in others there are husband convinced and not wife,
and wife and not husband, and servants and not masters, and children and not parents.
So you who turn from truth, you are the excuse for them who are not convinced,
to turn against them that are convinced.

Woe and misery is for you!
You had better never have been born, nor known the way of truth;
whose latter end is worse than the beginning,
when the way of peace is hid from your eyes,
and a place of repentance you cannot find, though you wash your altar with tears;
being in the stained life, where all the tattlers, tale-carriers,
unclean persons, envious, murmurers and complainers are,
and are out of the life, and power, and wisdom of God,
which has the royal dominion, and possession of the royal seed.
Therefore turn, turn all that are not hardened and past feeling,
and hear the voice, that the way of peace and repentance,
and the way of life and salvation you may know, and live in;
and upon all your disorderly carriages, walkings, words, and actions,
you may come to receive judgment,
and through that you may receive power to live a new life,
in which God is served in the truth,
and not the devil, who is out of the truth;
for in the truth is the holy unity and the pure dominion,
and the everlasting life promised and received, and the royal seed,
which the elect have wherein they have the bread of life.

George Fox

212. - To a Friend under an exercise of spirit.

Keep low in the power, and your eye in the seed,
that destroys the devil and his works, and bruises his head;
and live up in the seed, which was before the devil was,
that in that you may have life and peace in that which was before death was.
And in the seed Christ, you will have dominion over all your enemies,
and see before they were.
And that which lets you to see your hardness, darkness, thoughts, and temptations,
and the tempter, and thy confusion, deadness, and thy wants,
is the light, and power, and spirit of God in you,
to which problems the bad spirit persuades you to focus.
And then you murmur and complain, and are discontent, and not quiet,
and then the enemy and death covers you,
and through that the mind comes to be unestablished.
And therefore keep to the good spirit in you,
which manifests sin and the devil;
and your mind being stayed by that, it will inform you.
And keep your mind in the seed, in that is your life;
and look at the good, and not at the bad, but over it.
For it is not a sin to be tempted;
and that which the accuser brings to you,
and your mind being against it, and not yielding to it,
it will never be charged against you;
and you will see, as with the power of the Lord you do overcome.
And God give you dominion in the life, and power, and truth,
in which is the blessing, and peace;
and the Lord God Almighty bless you in that.
Doubt not, faint not, question not;
for Eve was deceived by the serpent, the questioner;
therefore keep over him in the power of God, and in that is the reigning.

And take not belief from the serpent, nor take meat from him,
but keep your fast from that which is in the fall;
for that brings from the Lord,
to feed upon the accuser and the tempter's food, that feeds unbelief.
And therefore keep your fast to the Lord,
and feed upon that which comes down from above, in which there is life;
and that strengthens the faith which has the victory.
And therefore keep good faith in him that was before the devil was,
Christ, the first and last; and in him sit down, who is the Amen.
And when you have been troubled, and resisted the tempter,
has not the angel of the Lord after ministered to you,
to the strengthening of you?

George Fox

213.

Dear friends,

In the life and power of God dwell,
by which you were raised, and by which you are nourished and refreshed;
it is the sure foundation which shall never be washed out,
for it is laid of God, and no man can lay another.
And you that feel the life and power of God in yourselves,
you feel Christ the salvation, righteousness, and wisdom of God,
and so you by the power and wisdom of God
are kept and preserved in sincerity and integrity to God;
and thereby come to be established upon the rock,
which the gates of hell cannot prevail against,
nor all the fiery darts of the wicked touch.
And in the power of God, you being gathered and established,
you stand and live in that which scatters the clouds,
and keeps your eye clear to the Lord God;
by which power you see him (in measure) with a good understanding,
through all the evil powers and spirits which work in the darkness against him,
and by the power of God are preserved out of them, and set above them,
where you reign as kings in the immortal seed of God,
by which the serpent's head is broken, and his seed destroyed.
For the true freedom is in the son,
who suffered and died, and is risen again in life,
and has brought life and immortality to light again;
in which life and light you are the children of the Most High God,
and heirs of the everlasting kingdom of God,
where you have a sure portion in the joy, and peace, and blessing of God,
in which sit you down and keep your habitation.
And the God of life and peace, and endless love be with you all,
and clothe you with the garment of ever lasting praise;
that in all things you may give him the glory
who lives forevermore.

George Fox

Friends,

the power of the Lord God is over all them who keep their hats on in prayer,
and they do not keep on their hats in prayer either the motion or the power of God, or by the spirit of
God,

but by an earthly, dark spirit against God's spirit,
and against them who are in the power of God.

This was the first ground of it, both in John Perrot and his company,

when he ran out, and James Naylor when he ran out;

and this first was done in opposition to them that were in the truth,

and in the power of God;

but the power of God will crush to pieces that feigned, dark, earthly spirit,

and to the earth and pit it must go,

with all its feigned and false pretences;

and the power of the Lord God and his truth reigns over it all.

The first that got up into this posture of keeping on their hats in prayer against Friends, were the
Ranters.

The next was James Naylor but he quickly, by the power of the Lord, saw it, and judged it;

and then next was John Perrot, whose end was according to his work, and so will those that continue in
it.

For the power of God is over them, and their dark, earthly spirit:

and the power of God was, before they were,

and will remain when they are gone, and it reigns over them all.

And that is the word of the Lord God to you all.

And for my part, I saw how a priest stands up in a meeting,

as one of these dark, earthly spirits with their hats on their heads, when that Friends pray;

for they cannot deceive Friends.

For I have been more burdened with their dark, subtle, and sophistical spirit,

than with the priests,

which had no more show of reverence to God (in that) than to a horse,

whose outward seeming righteousness has deceived many,

but the power of God, which destroys the deceiver, undeceives,

and brings people to that which did first convince them.

And they that kept on their hats, when Friends prayed,

after awhile some of them ran to the priests to be married,

and some to hear them in the steeple houses;

then this dark, earthly spirit could bow, and put off its hat to its own;

the dark spirit, which kept on the hat in the assemblies of the righteous,

in opposition against the spirit and power of God.

And so, this spirit has led people into a feigned love and liberty,

which the power and spirit of God cannot own,

but judge and stand over, and reign over,

if they keep their habitations in the power, and life, and truth of God which reigns.

If they, who are and have been in this dark, earthly spirit,

had but a regard to the power of God and his truth,

they would have been tender, and afraid of giving any occasion of offence,

both to them that are within, and to them that are without,

to draw out their minds to look at that which their earthly spirit has promoted;

and so to lay stumbling blocks, and set up an idol, and an image to look at,

which draws people's eyes from the witness of God in themselves.

But the power of God is gone over it, and will break it down.

And so, this Belial's spirit, which would be without yoke,

cries, to such as in love exhort them, and judge it, "you try to lord over us".
And so this earthly, dark spirit,
which is gotten above the witness of God in themselves,
which is not sensible of the moving spirit and power of God,
it sets up its own earthly form,
which the power of God never set up, but judges.
And this earthly spirit judges all,
that are gathered together in the power,
and that are constrained by the power and love of God,
in a familiar way, to take one another by the hand,
through the dearness and nearness of the love of God,
and the pure, clean, and holy life;
and also are moved by the power of the Lord God to put off their hats in prayer.
This dark, sophistical, earthly spirit,
thus has judged these practices of the people of God before mentioned,
to be but a form, which are done in the power of God,
it being out of the power itself, and the fellowship and unity of it.
And because they, that are in it,
are gone into outward things from that which first convinced them,
and into their form in the earthly spirit,
it judges those that will not follow them,
they having lost the power of God.
And thus many of them are darkened with a cankered, rusty spirit,
which will corrupt them, and has destroyed many.
And this is that that has brought the plague of hardness of heart,
through which there has been strangeness,
and not unity, nor familiarity, nor nearness in the truth;
for how should it, when they are gone from that which first convinced them?
To that all must come,
before they have fellowship and true unity in the power and truth of God;
which, if that had been minded, would have led to follow,
"whatsoever things are comely, whatsoever things are decent,
whatsoever things are of good report,"
and such things as make for peace.
But this spirit has followed the contrary,
and therefore the power of the Lord God,
and the life and truth, are against it, and are gone over it, and reigns.
And you, with your earthly spirit and earthly form;
have given occasion to the world to say,
"that the people of God called Quakers, are divided,
some with their hats on, and some with them off,
and so they are oppose one another."
And these are the fruits of the earthly spirit,
which would bring darkness and earth over all;
but the power of God is over this dark and earthly spirit,
and the world, and them that are in it;
and looks upon them and the world as one,
against the truth and the power of God.
And the people of God called Quakers are one and not divided in the power of God and his truth;
and in God's power and spirit they are in unity in the truth and power of an endless life.
This I was moved of the Lord God to write.

215. - To Friends that labor in the ministry, that their lives may preach.

Dear friends and brethren,
among whom the vine is manifest,
and who are (by faith) grafting into it,
through and in which you may bear fruit to glorify God;
be wise in all things, and harmless,
that your lives, conversations, and innocence may preach,
and reach to the hearts of all your opposers and persecutors.
And be faithful and valiant for the truth upon the earth,
and tender to one another in all convenient outward things, for that is the least love.
And dwell in that which redeems you from the earth, the power of God,
in which you may know the kingdom which is everlasting,
and come to be heirs of that;
that you may sit down in your own possession,
knowing the seed of God, which was before the seed of the serpent was,
knowing the birth born of the spirit, which was before the birth born of the flesh was.
And so live in the truth,
by which you may see over that which stains, corrupts, cankers, loads, and burdens the creation;
by which power of God and truth you may answer the spirit of God in all,
which the wicked grieve, vex, and quench
by their ungodly lusts, and filthy conversation, and unsavory words.
Fear not sufferings, which bring to wear the crown.
Fear not him that can kill the body only, but cannot hurt the soul;
for that that is immortal goes over him.
Fear God, and fear not him that can spoil the goods;
for the earth is the Lord's and the fullness thereof.
But mind God's power, and let your patience be perfect,
and all your words seasoned with grace, that they may edify;
by which you may season the earth,
your hearts being established in the same,
over all the unsavory words and talkers,
and live in the, truth above them.
And let your backs and cheeks be ready to the smiters;
that you may overcome the evil with the good,
and may heap coals of fire upon their heads.
For it is the good that overcomes the evil,
and the lamb that has the victory; the rough goat must not.
So let your moderation be known unto all men,
honoring all men, having them all in esteem;
that you may set them in the way of salvation and life.
That the power of God may come over them,
that your meekness and gentleness may prevail over the rough,
and in boldness in the unalterable, holy way, you may be preserved;
which is the new and living way, which is the light and life,
which brings into covenant with God, in which there is peace.
In which the Lord God Almighty give you dominion,
and preserve you by his power, into the endless life,
where you all may know happiness and peace in the pasture of life,
where all the sheep and lambs feed;
in that the Lord God Almighty preserve you!

216. - To Friends in New England, and the islands beyond sea.

To all my dear friends and brethren,
among whom the precious truth and power of God has been declared, and joyfully received,
whose belief, confidence, and innocence are spread abroad,
who are come to the vine, Christ Jesus, that is your shade;
whom bonds and death have not dismayed,
for the worth of truth's sake.

And fetters, irons, whippings, stripes, and spoilings of goods,
and the like cruelties and persecutions have not daunted you,
whose courage, valiantness, and boldness for the truth,
have much appeared among a crooked and perverse generation that professed Christ,
and among whom he has not had so much place of entertainment,
as in their manger in the outward;
whose hearts are dens of dragons, and places of darkness,
and whose religion and profession they have shamed,
being unfruitful in the ways of God and Christ, workers of darkness,
whose iniquity has flourished and sins sprung as the grass;
that their folly and shame might cover them,
and that they might be confounded in their iniquity.

So you in the power of the Lord God,
in his might, and strength, and hand, that brings your salvation, stand;
in which power and arm you see over that which brought destruction;
in which power, that is the gospel, life and immortality come to light,
and captivate that which hid life and immortality;
living in the power of God, see over it,
and in that standing, all your feet are sure.

In which power of God, the gospel,
which goes over the power of darkness, and was before it was,
you see before all transgression, and how all things were blessed;
which power goes over all that which brings the curse,
wrath, woe, misery, slavery, bondage, and captivity,
by which power of God the power of darkness is taken captive.

In God's power live and dwell;
in which you all have unity, peace, concord, love, and fellowship in the gospel,
which goes over the enmity, and was before it was;
in that you bind and unite, and are established, and are gathered up to Christ,
who was before transgression was, which has scattered from God.
In the power of God see over all the meetings and the gatherings,
that are in the transgression, unestablished, like water;
in this power is the praying to the living God, that lives forevermore.
And then is the gospel, that is everlasting, preached unto all nations of mankind,
and all that are driven out from God in the power of darkness;
to the intent that they may all come up again to God,
and have life and immortality brought to light by his Almighty power,
that expels death and darkness.

So, in this gospel, the power of God, let all your faith be and stand,
then are you all but one.

And so all you that have tasted of the power,
sit down under your own vine, and abide in it, then will you bring forth fruit
through the power of God and Christ Jesus, who is the vine,
which goes over the powers of darkness, which is the cause of unfruitfulness.

Which power of God, Christ Jesus, destroys the devil and his works of darkness;
and dwelling all in the power of God,
you will have everyone of you a habitation in it.
For God's power is sprung up in your hearts,
so in no way abuse it through strife or arguing, for that eats out.
But all in the power of God live and dwell, which makes you subject to God,
and one to another in his fear, that keeps you from sin and evil,
which is the author of strife;
and through the power of God you will be all kept in unity, peace, and love.
And as many as receive the light, Christ Jesus, the power of God,
with which he has enlightened you,
who has all power in heaven and earth given to him,
he will give you power to become the sons of God.
Therefore everyone receive Christ the light, who has enlightened you,
and you shall feel the power, in which light you shall all have fellowship;
which light will give everyone of you the knowledge of the glory of God,
in the face of Christ Jesus, your Savior.
And in the power of the Lord God,
which has gathered you over the powers of darkness, and all the meetings therein,
in that power of God live, which is everlasting, and keep your meetings;
in that you may feel fullness of life, and wisdom from above, before that which is below was,
by which you may all be ordered to God's glory,
and order all things under your hands to his honor.
Through which wisdom you may be a blessing to the Lord God in your generation,
and a sweet savor to him in the hearts of all people upon the earth,
yes, the very heathen, who are enlightened,
to bring them to the light, which Christ Jesus has enlightened them with;
that they may come to the knowledge of the same salvation or condemnation.
So spread the truth abroad, you that are in it, and have it,
which the devil is out of, who has darkened people from God, and his covenant, and his Way;
through which they are strangers to his life, and kingdom that has no end, and dominion that is
everlasting;
wandering in strange paths in the dark world, that lies in unrighteousness,
which the devil has made like a wilderness, full of briers and thorns,
that the lambs in it can hardly walk or work.
Yet work you and labor in the power of the Lord God that lives forever;
in it make vineyards and plantations,
to the renewing of people's minds in the light and power of God,
and the knowledge of Christ Jesus,
turning them from the enmity and the darkness, the power of satan,
to the light, and to God,
that they may be renewed into his image and likeness;
that the image of the devil, and his likeness, may be defaced,
which is gotten up in the hearts of men and people since the beginning, in transgression.
So bring them to the great sacrifice, the Lord Jesus Christ, the seed of the woman,
who offered up himself for the sin of the world, the top stone, which is over all laid,
who is restoring by his power, who has all power in heaven and earth,
who is restoring all things into the place, as they were in the beginning,
and reconciling in one, by his power, all things in heaven and things in earth,
destroying that which made the separation, and broke unity,
which is the enmity in people's minds,
which the light, that enlightens everyone that comes into the world, destroys;
through which all people come to have peace with God, and fellowship, who do believe in it.
So spread the truth abroad, and be valiant for it upon the earth,
improve your talent, and be the wise virgins, with oil in your lamps;

that you may enter in with the bridegroom.
Have salt in yourselves, that you may savor all things,
and keep your consciences clean and pure unto God and all men.
Live in the cross of Christ, and rejoice in it, which is the power of God,
and goes over all that which lives out from God,
and which is in the transgression, and its fruits, to which it is death;
to this cross, the power of God, all must bend and bow.
And in the power of God is the fellowship of the cross,
which keeps over all the fellowships in the world, and crucifies to them.
And so you who are heirs of the power of a world that has no end, and a kingdom that is everlasting,
sit down in your inheritances of the power, of the kingdom, of the blessing, of the promise, that are
heirs of the same;
that you may increase in the everlasting, in the blessing, and heavenly riches.
And though the oppressors of the earth will not let you have a foot of ground,
yet you have the power of God to stand in,
and so you that are heirs of that power, and Christ Jesus, whose the earth is and all things therein,
and you are in the power of God,
separated from the power of darkness, the devil,
and are come into that which was before he was,
you have nothing to lose, for all yours is the Lord's.
For they that are separated by sin and transgression, drove into the earth,
there they stick fast, and have much to lose;
whose hearts are surfeited with the earth, and to that glued;
and all their fellowship is out of the cross of Christ, the power of God,
and are within the power of darkness and its dominion,
over whom darkness has the supremacy;
which the power of God goes over,
in which is the son's liberty, and the saints' fellowship,
that lives forever, through which they have eternal life.

Let this be copied over, and sent abroad to the Isles,
and unto New England and Virginia.

George Fox

217.-Concerning judging ,etc.

All my dear friends and brethren, who have tasted of the mighty power of God,
in which it has brought you to the measure of the life of truth,
and to feel after God in it; unto which you are turned,
as a way that is living and has no end, which is Christ Jesus, who is the way of peace,
and who destroys the devil, the author of strife.
All you that are turned unto this living way by the power of the mighty God of heaven and earth,
live in peace one with another, and unity;
and do not judge one another, for that eats and wears out the good,
and creates the enmity and hinders growth in truth.
Keep that down, and live in love and peace, that edifies.
And all everywhere, unto you this is the word of the Lord God:
live in the power of the mighty God of heaven and earth,
that goes over the unrighteous world,
in which is the strife, and the devil, and his works;
which power of God was before they were;
in that you will feel unity, which was before strife.

So dwell in that, in which you may have a kingdom that has no end,
and the dominion that is above all dominions upon the earth.
In which power of God you may enlarge your borders,
and spread truth abroad both to Jews, Christians, and heathens;
having the power of God, that goes over them all, and was before they were.
With the power you will answer the witness of God in all,
and bring them to the power with which they may have a part in the kingdom of God;
and a share with you of the same;
in which you will have peace, life, joy, dominion, and prosperity.
And so it will be your life to do good, and so foster into life, up to God;
and in that power, that does so, you will not labor in vain.
But above all things take heed of judging one another,
for in that you may destroy one another, and leave one another behind,
and drive one another back into the world, and eat out the good of one another;
and so hinder unity, hinder growth in the life and the power of God,
in which you should have peace and joy in one another,
and love, which edifies, and overcomes, and gets the victory.
So, go on in the truth, answering it in everyone in the inward parts,
and in the power of God, which comprehends deceit,
which power was before deceit was, in that power is your life,
and in that the kingdom is felt that never has an end,
and the dominion that is over all dominions;
in that stands your peace and joy, in the holy ghost, which is the spirit of God,
that plunges down that which made the separation from God;
in that will be your fellowship, which will stand and remain when all the fellowships of the earth are
gone.

**In which fellowship in the spirit you will have fellowship with God, the Father of spirits,
and all the scriptures given forth from the same spirit,
and with all the saints that gave them forth, and with their spirits;
through which spirit of God you will be brought,
and come to the spirits of just men, which are made perfect, and to God, the judge of all.
In which you will have an everlasting fellowship,
in which spirit you will have an understanding,
in which spirit you will come to worship God, the Father of spirits, and in the truth,
which the devil and his works are out of, and all the will worshippers.
So in that you will know the royal dominion and royal fellowship;
in which spirit you will have the spirit of wisdom,
in which you will know how to pray to God, who is a spirit,
and to praise and glorify the everlasting God, who lives forever and ever, amen!**

**And in that you will come to know and see to the beginning, before the world began,
and that which quenches, and grieves, and vexes the spirit of God;
and that prays, and that preaches, and that praises,
and yet grieves, and vexes, and quenches the spirit of God;
such God, the Father of spirits, accepts not,
that judge, rend to pieces, and tear one another about inventions.
Now you being led by the spirit of God up to God, the Father of spirits,
in which you have the fellowship,
out of all that you will be kept;
and in that spirit of God the Lord God Almighty preserve and keep you,
and in that meet and dwell,
in which your meetings may be preserved over all that which is in the world, that are out
of the spirit of God;
who are in confusion, contending about the words.
Therefore you, in the spirit of God, answer that of God in them all.**

So, in that dwell and live, and let no man take your crown.

Send copies of this to all Friends that are convinced in New England,
Barbados, and all the islands there.

George Fox

A COLLECTION
OF
MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL MINISTER
OF JESUS CHRIST,
George Fox
Volume 1 Contd.

218.- To Friends in Ireland.

Dear friends and brethren,

Let patience possess your souls, and in the seed of God dwell;
that over all the top stone may be laid and set.
And the kingdom of peace dwell in, which has no end;
in which you will feel the Supreme Head,
and in the power of the Lord keep your meetings,
which was before the waves were, or winds either.
So in that look over all, and keep in the faith,
by which you will have access to God over that which separates from God;
in that you will have unity, and will not fear the amazements which are in the sea,
because of the winds, and storms, and blusterings,
who know the election which was before the world began.
And live in peace and unity in that, and send over how things are among you.
(I am in the north, at Swarthmore.)
And, dear friends and brethren, be not troubled, but dwell in the seed of God,
which goes over all this and remains and stands when all this blustering is ended and gone.
Therefore look at the Lord above all, and his arm;
for God had a rod in secret, to fetch down these persecutors, who have long reigned in their wickedness,
until they were, neither fit for God, nor man hardly.
So again, God has a rod in reserve, to bring down these spirits, which have been a rod.
Therefore all dwell in the power and spirit of God,
with which you will comprehend all that which is to change,
with that which doesn't change, and has no end;
in that live, and you will have an everlasting unity:
and to you this is the word of the Lord God.

George Fox

All my dear friends,
dwell in the life, and love, and power, and wisdom of God,
and in unity one with another; and the peace and wisdom of God fill all your hearts,
that nothing may rule in you but life, which stands in the Lord God.

George Fox

220.

Friends,

Truth is that which is pure, and is that which the serpent is out of;
for there is no serpent in the Truth, and it admits of no impurity:
and so there is no serpent in the Way of Truth, to bite and hurt any;
for the Way being the Truth, is the same as it was in the beginning,
though many things have risen against it;
yet it remains the same pure Truth, and holy Way.
So if anyone has gone from it, they are for condemnation, and their works.

And when anything is once condemned and judged,
let it not be raised up again, but keep it in the grave,
and raise not up the dead out of the grave any more;
by living in the life and light which does condemn and judge it.
And all live in the love of God, which gives dominion over all,
and unites and edifies all that abide in it.

If, among Friends, any reports or surmises be about any, or any backbitings,
or whisperings, all such things must be stopped and searched out;
for thus said the Lord, "You shall not raise a false report among my people."
And that some of the faithful Friends of every meeting,
whose sincerity is for the glory of God, his honor, and his holy name,
into which they are all called, may be chosen to search out such things,
and follow it till they find out the author or authors of it,
that it may not lie upon any, or in any;
but that all may be cleared and taken out of every mind, and all the reports stopped;
and the things that are for judgment, let them be judged and condemned.

And furthermore, that Friends take notice of all such Friends as go to sea,
seamen, merchants, masters of ships and passengers, abroad and at home, that profess the truth,
that if they have any ways dishonored the Lord God,
and brought an evil report, either in their trading, lives or conversations,
upon the truth and the good land,
and dishonored the Lord God and his name, truth, and people;
that they may search into the bottom of it;
that so, if they have done any thing worthy of condemnation and judgment,
it may be past upon them without any respect of persons.
And, if the report be false, let their innocence be manifest, and the reporter reprov'd.
And so, that all that profess truth, may walk in the truth and the light of the Lord, who are "children of
light,"
who have their name after the living God.

And all to be circumspect, diligent, and careful in all these things,
that in nowise God may be dishonored;
but in all things your lives, and words may preach; that profess the truth.
And all of them that have gone from England and dishonored God beyond sea,

to write over sea, to search out and know the ground of the matter,
that all obstructions that have hindered the glory of God,
and the spreading of his truth, may be taken away;
that the Lord's name may not be dishonored, nor his way and truth evil spoken of.
And so, all reports being searched into, in all the plantations, concerning Friends there,
that if anyone has done any thing to dishonor truth beyond sea,
let them come to judgment and condemnation, and give forth papers of the same,
that the papers may be sent abroad to take off the reproach from the innocent,
and so answer the witness of God in them through their repentance.
And, if they will not write their own condemnations,
then Friends must write and deny them, and take it out of the mouths of the world.

And all Friends that have dishonored God, and his truth, and people,
and Friends have been to admonish them in a gospel way
and they still go on in their wickedness and do not repent;
Friends may draw up a paper at their meeting,
against them and their disorderly walking, and unruly spirits, and looseness,
in general words, not mentioning the particulars, except they be notoriously known.
And Friends to do this with speed, and to bring it to the meetings;
and if anyone be known to be an open offender,
that then there may be an open testimony against him in the particular;
showing that we have no unity nor fellowship with such workers of darkness,
and how that they cast out themselves from among us,
being gone from the life and power of God: in which our fellowship is.
And that copies of the paper may be read in meetings,
and the copies of the papers to be sent to the men's meetings
in the countries where they live.

George Fox

221.

My dear friends, all everywhere,
the power of the Lord God that first convinced you, and his light and truth,
all wait and walk in, and keep your first habitations in the power of the Lord God,
and in his light, and life, and spirit, by which all your minds may be stayed,
and kept up to the Lord God, in the unchangeable light, life, power, and spirit.
And so you living in the unchangeable life and light,
you see Christ, that does not change,
but ends all changeable things, types, figures, and shadows,
and destroys the author of all evil inventions and traditions
among all the sons and daughters of Adam in the fall;
and so live all up in the royal seed, in which you have life, which life was before death;
walking in the light, which was before darkness,
and in, the power of God, which was before the power of darkness was;
which. power of God will keep you out of all feigned spirits,
creeping in a pretence of love and innocency,
to draw your minds out from the power of God,
and your first habitations, into some outward things;
which will draw the mind outward from the power,
and so from your habitation of peace;
through which trouble will enter, as it has done upon some,
who now do see how they have gone from their habitation.
Therefore live in the power of the Lord God,
which is everlasting, and in which is the fellowship;

which power of God is perfect, in which is the perfect fellowship,
which was before imperfection was.
In which power of God is the joy and life;
and you keeping in your habitations
of the light, life, and power of God, the gospel,
by which you all see and discern your own conditions,
with the spirit of discerning, laying hands on no man suddenly,
but proving and trying all things;
seeing your own conditions by the power of the Lord, and his light,
by which you may have the spirit of discerning,
waiting and walking in the truth, that you may adorn it;
walking in the truth, which was before untruth was.
And whatsoever is comely, decent, and of good report follow and walk in,
which is to the answering that of God in everyone;
for living in the power of the Lord God,
through which you have everyone a habitation in God;
by the power of God you will come over enmity, and see before it was;
for its habitation is in the earth, and some outward things,
but the power of the Lord God, and the truth he is out of
(who is the author of enmity), and being gone out of truth,
seeks to bring others out of their habitations, the power of God.
Therefore live in the power of the Lord God,
and keep your habitations in the light and spirit in your own particulars,
that by it all your minds may be subjected to God;
in which you may all live in peace, love, and unity,
and the royal spirit and seed of unity and dignity,
which keeps over the spirit of strife, and was before it;
for the strife among the sons and daughters of Adam,
in their fall from righteousness and holiness, and the image of God,
is about these outward things.
Therefore mind the power of God, and the righteousness and holiness,
and your renewings into it, which was before the fall was,
and follow that which makes for peace in the truth,
and in the life and power of God, within which peace will stand,
in the power dwell in love and unity,
by which you may all honor the truth,
which will keep you over all the fallen spirits,
that are striving, and are busy about that which is in the fall,
manifesting that they have fallen from the power of God,
and gone from their first habitation;
in which power of God is the peace, in which the kingdom stands.
Therefore all mind that, and to be heirs of that kingdom
that stands in righteousness, peace, and joy in the holy ghost.
And so feel the seed of God over all that makes to suffer,
which was before that was, and will stand and remain when that which makes to suffer is gone,
in which you may all feel the life, which was in the Father before the world began;
and feel Christ to reign among you, who is the prince of peace and life;
and this will keep you from being tossed and carried about with strange doctrines,
for the seed Christ was before they all were, and will remain when they are all gone,
in a pretence of new discoveries and outward things,
to bring people's minds from their habitations of life and truth;
which comprehends all things, and sees all things.

Therefore mind the spirit of truth, and the sincere love,

and faith that works by it, over all the insincerity,
that by the shield of faith, and the sword of the spirit, that may be cut down,
that none may be deceived by that,
but keep the unity of the faith, that gives you the victory and access to God,
and the unity of the spirit, the bond of peace,
and the fellowship of the gospel, which is the power of God;
which power of God was before the power of satan was,
in that live, and meet and walk in the name of the Lord,
which is a strong tower, whose name is the power,
and in the tower is the safety over wickedness, and before it was;
sitting under your own vine, and abiding in it,
then you abide in Christ, by whom the world was made,
who is the light, life, and truth, and the power of God;
and as you abide there, you bear fruit to the glory of God,
and through him you come everyone to have a habitation in God,
who brings out of the fall, where the curse is,
to the state that man was in before he fell, and to the blessing,
and not only to that state, but to him that never fell,
in whom the saints sit down, in whom are the pastures of life,
and riches eternal, everlasting, and the blessing of the Lord,
that with that you may be clothed.
And so farewell!

My love to all Friends in the everlasting seed of God,
that never changes, which was before changings were,
and stands when all changings are gone,
that you may know Christ to reign among you,
the prince of life, and the prince of peace, and the counselor
hearing the voice of the light, the life, the power of God,
and truth's voice, which goes before you,
who will give you life abundantly, even that which is eternal.

Now the professors may see, that the hireling is fled and flies,
because he was an hireling,
whose religion was for the summer, while the sun shined;
but in a storm, a tempest, a mist, or the sun clouded,
their religion they flee from; his flight is in the winter.
So the day manifests all things.
Our religion is in the power of God,
before winter storms and tempests were, mists, fogs, or clouds;
in the light which shines over them all is our religion,
that does not change, in which there is fruit borne in the winter;
by which power of God all the religions are seen,
which must have an end, and will have an end, which people run into.
But in the power of God, and his righteousness and holiness,
which was before the fall was, live;
which power of God never alters nor changes,
in which is both life and peace which, remains forever,
in that dwell and live; and be faithful and valiant on earth,
your hearts established with grace, and your words seasoned with the same;
keeping yourselves in the love of God, and in the life, in which is peace,
through which you may be all a comfort one to another,
living in the life, in which is the everlasting fellowship.
And so in that the Lord God Almighty preserve and keep you all.

Let this be read in all your meetings in Barbados, New England, Nevis, and sent to Jamaica, Virginia, and Maryland, to Friends there; and to all the parts in the world, where there are Friends. A general epistle to them all from Colchester in England.

George Fox

The 10th day of the 11th month, 1662.

222. - A general epistle to be read in all the Christian meetings in the world. Blessed is he that reads, and blessed is he that hears and understands, and the eyes that see. Read this over, and you may read that which you have not read, and see that which you have not seen.

My dear friends all everywhere, in the seed dwell,
which is Christ the top stone over all; feel it laid, in which is life eternal,
which is over death, and before death was, and the devil, the power of it;
everyone sitting under their own vine, which is Christ the life,
by whom the world was made,
that in that you may all bear fruit to God;
and all walking in the name of the Lord, (which is the power),
then you will walk in safety.
For blessed are all you that rise in the power of God,
and lie down in the same power;
your beds are pure, holy, and undefiled,
who lie down in the power of God, before unholiness was.
And so you that are gathered in the name of Jesus,
who have bowed to the name of Jesus,
whose name is called, the power of God, and the word, light, life, and truth;
and for bowing to his name,
for his name sake have you suffered all along by many powers;
his name is a strong tower.
So who have bowed to the name, and gathered in the name of the Lord,
you are in the strong tower, in which is safety and peace;
for being gathered in the name of Christ Jesus, whose name is above every name,
(for all things that were made, were made by Christ),
above all other names and gatherings are you gathered,
who are gathered in the name of Jesus Christ,
by whom all things were made and created;
and being gathered in the name of Jesus Christ, by which salvation is brought,
by the name of Christ, and not by any other name under heaven,
but by the name of Jesus Christ is salvation brought,
by whom all things were made.
So you being gathered in this name, by which salvation is given,
here you come to be heirs of salvation, and then to inherit salvation, which is Christ;
and by this you come to fathom all other names under the whole heaven,
and to see them, that there is no salvation in them;
and so likewise all other gatherings in all other names, no salvation in them;
therefore cry people, there is no assurance of salvation upon the earth,
who are gathered in other names,
but not in the name of Christ, by which salvation is brought and given;
by the name of Christ, by whom all things were made; and this is the standing gathering;
in the name, in the strong tower, where is the safety,
where is the salvation given and brought.

Rejoice you all that are brought into this gathering,
and have bowed to the name of Jesus.
Now to bow at the name of Jesus, who is called, the power of God,
is to bow to the power of God;
all things in heaven, and things in earth, must bow to the name of Jesus,
before they be reconciled to God;
for all things in heaven, and things in earth, are reconciled by him in one.
So they must bow to the name of Jesus, as they have bowed to the evil
through which they are at difference one among another, and not at unity,
but bowing to the name of Jesus brings to reconciliation;
for all things in heaven, all things in earth, must bow at the name of Jesus,
must bow at the power of God, before they be reconciled in one.
So bow at the name of Jesus.

2ndly.

You must bow at the cross of Christ, which is the power of God,
which since the apostles' days the apostate christians have lost;
and therefore they bow to a cross, a stick, a stone, a piece of iron, a piece of wood.
Now bowing to the cross of Christ, which is the power of God,
that strikes over the nature of fallen man;
for whoever bends, and submits, and yields, and bows to the power of God within,
feels it to rise over and strike over, and work over the carnal part,
and that part that turns into ungodliness, and all that is bad, and it is a cross to it.
So bow to the power of God.

If all Christendom had done this,
they had had a fellowship in this cross of Christ, which is a mystery;
but a cross stick, a cross piece of wood, or iron, or stone,
this is not a mystery;
but the power of God, that crosses down the earthly, carnal,
ungodly part in man and woman, and works over it, and strikes over it,
and goes over it, and crosses it.

There is the mystery of the cross of Christ, the power of God, in which is the fellowship;
which power of God keeps the mind over all outward things,
in the everlasting power of God above them;
for the power of God was before unrighteousness and uncleanness,
and the idolatrous part in man was;
which power of God is a cross to it,
and in that is the true glorying in the cross of Christ,
by which you all are crucified to the world,
and dead to the world, and the world is dead to you;
dead to the world through the power of the cross,
and the world is dead from the power of the cross,
(in which power is the fellowship of the cross of Christ.)

3rdly.

The fellowship of the gospel, the power of God,
expels away all that which has darkened the understanding,
darkened the mind, darkened the heart;
and by the power of God life and immortality are brought to light in you;
by which power of God you come to see before that was,
that has darkened you from life and immortality,
and over that life and immortality shines,
being in the power of God,
which was before that was that had darkened mankind;

and the power of God, (the gospel) expels away
that which burdened your spirits, minds, hearts, consciences, and souls;
so that, being driven away by the power of God, and the mind set at liberty;
the spirit, the conscience, the heart, the soul that is immortal being brought up by the power of God,
here the soul has its pleasure in God;
then, by the power of God, man sees over that which has burdened his spirit, mind, soul, and conscience,
and beyond it, and before it was;
where the spirit, soul, mind, and conscience cry 'glad tidings.'
And here is the joyful gospel,
and here is the faith in the everlasting gospel, the power of God;
and here is life and immortality come to light
through the power of God, (the gospel),
which power of God, the everlasting gospel,
was before that was that darkened man from life and immortality,
and has loaded people's minds, hearts, souls, and consciences;
the power of God was before that was, and remains when that is all gone.
So now, you that are come to be heirs of the gospel, know it your portion;
for as a man is heir of a piece of land or house,
it is his portion, (which must have an end),
and he comes to inherit it: so heirs of the gospel.
It is the portion of man and woman;
and they that inherit it, they inherit the power of God, which has no end;
which was before the power of darkness was,
which has darkened people from life and immortality, and loaded their spirits;
but being heirs of that which was before that was,
here you inherit the gospel,
you inherit the power of God, in which is stability;
here you are church members, and here you are living stones,
and here you are built up together a spiritual household;
here the church in God is known,
the Father of Christ, who is the way to God, where the church is;
for now, as Adam and Eve were driven from God,
and being in the fall, their sons and daughters have their churches enough,
heaps upon heaps, one against another, and heads of every church,
and there they plead for sin while they live upon the earth;
but the church that is in God, the Father of Christ, does not so;
for as mankind were driven from God,
they must come up again out of that state, where they are defiled,
and be washed, sanctified, and cleansed,
and brought up out of the fall, up to God again.
If they come to the church that is in God,
and the fellowship which is the gospel fellowship,
which is the power of God, in which is stability,
before that was that has unestablished people;
the gospel, the power of God was,
and before the devil was, that has unestablished people.
In which gospel is peace, stability, life, and immortality, which is come to light again.
In this is the church fellowship with Christ in God, which will stand;
for the gospel is everlasting; the church of God is the pillar and ground of truth.
Therefore this will stand,
when all other churches and fellowships among the sons and daughters of men in the fall, will have an
end.
The church in God will stand, the pillar and ground of truth, and the fellowship of it will remain.
Therefore, you heirs of the gospel, (and church members of it),
inherit it, and set down in the fellowship of the same.

And this is beyond all the writings, subscribings, and promising
to the church fellowships that are among the sons and daughters of Adam in the fall;
that when a storm comes, or a tempest, they flee from their church and fellowship both.
But the gospel stands, the church in God stands, the pillar and ground of truth;
which the gates of hell cannot prevail against.

4thly.

The worship of God is in the spirit and in the truth,
that is the public worship which Christ set up;
he preached it when he put down the worship at the mountain, and at Jerusalem, and said, 'God is a
spirit;

and they that worship him, must worship him in spirit and truth;
and the hour is come, and now is, that the Father seeks such to worship him.'
Then the hour was, that worship was set up, above sixteen hundred years since,
when he denied and put down the worship at the mountain and at Jerusalem,
where the forefathers worshipped.

So this worship in the spirit and in the truth, was contrary to the forefathers.
This is the public worship, and it is not private nor particular;
the nation's worship is particular, which the sons of Adam are broken into,
the several worships one against another;
but this worship in the spirit and in the truth, hits all men and women;
they must come to the spirit in themselves, and the truth in the inward parts;
this is public, this is not a private worship,

but brings every man and woman to the spirit of God in their own hearts,
and truth in their inward parts;

in which spirit and truth they must bow down, and come into it,
if they be worshippers of God in the truth and in the spirit.

And this is the standing worship that Christ preached up,
atop of the hill, where the forefathers had worshipped.

And this worship is over the worship that was at Jerusalem,
and over the worship that was at the mountain;
so by this must every man, every son of Adam, and daughter,
come to the spirit in their own particulars, and truth in themselves;
by which they must know God is a spirit,
and will be worshipped in the spirit, and in the truth;

and so no man must grieve, nor vex, nor quench the spirit,
but all must worship in it, and they must come to the truth in the heart,
to the hidden man in the heart, to a meek and quiet spirit.

And they must not rebel against the spirit, if they worship in it;
and all coming to it, they have the adorning,
that which beautifies and adorns them in the eyes of God.

None must walk despitefully against the spirit of grace nor turn the grace of God into wantonness,
if they worship God in the spirit.

If they grieve, vex, quench the spirit of God within,
and turn the grace of God into wantonness,
and walk despitefully against the spirit of God,
and rebel against the spirit of God within,
and are haters of the light,

these go from the public worship of God in the spirit and truth,
to the particular, which fallen men have invented;
but they that worship God in the spirit and in the truth,
are in that which the devil is out of,
and the dragon's worship, and the beast's worship,
and the will-worship are out of.

Who worship in the truth and in the spirit, are over all these worships.

For truth is before they all were, (and the spirit),
and will stand when they are all gone.

5thly.

To pray in the spirit, this was public,
the public prayer set up among the Christians;
the temple was the public place of prayer among the Jews;
but to pray in the spirit, is the public prayer set up by the apostles:
every man, every woman then must come to the spirit of God in their own selves;
for it will give them understanding and knowledge, and give them instruction,
it will help their infirmities, it will let them see their wants.
So, in that every son and daughter of Adam must pray in the spirit to God, who is a spirit:
and this is public, the spirit of God in every man and woman to pray with unto God, who is a spirit;
then in this spirit have they fellowship and unity, and a bond of peace;
and this moderates all people, and mortifies, circumcises, and baptizes.
Now, who grieves, and quenches, and vexes,
and rebels against the spirit of God within, in which they should pray,
they are like the Jews, babblers, and go into the particular forms,
and go from the public, which is public,
whereby all men and women must pray to God,
who is a spirit, in the spirit, and keep out of the particular.
One has one set form, another, another, that is particular, as I said before;
but the praying in the spirit is general,
by which every man and woman might see their necessities and wants,
and turn to God, who is a spirit, for his help;
for Christ the quickening spirit, and the spirit of the Lord within,
is that which brings people to lift up their eyes to the Lord in spirit and truth,
and to watch and pray, by which they know temptations;
and the spirit gives them understanding, and wisdom, and power to withstand them.

6thly.

Singing in the spirit is public;
every man and every woman in the whole world, they must not grieve it, nor vex it,
if they sing in it; and this is public.
But they that go from the spirit of God within, they go into the particular singing,
inventing this thing and that thing, and then one will do it, and another will not do it,
and so there is no true fellowship, because it is not done in the spirit;
and there is no true fellowship in their worshipping, nor in their praying,
because it is not done in the spirit;
for the true fellowship in singing, in praying, in worshipping of God,
is in the spirit of God, which the devil is out of;
for in that is the bond of peace.

7thly.

The teachers of the world told us, (who called themselves ministers of Christ),
that they had received a gift from Christ, who ascended on high, and led captivity captive;
and this gift was for the **work of the ministry, and for the perfecting of the saints,**
and that they were to bring people to the knowledge of the son of God,
from whom they had received this gift, and to the unity of the faith,
which faith gives the victory, and brings to have access to God,
and also to a perfect man's state,
and to the measure of the stature of the fullness of Christ:
And thus people followed them,
and were glad that they would bring them to a perfect man's state,

that is, to the state of Adam and Eve before they fell,
for they were perfect then;
and when we had followed them,
some twenty, some thirty, some more, some less years;
then they told us again,
that they hoped we would not look for perfection while we are upon the earth, on this side the grave,
for we must carry a body of sin about us;
and they hoped we would not look for perfection,
and would, not hold the erroneous doctrine of perfection;
and yet told us, as before, that they would bring us to a perfect man's state;
and so we expected they would have fulfilled their words;
for we had given our money,
and had spent our labor in following after them,
and hoped they would have fulfilled their words,
and brought us to the knowledge of the son of God,
and so to the unity of the faith, and to a perfect man's state,
to our father Adam's and Eve's state before they fell;
and now that they have gotten our money,
they hope we will not look for perfection here.
Oh, deceivers! We will never set foot more after them,
who will neither fulfill their words, nor give us our money back again;
for we gave our money, that they should bring us to the knowledge of the son of God, and to the unity of
the faith,
and **bring us to a perfect man's state, and to a measure of the stature of the fullness of
Christ:**

and now the scriptures that speak of sin and imperfection,
they bring to prove that we should not be perfect,
against their own promises and words;
and all the scriptures that speak of perfection or overcoming,
they tell us there must be a meaning put to them;
and thus they deceived us,
instead of bringing us to the measure of the stature of Christ,
who never fell, the second Adam, the Lord from heaven,
who said, they would bring us to his stature;
and now they cannot bring us to the measure of the stature of the righteousness and holiness of our
father Adam and mother Eve,
that they were in before they fell;

for they had no body of sin before they fell, nor spot, nor wrinkle, nor blemish;
so, the deceivers have got our money, and now call that an error,
which they said they would bring us unto, (a perfect man's state),
and so will not fulfill their words, nor give us our money back again neither.
Therefore now mark which of these three states the shepherds, the teachers,
and leaders kept their flock in, and do keep them in.

(1) Whether is it in the state of Adam and Eve in the fall,
where the body of death, the curse, wrath, and woe are,
imperfection, spots, wrinkles, and blemishes,
and tell them they must be there for term of life?

(2) Or, whether or not can they keep them
in the blessed and good state of righteousness and holiness,
that Adam and Eve were in before they fell?

(3) Or, whether or not can they keep them in
the measure of the stature of Christ, who never fell?

Now consider which of these three states do these shepherds pretend to keep their flocks in,
that deny perfection, and say their sheep must carry a body of death on their backs while on earth;
for, "As the tree falls, it lies;" and there is no repentance in the grave.

Whether it be not in Adam and Eve in the fall, with his sons and daughters?
Or, in that state before they fell, which was a good state, in righteousness and holiness?
Or, whether it be in Christ that never fell,
whom it cost his blood and his life to fetch Adam and Eve, and his sons and daughters,
out of that state in the fall, (out of the unjust state),
to set them in the state before they fell;
and not only there, but to bring them into himself that never fell.
Now what value, and price, and worth have they made of the blood of Christ,
that cleanses from sin and death;
and yet told people that they would bring them to the knowledge of the son of God, and to a perfect man,
and now tell them they must not be perfect on the earth,
but carry a body of sin about them to the grave?
As much as to say, they must be in the state of their father Adam and their mother Eve in the fall, under
the wrath, curse, and woe,
and must not come to the state they were in before they fell, to the image of God, in righteousness and
true holiness.
And thus the deceivers are not worth the setting foot after.
And yet ask them for what end Christ came?
They will say, to destroy the devil and his works.
And then ask them, if the body of sin and death be not the devil's works and imperfection?
They will say, yes; and so are in confusion.
Christ came to destroy the devil and his works, they say,
and yet they must carry them to the grave;
and yet people are saved by Christ, they will say;
but while you are upon earth, you must not be made free from sin.
This is as much as if one should be in Turkey a slave, chained to a boat,
and one should come to redeem him to go into his own country ;
but say the Turks, you are redeemed, but while you are upon the earth, you must not go out of Turkey, or
have your chain off .
So say satan's messengers, you are redeemed, but must carry a body of death about you,
and cannot go to your father Adam's house before he fell,
but you must live in your father Adam's house in the fall, while you be upon earth.
But I say: you are redeemed by Christ;
it cost him his blood to purchase man out of this state he is in, in the fall,
and bring him up to the state man was in before he fell;
so, Christ became a curse, to bring man out of the curse,
and bore the wrath, to bring man to the peace of God,
that he might come to the blessed state, and to Adam's state he was in before he fell;
and not only there, but to a state in Christ that shall never fall.
And this is my testimony to you, and to all people upon the earth.
And so the teachers of the world cried, men are redeemed,
But while on the earth they must have original sin in them,
and that is the devil, for he is the original of sin, and of the body of death,
and that they are redeemed;
but they must never come to the state of their father Adam before he fell, while on the earth.
This is sad tidings!
Are these messengers of God, or messengers of satan?
So you may see by this where the shepherds have brought their flocks,
and in what they sit, in Adam and Eve in the fall;
not in Adam and Eve before they fell, a good, blessed state,
but in Adam and Eve in the fall, a bad, cursed state, and not in Christ that never fell.
Now mark, the apostle said,
"He has quickened us, who were dead in sins and trespasses,
and has made us to sit together in the heavenly places in Christ Jesus;
that in the ages to come he might show forth his exceeding riches and kindness towards us."

Now the ages are come, glory to the Lord God over all, in the highest forever,
that this kindness and these riches are seen,
that the apostle's preaching is fulfilled, who said, "He has quickened us,
and made us to sit together in the heavenly places in Christ Jesus."
So mark, in Christ Jesus, us the church, us the saints, us the believers and true Christians, made us to sit
together.
Here was their meeting, here was their sitting in the heavenly places in Christ Jesus the second Adam,
the Lord from heaven,
him that was glorified with the Father before the world began,
him that never fell, but fetched man and woman out of the fall,
to the state that man and woman were in before they fell;
and they not to sit there in Adam in the fall, nor in Adam before he fell,
but in heavenly places in Christ Jesus, before Adam fell.
And there is the safe sitting, in Christ the new and living way, the word of God,
the power of God, the light, the life, and truth,
in the first, and in the last,
in the beginning, and in the ending,
in him in whom is no shadow of turnings nor variableness;
in him the saints sit, (the church), in Christ the head,
and there are the exceeding riches and the kindness known again.
For are not here kindness and riches,
for man and woman to be brought out of that state in the fall,
to the state of Adam and Eve before they fell.
And he that does bring them to here is Christ,
and it is by his blood, it cost him his blood, his life,
and he does not leave them in the state that Adam and Eve were in before they fell,
but he sets them down in himself, who never fell,
a safer state than Adam was in before he fell.
Now who sit here in the heavenly places in Christ Jesus,
the first and the last, the beginning and ending,
the safe place, in the wisdom of God,

1.

They see where Adam and Eve sat before they fell;
blessed, and in a good state, in the image of God,
in righteousness and holiness.

2.

They see where Adam and Eve sat in the fall, with their sons and daughters,
fallen from righteousness and holiness, and the image of God,
where they have no peace,
neither do they see God,
nor have dominion over the creation.

3.

They see where the Jews sat,
in the types, figures, shadows, and temples,
and oaths, in the offerings and sacrifices,
and there were to sit till Christ the substance came to end them all;
which Christ the substance was before they were.

4.

They see where the apostles sat in the heavenly places in Christ Jesus,
the substance of all the types, figures, and shadows,

who ended them all, and was before them all,
and will be when they are all gone.

5.

They see where the Gentiles sit,
in the traditions, inventions, idols' temple,
which God never commanded.

6.

They see where all the apostate christians have sat since the apostles' days,
in the rudiments, inventions, handiworks, and traditions,
and cannot sit long in them,
therefore turn one against another.

7.

Now the age is come that the kindness and riches of the Lord are seen,
which were manifest among the apostles and saints who sat in the heavenly places in Christ Jesus,
where many sit now, in Christ the seed, the first, the last, the beginning, and the ending;
and who sit in him, as I said before,
see where all the apostatized christians have sat since the apostles' days;
who have removed their seat from the apostles,
and have not sat in the seat the apostles and the saints sat in;
for had they sat in the heavenly places in Christ Jesus,
him that destroyed the enmity, the devil, and his works,
they had all sat in unity and peace.
And they see where Jews sit, where Gentiles sit,
and where Adam and Eve sat before they fell,
and where they sat in the fall, with their sons and daughters,
and where the apostles sat, in the heavenly places in Christ Jesus.
They that sit in Christ,
they sit in him the apostles sat in,
who is the first and the last, the beginning and the ending;
they see the top and cornerstone over all set,
in which the life nourishes over all
which was before the devil, the power of death, and the power of darkness were;
which seed (Christ) bruises and destroys the serpent's head, the devil, and his works;
and in him (Christ) the saints sit,
in whom they have the pastures of life, that flows over all death,
and was before it was, and the power of it.

8.

So, as new-born babes desire the sincere milk of the word,
that you may grow thereby, (mark),
the milk that comes from the word which was in the beginning,
by that milk is the growth,
and not in the traditions, handle not them, nor the rudiments,
nor the vain inventions of men neither, touch them not, taste them not,
for they perish with the using of them; so then they do not grow by them.
But they may say you deny the means to salvation,
because you don't handle the doctrines, the commandments,
the rudiments, all that perish with the using.
Now that is not the way,
but the way is the milk that comes from the word, by which you must grow,
your growth is not by that which perishes;

but, as I said, by the milk that comes from the word, which was in the beginning,
before the false doctrines, traditions, rudiments of men,
false churches, false ways, false teachings, worship, and religion were;
before all these were, the word of God was;
you do not grow by any of those, if you should teach them all your lifetime,
and spend your days, you are never the nearer, neither do you grow by them,
nor by the tongues, which make their divines, the beginning of which was Babel,
which builds up, and throws down, as you may see:
did they not build up the church-faith and directory, and now throw them down again?
Here is Babylon;
and were they not offended because you would not touch their ordinances,
and told you, you denied the way.
Now does not the word of God live, abide, and endure forever,
when they are all gone?
So feed upon the milk of the word,
that you may grow by that milk that comes from the word,
that was before their tongues;
and when you are redeemed from the tongues,
and see the beginning of tongues, Babel,
you that seek the milk of the word,
you must seek to be before Babel and Babylon were;
for the word was before Babel was, and stands when Babylon is down.
So the milk which comes from the word,
is it by which you must grow up in the things of God ;
and this keeps the eye pure,
and nourishes you up in the word of wisdom, word of life, word of patience,
by the milk that comes from it, up into the word of wisdom,
(for wisdom is with the gray hairs), and so up into the life, up into a living, abiding state;
for the word lives and abides forever;
and by the milk that comes from the word which was in the beginning,
before the fall of man was, with all the confusions, false ways, worships, churches;
the word was before they all were, and abides when they are all gone;
feed of the word, the milk of it, and be quiet with the milk by which you grow
and are nourished up to everlasting life, by which thy fruits will be unto holiness,
and the end everlasting life,
feeding upon the milk that comes from the word which was before unholiness was,
and stands and remains when all that is gone;
by this you are all nourished, by this you all grow in a living and abiding state,
up into the word Christ, whose 'name is called the word of God,'
in whom is the sitting down;
so heirs of Christ, and of salvation,
inherit salvation, and heirs of the power of an endless life,
and heirs of a kingdom that has no end, and of a power of a world to come.
So know this to be your portion everyone, that you may be heirs of the blessings,
and inherit them, that with them you may be clothed;
meeting in the name, in the strong tower,
meeting in the spirit, in which you may pray unto and worship God,
and sing; which is the public worship of God,
which has been lost since the apostles' days,
by and among the inward raveners from the spirit of God,
which have been got up into particular worshipping and praying;
which if they come to the public, they must come to the spirit of God,
which their forefathers inwardly ravened from, and to the public praying in the spirit.
So dwell in the love of God, and build up yourselves in the most holy faith,
and keep the unity of the spirit in the bond of peace;

and worship God in the spirit and truth, (which the devil is out of)
and in that meet in the truth, in the power of God, which was before the devil was,
in which is the perfect fellowship, the gospel fellowship,
which stands in the power of God, which was before the devil was,
or the fall of man either, where all imperfection was, and is,
which the power of God expels away,
in which is the perfect fellowship, as I said before.

The worship of God is a perfect worship, it is in the spirit and the truth.

So the devil cannot get in the truth, and neither can imperfection,
because truth was before imperfection was.

The worship in the truth never changes,
which is of the God of all truth, who is a spirit;
and this is the perfect standing worship,
which will stand when all the worships in the fall are gone,
devil, dragon, beast, and will-worship;
for truth was before they all were;

for they are not perfect, being out of the truth, out of that which is perfect.

So all Friends, be faithful and valiant for the truth of God upon the earth.

For there are religions only for the summer,
while the sun shines, among the sons of Adam in the fall;
but when the storm comes, their flight is in the winter.

So this day manifests every birth of what sort it is, and at that look;
it is not professing God, nor Christ, nor the scriptures, nor the ordinances,
but mind the birth, he that is born of the flesh, and he that is born of the spirit,
together with each birth's fruits.

For he that is born of the spirit is the royal birth of God,
whose fruits are above him that is born of the flesh below,
not in righteousness and love, nor of the spirit;
and so each birth has its religion, has its worship, has its praying, and its singing;
but when the winter comes, then is its flight,
and then the wall makers are discovered, the hireling flees because he is a hireling;
but you, mind the power of God, which was before winter storms were,
for fleshly religions as are while the sun shines and the summer is;
but when the winter comes are gone.

Therefore mind you the power of God, that you may bear fruit in winter,
and sit under your vine, Christ Jesus,
that you may see before winter storms and tempests were,
and to that which shall never have an end, nor change; in this is the pure religion.

And so in the name of the Lord being gathered,
having bowed to it, then you are in the strong tower,
in the deepest storms and tempest,
being in the name of the Lord, by whom all things were made;
there is the strong tower, then you are safe in all waves, tempests, winds, hail, floods,
being in the name of the Lord, your strong tower.

And so feel the seed of God, (friends, and brethren, and babes),
over all that set that makes to suffer,
which was before that was, and will stand and remain,

when that is gone that makes to suffer,
that in that you may know Christ's reign,
and the seed to reign, in which there is life eternal,
and therein you will have life eternal;
and so feel the top-stone over all laid;

and hearing the voice of Christ, which is the light,
the light's voice, the life's voice, the truth's voice, the power of God's voice,
which goes before you, through which you may have life eternal, in Christ's fold,

where his sheep carry no body of sin upon their backs,
for that is carried in satan's fold, which Christ's sheep are put out of,
in which life (Christ) did foresee the hirelings flying, when the wolf comes.
And so christendom have more minded the hireling's voice,
than Christ the light's voice, the truth's voice,
the voice of the life and power of God in themselves;
they have gone from that, and gone to the voice of the hireling,
who flies when the wolf comes, and leaves his flock, and cares not for it.
Therefore you that have heard the voice of Christ,
who are his sheep, and follow him, who has put you forth,
who goes before you, and you have followed him;
follow him still, and he will give you life eternal, for he is the rest;
and know the sitting down in the heavenly places in Christ Jesus,
being heirs of grace, which grace comes by Christ.
Now the grace of God that brings salvation, has appeared unto all men;
which if all men minded, this is public,
it would teach them to live righteously, soberly, and godly,
and to deny the contrary,
and then come to be heirs of this grace, and inherit it,
and so inherit their teacher that brings salvation,
and so come to enjoy salvation, and inherit Christ, in whom are the light and life,
and in him is the sitting down in the salvation.

All keep to the beauty of holiness; for in holiness lies your beauty;
and the fruits of righteousness is a tree of life,
and the name of the Lord is a strong tower,
and the righteous flee into it, and are safe.

George Fox

From Cockford in Essex the 12th day of the 11th month, 1662.

223.

All friends and brethren,

Stand fast in the power of the Lord God Almighty,
with the breastplate of righteousness, with the shield of faith, your weapons,
by which you have victory, and have access to God,
in which you please him, and in which you have unity one with another;
take unto you all your spiritual weapons,
and be ready with the sword of the spirit the word of God,
which was in the beginning, before death and the power of it was.
and before all the false worships, churches, and teachers;
and that your feet be shod with the gospel, the power of God,
in which you have all fellowship, (which is a mystery),
by which life and immortality are brought to light in you all;
every one having the word of God,
which hammers down all that which is gotten up since the beginning;
and everyone having the sword of the spirit, the word of God,
which divides the precious from the vile,
in which you have wisdom, which cuts down all that for the fire;
which has gotten up since the beginning,
who knows the earth in which dwells the righteousness,

and dwell in righteousness, and truth, and justice, and equity,
for in that you dwell with God;
and they that dwell not in this, dwell not with him,
but are such as grieve, and vex, and quench God's spirit in them.
Be bold and valiant for the truth upon the earth,
everyone according to your measure, beholding the face of God.
And fear not the power of the devil,
but in the power of God, which was before he was, tread on his head;
and know the honor of the saints,
and the election in Christ the seed, which was before the world began,
and your salvation wrought out,
and the glory of the Lord to be your reward.
And keep your faith in the power of God,
in which you may all know your health grow,
and all your hearts to be established in grace,
which is your teacher, and brings your salvation,
that all may see it is the grace of God, by which you stand,
which establishes, seasons, teaches, and brings salvation.
Heed not the earth, nor the rudiments of the world, nor the swine, nor dog's vomit,
nor men's carnal understandings, wisdom, nor knowledge;
but mind the wisdom of God, that is pure from above, and keeps so;
and the spirit that gives the true understanding,
and the right knowledge of God, which is life eternal.
And know your fellowship to be in the spirit, which is the bond of peace,
in that live, and keep in it, in which you may have perfection,
and the perfect gifts of God.
And mind the worship of God, which is in the spirit and truth,
which was before the devil was, which he is out of, and his ways.
For God's ways are in the truth;
and in his power meet, and in his life live, in which you may feed in the pastures of life,
in which pasture Christ is the leader and shepherd.
So all that be plucked out of the fall by his crook, which is the power of God,
and that know him and his voice;
follow him, and you will have life abundantly, and riches eternal.
And everyone keep on your watch and guard,
against the enemy that led out from God, out of life and truth.
For all the sufferings are by and through him that is out of the truth;
so they that will live godly shall suffer persecution;
but you that suffer in the truth, and by the contrary for the truth's sake,
the spirit of glory will rest upon you;
and if you be evil spoken of for truth's sake,
being faithful on your parts, Christ is glorified.

And, friends, your house being built upon the rock Christ Jesus,
by whom the world was made,
the storms, the floods, the tempests you fear not;
but all whose house is built on the sands,
the floods, the storms, beat down and wash away,
as you may see before your eyes.
So Friends that are come to the beginning,
see over storms, and tempests, and floods,
and live on the rock, which was before they were;
on that you may rest safe, and in peace.
And, friends, 'Fear not him that can kill the body,'
I say, fear him not that can spoil your goods, be not afraid of them;

for when they have done that, they can do no more;
for the life is over them all, they cannot touch that.
So mind that which is over them all.

George Fox

224.

Dear friends,

whom death, bonds, nor the outward creatures
can separate from the love of God in Christ Jesus,
live in peace and love one with another,
and keep above that straitened spirit of strife, which is below,
and out of the power, and truth, and life of God.
Dwell in dominion, in love, in life, and in unity one with another,
in the power of God, which was before the power of darkness was,
and in the seed of God, which was before enmity was,
and that you may all know Christ's reign.
And feed in the pastures of life;
And none stain your virginity nor holiness, where lies your beauty.
And all that minister abroad, walk as examples to them you minister to.
And keep in peace, that you may not destroy them that you do minister to.
So live in the fear of God, and spread the truth abroad,
and set the truth over all, and in it live; in which you will have unity.
So my love is in the seed of God, which is immortal, to you all.

George Fox

A COLLECTION
OF
MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL MINISTER
OF JESUS CHRIST,

George Fox
Volume 1 Contd.

225.

Friends,

Keep in the power of the Lord, which will bring you over all,
to the fine linen, the righteousness of the saints, and your bread of life;
and the same power of the Lord will bring all your persecutors to rags and poverty.
When they have done their work they will have their wages;
when the righteous and wicked have done their work,
each shall have their wages;
and so, do not think the time long.
For each must have their day to do their work in;
when the wicked's sun is gone down, their day is ended;
and then they are reckoned withal, and paid,
and then the people of God's day approaches,
wherein according to their works they shall have the rewards of life eternal.

P. S. The power of God is over all, and they that keep in it, it will carry them over all.

George Fox

226.

My dear friends,

In the everlasting seed and covenant of life, be valiant for the truth upon the earth,
and dwell in the power of the Lord God, and never heed that which makes to suffer,
heed only the power of the Lord, which was before the other was;
and all live in that, and spread the truth abroad;
and everyone improve your Lord and master's money,
your talent, to the advantage of your Lord.
And be of good faith, and valiant for the truth.
You who are gathered in the name of Jesus, keep your meetings in his name,
over all the meetings which are gathered by the sons of Adam in the fall;

and look over all prisons and outward bonds, which are in time, and will have an end;
at the power of God look, which has no end,
in which your life is, and peace, crown, and dominion,
and think not the time long that the rod of the wicked should lie on your backs;
but rejoice in tribulations and persecutions, which are for the trial of your faith,
that it may be found more precious than gold which perishes.
For remember that Christ the word, was tried, and Christ is the tried stone,
and all the prophets, apostles, and martyrs were tried for their testimony to the precious pearl, seed,
and truth;
and what sufferings they had in all ages were for the same,
by the dark world, which was not worthy of them;
who were as pilgrims and strangers in the earth,
and many of them forsook their native land and country.
And so live in that which glorifies the Lord,
you who know the kindness, love, and mercies of God,
and are made partakers of the heavenly riches,
and of the inheritance that never fades away,
and are heirs of the kingdom that never has an end,
and are partakers of the promises and blessings, that were before the curse was;
and know the new covenant made manifest in your hearts,
and the law of God there written,
and the anointing within you to teach you,
and then you need no man to teach you, but as it does teach you.
So abide in him, and learn of him in whom God is well pleased;
and none turn to them with whom God is not well pleased.
For you who are children of God,
are not to look for salvation from the hills,
neither to look at the arm of flesh, nor to put confidence in man,
who are redeemed from under the curse, and the fear of man,
and are bought with a price, the blood of Jesus Christ;
and so are not your own, and cannot do your own wills; nor other men's,
but are to glorify your Father which is in heaven.
And so dwell in the love of God together,
and in peace, and unity, and fellowship in the seed and life.
For there is your growth, and therein you grow in grace and faith together.
The Lord God Almighty preserve you all in his everlasting arm and hand,
which is his power, over all to his glory,
bearing one with another in the gentle wisdom,
which is peaceable and from above.
For how joyful a thing it is, for brethren to dwell together in unity;
and hereby it is known, "if you love one another, you are the disciples of Christ,"
and a mark, that "you are passed from death to life" if you love one another.
And so the Lord God preserve your minds, and souls, and hearts,
all holy and pure to his glory;
and all live and sit down in Christ the seed, who is the faithful witness, the amen,
the first and last, the beginning and ending.
No more, but my love is to you all,
in the everlasting seed, Christ Jesus, that never fell.

George Fox

And dear Friends keep low, For being low, there is no danger.

Sing and rejoice,
 you children of the day and of the light;
 for the Lord is at work in this thick night of darkness that may be felt.
 And truth does flourish as the rose,
 and the lilies do grow among the thorns,
 and the plants atop of the hills,
 and upon them the lambs do skip and play.
 And never heed the tempests nor the storms, floods nor rains,
 for the seed Christ is over all, and reigns.
 And so be of good faith and valiant for the truth;
 for the truth can live in the jails.
 And fear not the loss of the fleece, for it will grow again;
 and follow the lamb,
 if it be under the beast's horns, or under the beast's heels;
 for the lamb shall have the victory over them all.
 And so all live in the seed Christ, your way, that never fell;
 and you do see over all the ways
 of Adam's and Eve's sons and daughters in the fall.
 And in the seed Christ, your way, you have life and peace;
 and there you do see over all the ways of Adam in the fall,
 in which there is no peace.
 So in the seed Christ stand and dwell,
 in whom you have life and peace;
 the life that was with the Father before the world began.

George Fox

The 9th month, 1663

Dear friends,

 who have tasted of that which is precious,
 and have felt the truth convincing of you;
 and also felt the power of the Lord God.
 I feel something among some of you that is not right;
 and how that such get up into the wise part,
 but are out of the power, and out of the life,
 and with that judge, and are beholding the moats in others eyes,
 while the beam is in their own eyes.
 Oh! abuse not the power,
 in which is the gospel fellowship,
 which will keep all in unity,
 and grieve not the spirit,
 in which is the true fellowship,
 and the bond of peace.
 Keep down high mindedness, despise not prophecies,
 and quench not the spirit in the least;
 for that is flesh and not spirit in yourselves that does so.
 Judge not before the time that the Lord does come,
 who brings to light all the hidden things of darkness in you;

run not into outward things, that is the fleshly mind,
that will run from one thing, and so be restless,
and will not know what seat to sit in;
after it has been in one outward thing it will run into another,
and call it, his growth in the truth,
and fall a judging others;
but that judgment is after the flesh,
and their growth is in the flesh;
for the fruits of it is strife, back bitings, whisperings, and leads to idleness,
busy-bodies from house to house, slandering, scandalizing, vilifying,
and are in lightness, out of the fear of God, in variance and sowing dissension,
and these are the seeds men of the flesh, and not of the spirit;
and so feed one another with that which burdens the seed,
and quenches the spirit,
and destroys the love and unity,
which love you should grow in.

So the fruits of every birth manifests itself;
the fruits of the spirit are love, and peace, and truth,
and plainness, and righteousness, and godliness.

But the fruits of the flesh are
back bitings, whisperings, lyings, slanderings, scandalizings.
And therefore mind what this birth has brought forth, (and shame it),
that has cried up outward things,
and what it has run into,
and what it has drawn you into, that are in it,
and what it has rent you from,
and whether you are not come to a loss,
and whether you are not gone into the flesh, and into the air,
and lost your first habitations of tenderness and compassion;
for every birth knows its own,
and is grieved when its own is judged,
and that will never love plain dealing and righteous judgment,
which are honest and true;
but will have the false prophet's cushion and pillow;
and can neither endure sound doctrine nor judgment.
And therefore mind your first habitation and first love,
and that which did convince you,
that you may all come into life and power,
to sit down in the habitation of it;
in love, and life, and unity,
and let there not be a backbiter nor slanderous tongue,
nor liar, nor whisperer, reproacher,
nor a busy body found among you;
for if there be, it will leaven one another,
and bring darkness and death upon you.

Therefore, as I said before,
dwell in the power of God,
in which you may keep unity, life, love, and peace;
and in which power of God you may be drawn up out of satan's power,
into the power of God, in which is my life,
and in it is my habitation and dwelling,
where I know the unspotted garment hid from all the unclean beasts' tongues, lips, hands, and eyes;
and blessed are all you that keep in the power,
and have kept your first habitation;

for you grow up as calves in the stall;
and such gad not abroad to change their ways;
for the birth of the flesh would have some outward thing to feed upon,
but the birth of the spirit reigns over it, farewell.

George Fox

Lancaster prison the 6th day, 1663.

229

Friends,

Let not your knowledge be after the flesh, but in the spirit.
Let not your fellowship be in the flesh, but let it be in the spirit, and in the gospel.
Let not your affections be in the flesh, and on things below,
but let them be set on things that are above,
and on things that are heavenly, above the things below.
Let not your souls be subject to the lower power of darkness, which is out of the truth,
for fear that you bring destruction upon your own selves;
but let your souls be subject to the higher power,
that is above the lower power of darkness.
Let your acquaintance and familiarity be in the spirit,
over that which would ensnare or entangle you, and bring you into bondage.
Let all your minds be heavenly, and not earthly.
Let all your minds be spiritual, and kept above all that which is carnal;
then they are kept out of death, in life, and in peace.
For the invisible is above all the visible,
and the immortal is above the mortal,
and the eternal is above the external,
and the incorruptible is above the corruptible.
As life is above death,
and truth is above error and falsehood,
and light is above darkness,
and righteousness is above unrighteousness,
so the godly are above the ungodly,
and the holy above the profane,
the just are above the unjust,
and the true prophets, and the true ministers or preachers, and apostles,
and the true disciples are above all the false.
And the true Christ is above all the antichrists,
and God is above the devil,
and virtue is above vice,
and the true worship in the spirit and in the truth is above the false,
which is out of the spirit and the truth,
and the true belief and faith and hope are above the false belief,
which is unbelief,
and the living faith is above the dead faith,
and the hope that is the anchor, both sure and steadfast,
anchors the soul in the great sea, the world,
when the leviathan makes a storm,
among the tongues, peoples, nations, and languages, which are as waters;
then the true hope stands and stays,

and is sure and steadfast,
and keeps the soul up to God, atop of the sea,
when the false hope of the hypocrite sinks therein,
which are the waters, and it goes over them,
and in it they are swallowed up.
The unity in the spirit is the bond of the Prince of princes' peace,
and the fellowship in the gospel, and the liberty in it is a perfect one,
above the imperfect, where is bondage.

George Fox

230

Friends,

Stand still and see,
be still and hear,
sit at Jesus' feet,
and choose the better thing;
to do the work of God is to believe in his son Jesus Christ the light ;
and your hope and faith are to stand in God, and in his son,
walk by that faith which he is the author of,
and walk in the light,
and walk in the spirit.
As everyone has received Christ,
so walk in him,
and so serve God in the spirit,
and worship him in the spirit and in the truth;
for God is not worshipped out of the spirit and truth.
The babes' milk is from the word,
and their bread is from above,
and there is no true religion but what is pure from above;
and the stayed, patient people abide in their own house,
but the whore is gadding abroad;
and there is no true church but where Christ exercises his offices in and among them,
and they are asking their husband at home, and he is their head,
and the true marriage to Christ the heavenly man is witnessed by such as are flesh of his flesh, and
bone of his bone;
none come to be children of the light but such as believe in the light;
no sons of God, but by receiving Christ, and by being led by his spirit;
no coming into all truth, but by being led by the spirit of truth;
no running the true race in the straight way to get to the glorious crown, but with patience;
no purifying, but by coming to Christ, the hope of glory, the purifier;
and no overcoming, but by believing in Christ the light,
and he that does so is born of God.
And there is no true witness within but the light, the life, and spirit of Christ, the true record;
no true faith but that which Christ is the author of, which gives victory;
no true anchor to the immortal soul but by Christ, the hope of glory.
So by hope you are saved;
no true liberty but in Christ, and in his law of the spirit of life, and in his gospel;
no true knowledge of God, but by his light and spirit in the heart;
no salvation, but by the name of Jesus;
no true praying, but in the spirit;
no true singing, but in the spirit;

no true fast, but that which breaks the bond of iniquity;
no true fellowship, but in the pure faith, light, spirit, and gospel of God and Christ;
no true foundation, but Christ, to build upon;
no true way, but Christ;
no true seed, but what Christ has sown in the heart;
no true rest, but in Christ;
no true peace, but in Christ;
no true service to God and Christ, but ill the newness of life;
no knowing the things of God, but by the spirit of God;
no knowing the son nor the Father, but by the revelation of the holy spirit;
no knowing the scriptures,
but by the same holy ghost that moved the holy men to give them forth;
no calling Jesus, Lord, but by the holy ghost, by which he was conceived;
no grafting into Christ, but by believing in the light,
which is called the light in men, and the life in him;
no true wisdom, but from above;
and no true receiving it, but in the fear of the Lord;
and no true understanding of spiritual things, but what Christ gives;
no divine reason, but in the faith that Christ is the author of,
which gives victory over that which is unreasonable, and separates from God;
and no true love to God, but what he sheds abroad in the heart;
and to know a fellowship with Christ in his death and sufferings,
is above the fellowship of bread and wine, which will have an end;
but the fellowship in the gospel and holy spirit has no end.

George Fox

231

My dear friends,

Be faithful to the Lord God everyone,
in the truth and power of God, and his righteousness,
that it may flow over all,
and walk and live in it,
that to the Lord God you may be a good savor and a blessing in your generation.
Look over all sufferings, and that which makes you to suffer.
Dwell in the rock, which is above all storms and tempests;
for now is the trial of your faith,
now is the trial of your meetings, who are gathered in the name of Jesus,
by them that are gathered in the name of Adam in the fall;
now is the trial of your worship; which is in the spirit and truth,
by such as worship out of the spirit and truth.
And now is the trial of your fellowship in the gospel, the power of God,
by such whose fellowship lies in outward things;
now is the trial of your church, which is in God,
by those that have their church in the fall, unsanctified;
and now is the trial of your faith, and your gospel fellowship in it, which is a mystery,
and Christ the second Adam is a mystery to fallen Adam,
and truth is a mystery to all them that are out of it,
and the light is a mystery to all the builders and stumblers at it and haters of it;
and godliness is a mystery to all the ungodly.
Therefore may you praise the Lord, and bless his name,
who has revealed these mysteries to you in the day of trial,

by which you may withstand the day of darkness, and the hour of it.
For those that have oil in their lamps enter in with the bridegroom,
who have heard his voice at midnight.
And so happy and blessed are all you that have laid up in store against this day,
and the time that is now come, whose bread fails not, nor water,
and have found the landmark of your everlasting portion and inheritance in the kingdom,
where nothing that defiles can enter.
And therefore be valiant for the truth upon the earth, and fear no amazement,
but fear the Lord, who upholds all things by his word and power,
in whom is all your fresh springs of life.
Live and walk in the second Adam, the Lord from heaven;
and all keep out of Adam in the fall, that is earthly,
that you may sit down in the heavenly places in Christ Jesus, that never fell,
who is your life, who is your peace and salvation,
who, redeems you from the earth, that you may reign upon the earth,
who makes you kings and priests to God;
and blessed be the Lord forever, who reigns, and lives, and rules
among his flocks and assemblies, gardens, plants, vineyards,
babes, children, sons and daughters, servants and prophets,
watering them with the water of life,
giving the increase of life to them;
glory and praise be to his name forever.
And God accepts you in his son,
the second Adam, the seed Christ Jesus, who reigns.
But God is displeased with people as they are in Adam in the fall,
as they are out of Christ.
And so in him be faithful, who is your crown,
let no man take your crown from you.
Yes, I say, be faithful to him who was the 'Lamb slain from the foundation of the world',
who reigns and sits down at the right hand of God,
till all his enemies be made his footstool;
he who was glorified with the Father before the world began,
sit down in him, the amen and faithful witness.

George Fox

Let this go among Friends, and dwell in peace and love,
forbearing one another, and so fulfill the law of Christ.

From Lancaster Castle, the 1st month, 1664.

232.
Two General Epistles to be read in
all the congregations of the righteous,
who are gathered out of the house of Adam in the fall,
into the house of Christ that never fell,
to be read among them.

All Friends everywhere

who are gathered in the name of Jesus Christ, that never fell nor changed,
yes, into him that never fell being gathered you will see over all the gatherings of Adam and Eve in the
fall,
from the garden of God, and the blessed state,

and from the image of God and the righteousness,
and the holiness that he was in before he fell;
wherein all is in the confusion in the fall.

The sons and daughters of Adam are broken into the many gatherings,
being in the fall from righteousness and holiness, and the image of God,
and the blessed state that they were in before they fell;

and so are from the witness of God, the spirit and the light in their own particulars.

And so as Jacob's' prophecy was on his death-bed to his sons,
how that the gathering of all nations should be unto Shiloh, unto Christ Jesus,
mark, to Christ Jesus that never fell, who was with the Father before the world began,
in whom is the light, life, and peace, and rest in this gathering,
and so the gathering is out of Adam in the fall, up into Christ, that never fell,
and in him are safety and peace;

and in this gathering you have everyone a river,
yes, of living water, in your own bellies,
which river comes from the fountain;

for all nations are blessed in him,

Christ Jesus that takes away the curse that stood over all nations,

and destroys the devil the author of it;

and spreads over the blessing again,

and all are blessed in him,

and therefore, bless and curse not.

And all they that are saved walk in the light of the Lamb,

and so come to the holy city,

that comes down from God out of heaven,

into which there is no unclean thing enters;

in which city there is no need of the sun nor moon,

the Lord God and the Lamb is the light thereof.

Of this city, which fences out all bad, and unclean, and unrighteous,

and the adulterer, and idolater, and the liar;

and the power of the Lord God goes over all the bad;

and they that come into this city are saved, as I said before,

and walk in the light of the Lamb.

And therefore, friends, all know the blessed truth,

which the devil is out of,

which truth makes you blessed,

through which you come every one to have a crown,

and so to feed upon the tree of life,

through which you come to live forever;

the leaves of which heal the wounded nations.

So you that have bought the truth, sell it not for trifles,

neither give it nor leave it;

for that which the tempter will tempt you unto is out of the truth, to outward things;

but consider all the faithful all along how they suffered,

and by whom, and for what,

in all ages since the fall, from the foundation of the world,

since the Lamb has been slain;

not joining to men in any thing which the sons of Adam have invented and set up,

the sons of God nor the faithful could not join to.

They followed the Lord, his counsel, and his word and promises,

and went through the great tribulations to the rest,

as pilgrims and strangers to all the sons of Adam's evil ways, religions, and worships;

them that were in the worship of God, and in the way of God,

Christ Jesus that never fell, saw over them all.

And take heed of the rough garments, and rough spirit of Esau's rough nature,
but mind the plain Jacob, that supplants rough Esau;
and mind the constant truth,
and take heed of the inconstant,
and such as are given to changing,
which the son gives not himself unto,
for he ends the changings,
the son Christ does that never changes,
and as everyone has received him,
so walk in him that never changes;
walk not in the traditions of the Jews that changed, nor the Gentiles,
nor the apostate christians, but in him,
as I said before, Christ Jesus, that never changed,
and the way, that never fell, nor never changed, nor never will change;
and then you will see over all the ways of the priests, the shepherds, the prophets,
and the teachers of Adam and Eve's sons and daughters in the fall, that do change,
and do fall and stumble, and are turned by every wind,
you being in Christ Jesus that never fell nor never changed,
in whom you have life, and peace, and rest.
For to preach Christ the way, the prophet, priest, and shepherd, that never fell,
and people to receive him,
they come out of all them that do fall,
both prophets, and shepherds, and priests' ways;
and this is opposite to them all,
in which they took counsel against them that preached Christ the word,
which was in the beginning before the Jews' ways and traditions were,
or the Gentiles', or the apostate christians',
and he will be when they are gone.
So to preach Christ, is not to preach up the Jews' traditions,
nor the Gentiles', nor the apostate christians',
nor to follow the traditions of their forefathers,
but to follow the word;
neither receive them, nor them that preach them,
and to follow that which lives, and endures, and remains forever.
And this is the word that makes the Jews to grieve,
and the Gentiles, and the apostate christians,
to preach the word which was before their traditions and inventions were;
and this is the word which makes wise men and wise women;
and the word is the seed, which seed is sown in the field, and the field is the world,
and there is stony, thorny, and highway ground, and good ground;
and so this is universal doctrine,
the universal seed hits the stony, thorny, and highway ground, and falls upon all,
only it is the good ground that brings forth fifty, sixty, or a hundred fold increase.
And such as are the highway ground,
they are so full of the fowls, and of the air, that it takes it away;
and such as are sown among thorns,
they are so full of the cares of the world, and the deceitfulness of richness,
that the thorns choke it,
and such stony hearts that the seed has not much earth,
that when trials and persecutions come with their heats,
it is scorched by the heat of the sun.
And therefore all be warned of these natures, both of the stony, and of the thorny,
and of the highway ground, and of the fowls, and of the air.

And, friends, keep down feigned flattery.
Keep in the truth, that brings to plain heartedness,
that all may be the good ground,
that you may abound in goodness, and righteousness, and holiness,
for peace is sown to the righteous, and gladness to the upright in heart;
and see that you walk in the light, and the life, that it may be your life,
that you may have treasure in your vessels,
that you may enter in with the bridegroom,
having the oil in your own lamps,
that you may inherit the life,
that is above all the foolish talkers which be out of the peace, (the second Adam),
in whom the peace is, and the life;
for they that be in strife about the body of Christ, are in Adam in the fall,
and they are neither at peace in themselves with God,
nor Christ, nor them that are in Christ;
So whatever men or people profess, their end manifests them,
and crowns them with death or life.

So, live in the word, which all ends in the seed;
this keeps over all pretences in the substance,
and over the airy spirits that are out of the life,
running up and down sowing dissension,
tattling, and backbiting, and whispering, and setting one against another.

The seed Christ is over that spirit, and he has little room in their hearts,
for they are abroad in the fields, lifting up themselves higher than the world,
but are worse to deceive the simple.
But truth, and the light, and the life is over all that, in which all keep your habitation;
for Adam lost his habitation, and so his sons and daughters,
who are in the disobedience, are in the fall;
and the Jews lost their habitation from the love of God,
and so they lost their authority, and were mingled among the heathen.
And the apostate christians lost their habitation from the life and power that the apostles were in.
And so have brought all christendom into heaps and sects about outward things,
being out of the life and word,
which was in the beginning before the apostasy and the fall were.
So live in the word, in that you have life, and dominion,
and authority over all that which Adam and Eve's sons and daughters invented;
and also over all in the fall.
In which word you have wisdom, as I said before,
and there is a faithful witness, Christ, whose name is called the word,
and he is the first and the last, the beginning and the ending, the Amen.

And, friends, keep over all the bustlings, and wars, and strife,
and the talkers of such things among the sons of Adam in the fall;
you that be in Christ Jesus that never fell, in whom is the peace,
who makes the first Adam's sons and daughters
to break their swords into plough shares,
and their spears into pruning hooks,
that they shall not learn war any more;
for they that be there are in the foolish state,
but they that are in Christ are in the wise state,
and have spiritual weapons, though accounted by the world foolish;

yes, the wisdom of God is so to the wisdom of the world, which is foolishness.
And so you that the Lord has blessed in outward things for his truth,
keep over them and out of them serving the Lord who has blessed you,
for fear that you be entangled.
So keep above them in the righteous life and conversation,
that righteousness may flow to all men in all things;
honesty and truth, and that which does justice,
and doing justly, that may flourish;
for whose conversation is ordered aright,
they shall see the salvation of God;
keep out of all heats and passions, and over the tempestuous spirits,
the ground of which is uncleanness,
all which are up and down, and sudden;
which makes a mountain of wickedness and unholiness;
and keeps out of the holy mountain,
which they that walk in the light of the Lord go to,
and they are taught his ways.

Take heed of a false liberty in anything to the flesh,
but keep your first love and habitation in the power and truth of God;
for the lowly mind, the humble, and meek, and broken,
and contrite spirit and heart the Lord does not despise, but exalt

Keep out of the many words of the world,
and take heed of a liberty of going into them,
but keep in the power of the Lord God;
over all, which was before all, and is over all,
that your lives and conversations may preach to all men,
and adorn the truth of God, and speak in the hearts of all men.

Forsake not the assembling of yourselves together
as the manner of some was in the beginning of the apostasy,
which entered into the reasoning part,
and so went from the exhorting daily,
and the building, and the fellowship,
and the communion of the saints in the spirit,
and from the flocks, and the garden of God,
which he waters with his water of life,
and feed with his bread of life;
and sets open his broad rivers of living water to drink.
and such as forsake the assemblies of the righteous;
some for fear of the earth and sufferings, become quarreling spirits,
and so go out of the path of the flock's footsteps,
and sit not down with the flock at noon-day,
in the heavenly places in Christ Jesus;
for there the flocks meet, and there they have all a fountain,
through which they are all of one soul, and mind, and judgment, and heart, and spirit,
and come to be gathered out of all the separations, and sects,
and fellowships, and gatherings, and meetings of Adam and Eve in the fall,
and sit down in Christ Jesus that never fell, where the fullness is and the life;
in whom there is no shadow, no variableness, nor turning, in him that is the way.
But, Oh! the poverty, the shadows, the variableness, the turnings, the worships,
and traditions, and the sects that are in the world among the sons of Adam in the fall!

Oh! the riches that are in him that never fell,
the peace and the life that was with the Father before the world began, the amen.

And, friends, take heed of the vain inventions and arts of the world,
keep out of their rhymes and their verses,
for they are the arts of men and stir up the light part,
and lift up that that pertains to itself,
that is stirred up that will turn in the end to the strife, or the earth.
But you that live in the word of God that never fell, changes, nor alters;
do not, but as you are moved by it, and that will stand and remain;
in whom you may know a dwelling, life over death, and before it was;
the serpent got into Adam and Eve by disobedience,
they had dominion over all things that God had made ; yes, even over the serpent:
and he came and told her, "they should be as gods, if they would eat of the fruit that was forbidden;"
and they thought to have been as gods, and to be made wise;
but the devil came to be god, and they came to be slaves.
And so he got into Adam's heart, and Eve's heart, through their disobedience,
through which they lost their dominion,
and the serpent came to be god of the world, the deceiver.
Now said the Lord to the serpent,
'Upon your belly shall you go, and dust shall be your meat all the days of your life.'
So you may see how the serpent got into Adam and Eve by disobedience.

Secondly.

He rules in all Adam's sons' and daughters' hearts
that are disobedient to the light, the truth, the power of God in themselves,
and he darkens their hearts and minds, and makes them envious ;
and from him they have their devilish earthly wisdom,
and all their invented arts and ways that are bad,
that keep up, and stir up the fallen nature
that is sometimes puffed up,
and sometimes down,
through which the earth is brought out of its course,
and the bonds of civility broken.
So here he rules in the disobedient,
and got into Adam and Eve's heart by disobedience,
which is called the god of the world,
whose meat is dust, goes upon his belly;
now if this ruler, and this governor of the hearts of such as are disobedient,
who is called the prince of the air, and so whirls them up into the air,
who got into Adam and Eve's heart by disobedience,
and rules in his sons' and daughters' hearts by disobedience,
if he goes upon his belly, how go they that he rules?
Better than the ruler, think you? Must the ruled go better than the ruler?

Thirdly.

If this ruler's meat be dust, that rules in the hearts of the disobedient,
which got into Adam and Eve's heart by disobedience,
if the ruler's meat be dust, then what do the ruled feed upon?
For, can any feed upon life,
but they who come to the light, and life, and truth in their own hearts;
by which truth they come to see how he got in by disobedience;
and how he rules the disobedient?

Now, do you think that the devil would have any man or woman,
or his messengers or apostles, to obey the truth and light in themselves?
Then how can he rule in their hearts, unless they went out of the truth?
The devil, the serpent, got into their hearts by disobedience,
and rules the disobedient;
and therefore it is not like that the devil, or his messengers, or prophets, or apostles,
would not have any man or woman to obey the light, the truth in their own hearts;
for, if they obey the light, the truth, which the devil is out of, and abide just;
by this they come to go upright,
from under the slavery of him which upon his belly goes;
they come to feed upon the life, Christ,
which was with the Father before the world began;
not upon the dust, which he feeds upon, which is out of the truth;
and they that he rules, are out of the truth.
So it is no strange thing for him and his messengers to speak against the light in the heart,
for he has made the world like a wilderness, all wild and rough;
that got in by disobedience, and rules in the disobedient,
it is not like that he would have people to obey the light nor life within them;
he that is out of truth, who got into Adam and Eve by disobedience,
rules in all them that are disobedient, going roaring up and down,
seeking whom he may devour.
And so Adam came to be lost,
and the Lamb came to be slain, from the foundation of the world;
and therefore comes Christ, the first and the last,
to destroy the devil and his works in men's hearts,
and sanctifies them by his blood, his life,
which was the sacrifice for the sins of the whole world,
**and destroys the devil and his works, through death;
and him that has the power of death,
and sanctifies and washes men and women,
and presents them back again to God perfect.
But the devil would not have men and women to own perfection,
who has made them imperfect,
nor his messengers;
but it is Christ that destroys him and his works,
and said, 'Be perfect,'
and presents men and women perfect to God out of the fall,
up to Adam before he fell;
and not only there,
but up to himself (Christ) that never fell, the royal seed.**
And in him keep your meetings,
and dwell in peace and love,
that the fruits of the spirit may abound among you;
for the fruits of the flesh are all the fall, where the spirit is grieved;
for there they be out of the quietness, and out of the rest and peace.
Therefore in Christ, that never fell,
the peace, and rest, and light, and life, and the power and truth, live;
and God is well pleased, and accepts you in his son, Christ Jesus;
in the seed, in the light, in the truth, in the power of God,
in the righteousness, and in the wisdom;
but God does not accept them nor you, as they and you be in Adam in the fall,
in their own righteousness, in their own wisdom,
out of the light, out of the truth, out of the life, and not living in it in themselves.
And so God does accept you in Christ the second Adam, that never fell,

and is well pleased with you in Christ the second Adam,
that righteousness which was before Adam was,
is in Christ that never fell,
as you come out of Adam in the fall,
and live in Christ Jesus that never fell.
And so Christ comes to be manifest in people's hearts,
and the son to be revealed,
who casts out the strong man, which has kept the house, and spoils his goods,
who got into Adam and Eve by disobedience,
and rules in the hearts of Adam and Eve's sons and daughters,
who are in disobedience.
And so Christ the second Adam must rule in people's hearts,
who are in the obedience, as he does in all that have power, and enjoy life.

And so be valiant and faithful for the truth upon the earth,
serving the Lord in a new life, that is in Christ Jesus that never fell,
out of the old life of Adam in the fall;
for the old life is in Adam in the fall, where the spirit is grieved;
and the new life is in Adam that never fell, who was born in Bethlehem.
Beth, is a house, and lathem is bread, where the fullness is,
who will dry up the river Euphrates with its froth,
which has run so up and down among the sons of Adam;
that people may drink at him the fountain, the water of life,
through whom you come to know the mighty God of heaven and earth,
the upholder of all things, and creator of all things, to his glory and honor,
being in Christ Jesus, by whom were all things,
who is the top and cornerstone, in whom you all have life;
in him live;
and so farewell;
that you may have the blessings of the Lord come upon you.

And, dear friends,
keep your hands, tongues, feet, bodies, and hearts clean and open,
out of all pollutions and uncleanness;
for blessed are all you whose feet are guided in the way of peace,
which is in the way of righteousness,
through which the immortal life is lived in.
And light words and jesting all avoid, and fables, and foolish talk;
but live in the power of the Lord that is over all,
through which you follow godliness and holiness,
without which none shall see the Lord God.

And blessed be God the Father,
who has set Christ over all,
who is the first and the last, the beginning and the end,
God's faithful and true witness, the amen;
in him have you the book opened,
and in him you see all things unsealed,
in him manifest in you, who is your life,
who was with the Father before the world began, the amen.

For in this night of apostasy from the spirit and power that the apostles were in,
have all things been sealed up,

and no man could open;
but now is the lamb come again,
that opens the sealed book.

And all Friends, keep out of all the vain fashions of the world,
and over that unchaste spirit that invents' new fashions daily,
both in apparel and diet.

Therefore keep chaste in the power of God over them all,
that your lives and conversations may judge them in such things,
who devour those things upon their lusts,
which God has given to the service of man.

George Fox

233.
The second epistle.

Friends,

This is the day of the trial of your faith, and therefore be faithful;
for the faith is it by which you have victory and access to God;
by faith all the fiery darts of satan are quenched,
and by faith the mountains are subdued and removed;
and in this faith all your sacrifices are accepted of God,
and that gives you victory and access to God;
and in this faith you please God,
and that gives you victory over that which displeased him;
and in this faith you have all unity,
which is the faith of God's elect; the one faith, which keeps you in the oneness,
and all the sacrificers, and worshippers,
and religions that are not in this faith, are not one,
their sacrifices nor offerings God has no respect to, but they are like Cain's,
that went from the presence of God, and persecuted about his religion,
who built a city in the land of Nod, which signifies, wandering to and fro,
and unsettled, and tossings to and fro, up and down.
And this is the city that all that persecute about religion live in,
the land of Nod, tossings, wanderings to and fro;
let them be of what profession or religion so ever, heathen, Jew, or Christian,
if they be persecutors about religion with carnal weapons,
they are in Cain's land of Nod, wandering out of the faith of Abel, of the elect;
in which faith God accepts the sacrifice,
and these are in the land of the living;
but Cain's land of Nod, where the envious ones are persecuting others about religion,
in that land God has respect to none of their sacrifices nor religions.
The outward Jews had outward weapons to hold lip their outward services,
for which they had a command from God;
but the heathens had no command from God to hold up their inventions;
and Christ Jesus came to end the Jews' law and commandments,
that held up their outward services,
together with their outward weapons, and all outward things.
And he who is the substance reigns,
for all the types, and figures, and shadows were given to man, after man fell,
but Christ that comes to redeem man out of the fall,
to the state that he was in before he fell, ends them all,
and in him there is no shadow.

So he sets up a spiritual ministry, and spiritual worship, and a spiritual fellowship,
and a church that is without spot or wrinkle,
and a religion that is pure from above;
and this religion is ruled with spiritual weapons.
And now, friends, here, you may discern
what is set up by Christ and his spirit,
and what is set up by man.

For Christ who ended the Jews' laws and commandment,
preached, and taught his disciples who were to go into all nations to preach the gospel,
to gather people unto him, and to establish churches;
he gave forth no command or order,
that those that would not hear them, nor receive them,
his law, his commandment, his doctrine,
should be persecuted, imprisoned, or banished;
though he suffered, and was blasphemed, and persecuted,
and his apostles, for publishing forth the truth;
and he rebuked them that would have had men's lives destroyed,
and said, that he came to save men's lives.

And the apostles, and the true church in the primitive times, before the apostasy,
that were in the spirit of Christ Jesus,
walked in the doctrine of Christ, and his commands,
and did not persecute any about religion,
nor imprison among themselves, nor others about religion,
though they had ordinances and commands among them for the utmost;
and if they rejected the churches counsel,
they were to be left as heathen, which was the utmost penalty.

And so here you may see,
the spirit of Christ did not persecute any for not observing that which it gave forth and set up, which it
received from God.

Now here is a distinction between the spirit of Christ, and the spirit of fallen men;
for that which man's fallen spirit sets up, which he has invented,
if others will not fall down to it, and worship it, he persecutes them.

This is the practice of the heathen and Jews,
that transgressed the law of God, and followed their inventions,
who persecuted the prophets, and killed the just one.

And this is the practice of the spirit of all the christians apostatized from the primitive spirit which
was among the Christians,
which was the spirit of Christ.

So that spirit that sets up ordinances commandments, ways, religions, worships,
and persecute others because they will not observe them;
this is the spirit of the world, that lusts to envy, and not the spirit of Christ.

And also those are the works of men which they persecute about,
and not the works of Christ, which neither he nor his apostles persecuted about.

And so here is a clear distinction to you,
that you may know what leads to the spirit of Christ,
and what lusts to the spirit of envy;

for the spirit of Christ does not persecute any that do not receive that which he sets up;
but the spirit of the world does persecute them that will not receive that which it sets up.

And in this you may try both fruits and spirits

(as the rod of Moses devoured up all the magician's serpents) of the lying signs and wonders;
so shall the rod of Christ, who has all the power in heaven and earth given unto him,
who will rule all nations with his rod of iron.

Christ's rod shall and will devour all the serpents and lying wonders of the spiritual Egypt and Sodom,
yes,

and all the serpents that be in all nations;
for all nations are to be ruled by his rod.
And Moses' song was sung when his rod had devoured the serpents,
and the outward Egyptians in the sea;
so the lamb's song shall be known,
as all the spiritual Egyptians' serpents are devoured by Christ's rod;
and the spiritual Egyptians being overthrown in the sea,
the Jews in spirit shall rejoice and sing the song of the lamb.
The abomination that made desolation, that is spoken of by Daniel the prophet,
which should come in after, the daily sacrifice was taken way,
and should continue one thousand two hundred and ninety days;
this abomination has made desolate from the truth, light, life,
and the power of God, true religion, and true worship, and true church and fellowship.
So the beast that John saw and speaks of, which must continue forty-two months;
And the whore, the false church, upon the beast;
which beast should be worshipped forty-two months; the time of his continuing;
and the whore should sit in her scarlet, the false church upon the beast.
The true church this time has been in the wilderness a thousand two hundred and threescore days;
which is now come out again,
and the man child is come down from heaven to rule all with his rod of iron,
and the lamb and the saints shall have the victory,
who make war in righteousness,
and are going on conquering and to conquer.
And so you followers of the lamb be faithful and valiant for the truth upon the earth,
and heed not your native soil,
but mind the birth that is born and brought forth from the womb of eternity,
that separates you from your mother's womb,
by which you believe in God, and fear not man, for what can he do to you?
neither look at the hills for salvation,
for the Lord can make the rocks a standing pool, and the mountains streams.
And therefore dwell in the power of God,
which was before the fall of man was;
whose fallen spirit persecutes those who are come to taste of the power of Christ's resurrection and
life,
and in this power of God you will not be weary nor faint,
which was before the fallen spirit was that assaults you.
And in this power you will have stability, content, comfort, joy, and peace.
And keep over that spirit, let it not have power over you,
that may receive the truth in a opinion, and may be a little civilized by it,
that is ready to join with every opposing Cora,
and is ready to wander after every strange thing that is new,
and so will follow strange flesh, who are not cleansed by the power of truth,
and not established in it;
and such often have their religion to seek,
that live in questionings and disputings in carnal reasons,
out of the power of God,
in which is the fellowship, the one thing, which is Christ the substance,
in which all stability is felt, which has little room in such hearts.

George Fox

and for keeping the testimony of Jesus Christ,
against all the evil inventions, traditions, rudiments, will-worships,
feigned humilities, and self-righteousness of them that be in the fall,
who are out of God's power and righteousness,
who have no weapons but carnal, like themselves carnal.
Your patience must overcome all these rough and hasty spirits in the world,
and your love must bear all things;
for patience obtains the crown which is immortal, which runs the race.
So it is the Lamb must have the victory over all the unclean airy spirits,
and over him that is out of the truth.
So, be meek and low, then you follow the example of Christ,
and come to bear the image of the just, who suffered by the unjust;
and put on his righteousness, who suffered by the unrighteous;
whose back was struck, and his hair was plucked off,
and face was spit upon, and yet cried, 'Father forgive them.'
Here he kept his dominion, a sufferer who had the victory,
which the followers of the lamb do in measure attain unto.
So put on courage, put on patience. Let your loyalty be known;
for your king that has conquered the devil, death, and hell,
in walking in righteousness, peace, and truth,
feeling the power of God, teaching everyone of you when words are not uttered.
And let your faith be in the power that goes through all things,
and over all things, and everyone hearken to it.
So the power of the mighty God know, (the arm),
and how it works, and the hand how it carries you,
which brings out of tribulation, and slavery, and spiritual Egypt, into peace.
And this is the power of God, in which you feel to before enmity was,
and be at peace one with another,
then you live in the prince of peace's kingdom and dominion and life;
in which is unity, which was before enmity was, which destroys it.
And so in the power of the Lord God you are made strong,
which goes over the power of darkness, and was before it was, which is out of the power of God.
And all people that are from the witness of God in their own particulars,
they are all weak and feeble, and stagger.
All men and women's strength is in the power of God;
that goes over the power of darkness.
So feel all this to go through all, and over all, preaching and working in you;
and let the ear be lent to it, and hearken to it in one another.
And by it feel the seed raised up in one another, which is heir of the power,
that you may know each your portion.
For all people that be from the witness of God in their own particulars,
that have erred from it, and hate the light;
they are full of darkness, sin, and iniquity.
While their minds are erred from the spirit of God in themselves,
inspiration and revelation are hid from them.
So when their minds are turned with the light and spirit of God, towards God,
then with it they shall know something of revelation and inspiration;
as they are turned with that of God from the evil, and emptied of that,
then there will be some room in them for something of God
to be revealed and inspired into them.
And therefore in that, they will have prophecies, and seeing things to come;
being turned from the evil that has darkened them, and separated them from God ;
in which they will see the covenant,
through which they will come to have peace with God.

Friends,

You who now come to suffer by a land flood,
keep on the rock, for there is safety,
though a storm be in the sea, and the flood be great,
and the winds great, and the way rough and crooked,
the seed Christ can make all plain.
And so think not the winter and cold weather, nor the night, long;
for the lilies do grow, and the gardens do give a good smell;
and there is a difference between the carnal mind and a spiritual,
and the meetings of Adam in the fall,
and them that be gathered into Christ
the resurrection, and the life, and power; and spirit.
And the sun shines, and the light is clear, and not dim,
that you may see your way, and life,
though there is a storm and tempest in the sea.
And so mind the summer, and singing of birds;
and not the winter and night, in which evil beasts do yell.
And so blessed and happy are you that have the oil in your lamps,
and have risen at the voice of the bridegroom,
and have laid up in store against this day that is come;
which, now all the rich in profession, who thought they had something,
are come to poverty, your old opposers.
And the rock remains.
And therefore all, and everyone, from the highest to the lowest,
let none take your crown, but be faithful,
for the Lord's ears are open to the cries of his oppressed and afflicted ones;
he hears the groans and cries, day and night, of them.
And the Lord's eye is open, and he sees all the actions of men,
and times and seasons are in his hands,
who is King of kings and Lord of lords;
the strong and all sufficient, omnipotent God, Elshdy,
who destroys the destroyer, and ruins him that would destroy and ruin all;
who by his seed destroys him and his works.
And so in the seed sit down, in whom you have life and peace;
and he remains, and changes not, who now reigns and is over all;
and in him live, that has been slain from the foundation of the world,
and imprisoned and pressed as a cart with sheaves,
and yet gave his back and cheeks to the smiter,
and his hairs to the pluckers of them off.
And so in him, the second Adam,
you will not be weary, nor faint, nor think the time long of your sufferings.
For all the weariness and faintings are in Adam in the fall.
And so your church being in God,
and your worship in the spirit, and power, and truth,
which the devil is out of;
and your fellowship in the gospel the power of God,
which was before the devil was,
keep your fellowship in the power of God,
and look above all outward sufferings,

and dwell in that which is above all, and will stand when all other is gone.
And so dwell in the love of God,
and in the unity of the spirit, one with another.
And in that the Lord God Almighty preserve you all;
yes, over all that which is contrary to his power, to his glory, forever. Amen.

George Fox

236.

All my dear friends,

In the everlasting power, life, and truth live,
for you cannot live without it in the winds and storms.
And though the hills and the mountains are burned, and the trees are become fruitless,
and winter has devoured the former fruits,
and you do see that persecution has choked them, and the heat has scorched them;
whereby the untimely figs are fallen, and the corn is withered on the house top,
and the night is come, and the evil beasts go out of their den.
But truth lives, and the power of God is over them all;
and Christ rules, and there is bread of life, and water of life in him, and in his house;
though the caterpillars and locusts are agreed to eat up all the green.
But, as you are in the truth, you are in its day;
and they in the darkness, are in the day of darkness.
And all who are in the truth, rejoice through Christ, in the God of truth,
and never heed prisons, for they are but for a time;
and mind him who has all times and seasons in his hand.
And never heed the raging waves of the sea,
nor be troubled at his tongue that speaks nothing but tribulation, anguish, and bondage;
nor be troubled at the cords of the ungodly;
for the cords of love; the power of God are stronger.
And what does he that sits in heaven, but laugh them to scorn?
And so be valiant for the truth upon the earth, for the power is the Lord's.
And so my love to all Friends in the everlasting seed, that never fell nor changes.

George Fox

237.

Dear Friends and brethren,

The Lord is with you all everywhere, who suffer for his name and truth's sake,
in all your bonds and afflictions be of good comfort, for the Lord is with you;
neither be dismayed at your sufferings, for if you suffer, Christ suffers;
and if you be persecuted, it is Christ that is persecuted;
and if you be not visited, it is Christ that is not visited;
and if you be oppressed, it is he that is oppressed.
And he will lay no more upon you than you are able to bear.
And the angel of his presence suffered with the outward Jew,
and Christ suffers with the inward Jew in the spirit;
and so has a fellow feeling with you all, in all your bonds and afflictions;
and Christ who suffers, will overcome all his enemies.
He reigns,

and they must be his footstool to stand upon.
And so, be of good faith, and be valiant for the truth upon the earth.

George Fox

238

My dear friends and brethren, all everywhere,
keep your habitation and your first love,
and do not go forth from your rule of faith and life within;
in which you all have unity and fellowship,
and the Lord will be your comforter and teacher.
And if you do not go forth from the light, spirit, and truth within,
the light you will feel to guide and lead you, and instruct you.
And by it you may have immortality put upon you.
And be not ashamed of Christ Jesus the light, and life, and teacher;
nor of his spirit to lead you.
For, can they find no occasion against you,
but because you worship God in spirit, and obey the command of Christ Jesus.
And so, as the old cry was,
'away with such a fellow from the earth, it is not fit for him to live;' so it is now.
But blessed are those that keep their habitations clean,
and live in the power of the Lord, which was before the curse was.

George Fox

239.
A General Epistle to all Friends.

All my dear friends and brethren,

Who are of the royal seed of God!
Patience obtains the victory that runs the race and obtains the crown;
be married and joined to the seed Christ the Lamb,
slain from the foundation of the world; from its foundation, I say.
For as you are joined to the seed,
and married to that which has been slain from the foundation of the world,
which has the victory and does overcome;
by this you come to the end of the world; mark, to its end.
And now all Friends, look upon the sufferings that have been since the fall,
and since the world began.
And again, look upon the valiant prisoners,
and such as stood with the Lord and for the Lord,
and followed and obeyed his movings, and motions, and commands;
with the victory they had, how they triumphed in the Lord,
over that which was against the Lord;
for by faith Abraham forsook his country, and his Father's house,
and his national worship.
And by faith was Abel's offering accepted of God, unto whom. God had respect.
Therefore did wicked Cain persecute and kill him about his religion.
And this was not long after man was fallen from the righteousness,
and the power, and the image of God, which man was made in.
And by the faith, and the power, and wisdom of God
did Moses go down and speak to Pharaoh the king of Egypt,

and through the power, and hand, and arm of God he led them out of Egypt;
signifies misery, slavery, and bondage;
though afterwards when they were come out,
and had tasted the power of God, many fell.
And Moses saw Christ,
the great prophet that was to come, which was to build his house,
as Moses by the wisdom of God had done his,
in the time of the law with types; figures, and shadows,
and so look upon Moses how he conquered all the magicians,
and comprehended all the sorcerers, and soothsayers,
and Pharaoh's religion, and their worship,
and could not bow nor bend unto it.

Look upon Joseph, who through the enmity in his brethren was sold into Egypt,
who underwent reproach and imprisonment;
unto whom God gave power over all at last,
and confounded all the wise men, and the national worshippers in Egypt,
and came in favor over them all by the power of God.
and remember Abraham, who was in the faith and the fear" of God;
and how Abimelech's house for his sake God plagued.
Therefore keep in the faith of Abraham,
then who wrongs you the hand of the Lord will turn against them.
And while they stood in the power of God,
what victories they had over their enemies!
As instance Sampson; David, and Saul.
But when any went from the command of God, how under the heathen they fell!
So now you who are come to God's power,
which goes over the power of darkness, and before it was;
in that stand, triumph, and trample;
who are come to the end of carnal weapons, and striving with outward arms.
And you may look upon them, how valiant they were over the Philistines,
both Sampson and David, and his mighty men, when they were in the power of God;
and how David's three mighty men
broke through a whole host to fetch water to refresh David.
Therefore now you in the power of the Lord, the mighty God,
go over all the Philistines of the earth, and their carnal weapons,
as there they in the time of the law did with carnal weapons.
And how often Jacob's well was stopped up
(the beloved of God, the second birth) by the Philistines;
but Jacob did thresh the mountains as he did arise,
and drove them away; by which he might drink again.
So read this in the substance, who are come to the second birth,
which goes over Esau and the Philistines, both which was before they were.
And also remember how the prophets were imprisoned,
and put into dungeons and stocks, etc. As in particular Jeremiah,
and how they were mocked, and scoffed at, and reproached,
for declaring against the sins and wickedness of the times,
both by rulers, teachers, and people;
and yet by the power of God they were carried through, and over all.
And the cry was then
'Cursed is he that puts his trust in man, or feared man, or the arm of flesh.'

So remember Daniel, and the three children,
though prisoners, yet could not bow to the national worship,

and so were cast into the fiery furnace, and the den of lions,
unto whom the Lord God gave dominion over their enemies,
and confounded the national worshippers, with all the magicians,
and made the king to change his decree and law.
And this was in the Babylonish monarchy;
and when the Medes and Persians got up, the power was changed,
then they cast Daniel into the den of lions,
because he prayed to his God contrary to the king's decree,
to whom God appeared again and confounded them all,
and made the king or emperor to change his decree.
Therefore keep faith in the power of God,
for that is it by which the elders of old obtained a good report.
And consider Mordecai, who stood faithful, and could not bow to proud flesh,
though it was in danger of destroying all the Jews,
over whom, through obedience to God,
he gave him victory, by which he came to answer the good in all people.
Now consider, they that came to profess Christ,
who was the substance before the types, figures, and shadows,
which were held up by the Jews in the law, and first covenant, and priesthood,
and ordinances, which Christ the substance came to end,
how that, I say,
the christians of old suffered by that kind of people, the Jews,
as you do now suffer the most, and have done,
by them that are the greatest professors of Christ's words,
but out of the life and power of Christ,
which the apostles and saints were in the primitive times.

So it is no new thing, and, as Solomon said, 'here is no new thing under the sun;'
for it is not a new thing for the birth that is born after the flesh
to persecute the birth that is born after the spirit.
And look upon the apostles, and consider how they suffered, (and by whom),
that bore testimony to the substance;
their sufferings were by such as were in the husks,
shadows, inventions, and rudiments of the world,
and such as were fallen from God's righteousness, image, and holiness,
and not in the renewed state.
And consider how that the Hebrews suffered the spoiling of their goods
by the Hebrews, who were called Jews,
as you may read in the epistle to the Hebrews;
for you read in few of the epistles,
that the Gentiles suffered the spoiling of their goods,
or the christians by the Gentiles,
but mostly by the Jews, the great professors,
as you do and have done in these days.

And consider how the witness has been slain, and (the true church),
the woman fled into the wilderness, who was persecuted;
and how she has been fed there of God;
and how since that time the beast and dragon's worship has been up,
and the false prophet, and the whore, (the false church),
which has ridden on the beast in the dragon's power,
whom the people have worshipped;
who has caused all nations to drink of the whore's cup of fornication.
Now you that have come to the end,

and beyond all the worships of the beast, and after the worship of the dragon,
who come now to fathom the whore (the false church) and the false prophets,
and come to see the power, and to be in it,
that takes them and, casts them alive into the lake of fire,
(which has been worshipped), and burns the whore's flesh with fire;
which power gives them dominion over them all,
and to see to the very apostles' days,
what they were in, and what has got up since then;
for it is sixteen hundred years since the false prophets and antichrists came in,
therefore they may plead antiquity
Now with the power of God
you may look what tricks they have played in the world,
since the primitive' times in the apostasy;
but now is the bride coming up out of the wilderness,
and the prophet is arisen and arising,
and the everlasting gospel shall be, and is preached again
to all nations, kindreds, tongues, and peoples, of them that dwell upon the earth;
and the reapers are going forth to reap people down,
and so up to God, and to bring them into the barn,
and to gather the wheat into the garner.
And people shall come to worship God,
that made heaven and earth, the sea, and all that is therein,
and the beast's worship, and dragon's worship, and the great whore's church is falling,
the true woman is coming up, false prophets are falling,
true prophets and true witnesses are rising and risen.
Sing, triumph, and rejoice; glory in the highest!
trample, tread, and bow them before the mighty God;
let the wicked bow before the gates of the righteous.
Sing and rejoice, the heaven of heavens praise the Lord!
Now the dragon's worship, beast, false church, false prophet are taken,
the old dragon cast into the lake of fire, (and with him the false prophets),
and the flesh of the whore burnt.
Reap out, reap out, reap out, I say, (with the power of God),
you reapers unto the Lord, for here is the day of harvest;
for as the other falls, the day of harvest is known, a day of gathering;
for it is that which has inwardly ravened that that scattered.
For the inwardly raveners, and wolves in sheep's clothing,
whose fruits have been briars and thorns, and thistles,
are them which have made up the false church, the whore, the false prophets,
and the beast's worship, and the dragon's worship out of the truth,
which have made the world like a wilderness,
overgrown with thistles, thorns, and briars,
in which lodge the wolves and dragons.
The beginning of this ravening into this state
was a matter of sixteen hundred years since,
among whom is found the blood of the martyrs, prophets,
and saints in the faith, and in the testimony of Jesus,
shed in this dark night of apostasy, separation, degeneration,
with all their compelling worships, inventions, laws, traditions,
churches, rudiments to be observed, and cups for people to drink.
In these, I say, and among these
have the righteous suffered since the days of the apostles;
and among them is the blood of the martyrs, and the prophets,
and holy people of the royal seed found;

and by them have they all suffered,
and from among them will God fetch his royal seed
with his own hand,
and with his mighty power will he fetch it.
Glory over all to him !
rejoice and sing praises, he is now triumphing gloriously,
and bringing you over with his power,
that you might see to the beginning before man fell;
and know the state of the Jews in the law,
and the state of the christians in the end of the law,
and the state of the apostatized pretended christians since the apostles' days,
out of both law and gospel,
how they have gotten up,
and in what they have lived
out of the life and power the apostles were in,
and Christ Jesus, who is the first and the last,
the top and corner-stone, who is over all felt,
and lies heavy upon the transgressors, who is the rock,
upon which the lambs leap and skip.
Him feel in you all,
then you may all feel the first and the last,
who destroys the devil and his works, (which are imperfect),
whose works are persecution, and murder,
and banishment, and cruelty, and imprisonment;
'for the devil shall cast some into prison,' said John in the Revelations;
and the devil was a murderer from the beginning, and a liar,
whom Christ destroys, and his works,
who was before he was,
and remains when he is destroyed and gone, and his works.

Therefore in him (the seed) have you life eternal,
and in him meet together,
and then you are in the pastures of life,
who is the first and the last,
who is over death and the power of it,
and the pastures of death.
So who are in this royal seed
comprehend the state and time before the law, the time of the law,
the time of christians, and the time of the apostasy;
for the seed Christ is the first and the last,
the beginning and the ending;
and in the seed is the staidness and plainness of words and life,
yet a mystery to all them that be out of it.
And who are in the seed
comprehend and see the state of the sufferings of the just before the law,
and the state of the sufferings of the just in the law,
by whom, and for what they suffered;
and also comprehend the state of the christians,
who lived in the end of the law, in Christ the substance,
and by whom they suffered, and for what;
even by such as were the greatest professors,
out of the life of Moses and the prophets,
which, had they been in,
they would have read Christ the substance,

and all them that testified of him,
and were witnesses of him;
and also comprehend the state,
and see who are them that apostatized from the apostles,
and the church in the primitive times,
who have been the sufferers,
and who it is that has made them to suffer, and for what.

So the measuring line of righteousness is in this known;
and also the state now
wherein the Lamb and the saints shall have the victory;
and the rising of the witnesses, and the prophets,
and the reapers going forth to reap the earth,
and the woman is coming out of the wilderness,
and the worshipping of God
that made heaven and earth, the sea and the dry land is known;
and the destruction of the devil's worship,
and the dragon's, and the false prophets,
and the great whore, (the false church),
and the saints shall reign,
and the lamb shall have victory;
and the bride, the lamb's wife, shall he know,
which is the true church,
which Christ is the head of.
So in this live; that is, in the life and power of Christ,
in Christ the substance,
in which you may know him, the first and the last,
and the gospel fellowship which is preached again;
which gospel is the power of God,
which was before the power of darkness was,
which has darkened life and immortality from people;
in which power, life and immortality
come to be brought to light again to people;
in which power of God is the fellowship which is a mystery.
So wait to know
every particular of yourselves, to be heirs of this;
and know your portion,
the power of God, the gospel fellowship,
then are you members one of another,
and living stones, that build up the spiritual household.
And also know the cross of Christ,
which is the power of God,
which crucifies from the state in the fall and the apostasy;
in that state, I say, that Adam and Eve,
and all their sons and daughters are in, in the fall;
where, in that state, they glory in the creatures,
and in their shame, and In their inventions,
or in their strength, wisdom, or riches.
But glorying in the cross of Christ, the power of God,
the glorying is in that which does crucify
from the state of Adam and Eve,
and all their sons and daughters in the fall;
and from this state all the apostate christians are
since the apostles' days.

And in this power of God is everlasting glorying;
which is a cross to all that live in the apostasy, and in the fall;
but not a cross to them that be redeemed and crucified;
or their glorying stands
in it which is over all the gloryings in the fall, and all creatures.
So in the power of the Lord God
meet, wait, live, and dwell, and have fellowship;
for in the power Christ lives.
Therefore now you that are come to know
the gospel preached again which was among the apostles,
in this power of God you will feel before the fall of Adam and Eve,
where all things were good and blessed
in the beginning before the fall;
which, after the fall, the curse came,
which brought the woe and misery;
so you that feel the redemption out of the fall,
you know the state of the blessing before the fall,
how all things were good and blessed.
Come into the same power that brings you up before the fall,
and brings you to be gathered in the name of Jesus,
which is above every name,
and be gathered into the name of Jesus,
by which salvation is brought;
for there is no other name under heaven given,
by which salvation is brought,
but by the name of Jesus.
So, you being gathered
in the name which is above every name,
and also in the name by which salvation is brought,
and by no other name;
in that wait, and meet, and keep together;
so you will feel the blessing of the Lord
in you, and among you. So farewell.

And consider how the servants of the Lord,
and his royal people, and prophets,
feared not flames, feared not dens of lions, or dragons,
heeded not imprisonments, bonds, banishments, whips, nor scourgings,
nor spoiling of their goods, and their tortures;
nor feared not their being sawed asunder, nor their stocks,
their clubs, and staves, liar persecution;
but chose rather to suffer reproach with the people of God,
than to enjoy the pleasures of sin for a season.
And how that reproaches, slanders, vilifying words
they regarded not, but trampled upon such
and said, the sufferings were not to be valued
with the excellency and riches of grace,
which they were made partakers of.
And the cry was,
what shall separate us from the love of God,
which we have in Christ Jesus
Shall death, shall famine, or sword, or persecution,
or cold, or nakedness, or things present, or things to come,
or heights, or depth, or angels, or men,

or principalities, or powers, separate us from the love of God?
For by the powers were all the national worships held up,
as they are at this day,
and the false prophets, the teachers, and the powers
joined together then against them that were in the faith;
by which faith they overcame and said,
here was not any thing that was able to separate them
from the love of God which they had in Christ Jesus.
Mark! Christ the seed, who destroys the devil and his works;
in which seed (Christ) you come over the devil
the author of all imprisoning persecuting,
darkness, ungodliness, unrighteousness, unholiness;
Christ who does subdue all things to himself,
whose kingdom is an everlasting kingdom,
and dominion an everlasting dominion over all dominions.
And in this kingdom and dominion have you all peace,
where no unrighteous thing enters.
And so in this you come to be a free people,
in life, and power, and dominion.
And there is no new thing under the sun,
for the wicked cry light is darkness yet, (as of old time),
and call good, evil; and evil, good; and truth, error;
and cry up the false teachers and prophets for the true;
and false church and worship,
and the feigned humility, for the true;
and the blind zeal, for the good and true zeal,
now as in former days.
And so it is the old enemy of mankind, and his works,
which the seed destroys, and Who reigns.
Glory forever to the Highest!

George Fox.



Letter Numbers 240-249

A COLLECTION
OF
MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL MINISTER
OF JESUS CHRIST,
George Fox
Volume 1 Contd.
240 Life versus Form

Friends,

All outward things, figures, types, shadows, and inventions,
have been set up since Adam fell;
which inventions Christ destroys,
and the types, figures, and shadows of him he fulfils,
and brings man up out of the fall,
to the seed he was in before he fell;
and so in the power of God, into peace, love, and unity,
and into the everlasting fellowship.
Cain differed from Abel in matter of worship;
Abraham from his countrymen and nation.
Likewise in matter of worship, Moses and the children of Israel
differed from the Egyptians and the Canaanites, and other nations.
Yet after the children of Israel
were brought out of Egypt by the power of God,
how soon after did they set up a calf, an outward thing?
Therefore in the power of God
keep over all things, and in his wisdom.
And how soon Cora, Dathan, and Abiram began to offer a strange sacrifice,
after they were brought out of Egypt
by the power of God;
and went from the power of God,
in which they should have offered;
therefore in the power of God keep.

And how soon the children of Israel
when they multiplied and grew numerous,
offered out of the life of the law, and the power of God;
then their sacrifices were like unto the cutting off a dog's neck, and blessing idols;
therefore keep in the life and power of God.
And you may see Daniel's religion and worship
differed from Nebuchadnezzar's the emperor of Babylon,

and likewise differed from the Chaldeans and Persians,
as yours comes to differ now from all the apostates,
gone from the apostles' and Christ's life and doctrine.
And there is the mystery of Babylon,
as the Jews differed from outward Babylon;
therefore keep in the power of God,
that keeps you to the beginning.
And also you may see what differences there were
among the churches in the primitive times,
about meats, drinks, days, and times,
but the apostle tells them the kingdom of God
stands not in such things,
but in righteousness, peace, and joy in the holy ghost.
And they were not to judge one another about such things;
for meats were for the belly, and the belly for meats,
but God would destroy both them and it;
and showed them that it was below christians
to argue about such things.
And also what arguing was there in the church
in the primitive times about circumcision,
which the apostle brings them off, and tells them,
that circumcision nor un circumcision avails nothing,
but a new creature.
Therefore mind that new creature,
and the faith that works by love.
And how also there were arguments about baptism and the supper,
and about men, some for Paul, and some for Apollo, etc.
But the apostle directed them all to know Christ the seed,
in the male and female,
and told them he preached Christ in them,
and bid them examine themselves, and prove themselves,
and to know him to be in them,
otherwise they were reprobates;
and he brings them off from things that are seen,
for the things which are seen are temporal,
but the things that are not seen are eternal.
Now these things which they argued about,
were things that were seen,
and not eternal things, but temporal;
for, if they did not come to Christ Jesus,
the substance of those things,
they remained in the reprobation from the life, truth, and substance.
And also what arguments there were among the primitive christians,
about marriage of believers and unbelievers,
and the departing of the believers from the unbelievers;
which the apostle told them,
that marriage was honorable in all, and the bed undefiled;
and how that they should abide together, the believer with the unbeliever;
and how that the believer sanctified the unbeliever,
by which their children were not unholy, but clean;
and how it was better to marry than to burn;
though he spoke to the same Corinthians of a state which was beyond that.
And likewise, also how there were arguments about ministers and teachers,
about such as transformed themselves as into angels of light,

and such as preached for filthy lucre,
and such as served not the Lord Jesus Christ,
but their own bellies;
the apostle stops all such,
and brings them to the life, and seed, and power of God over them all;
and shows concerning marriage,
how God made them male and female in the beginning;
which was the honorable marriage before the defiled state was.

And likewise what arguments there were,
whether the woman should be covered,
or the man should be covered,
when they prayed or prophesied;
in which the apostle set forth a comeliness among them,
of the man's being uncovered, and the woman covered;
inasmuch as the man was the image and glory of God,
and the woman the glory of the man .
Nevertheless, he would have them to know,
that God was the head of Christ,
and Christ was the head of the man,
and the man was the head of the woman;
and the woman was made for the man,
and not the man for the woman.
And thus you may see that these Corinthians were not come up to the state of Adam before he fell, and
of Eve,
by the apostles setting thus forth their states.
And whereas it is said by some,
'that Christ is the head of the man,' etc.
which head of man, (say they), is the same that is head of the woman.
Mark, now, if it be so, according to this interpretation, (which is wresting),
then Christ must be covered in the woman, when she prays or prophesies,
and the woman must have power over Christ, and she be uncovered,
then Christ must be shorn or shaven; which is ridiculous,
and shows then a difference of Christ in the male and the female;
which is not so, for God is the head of Christ,
and Christ the head of man, as he was made,
and man the head of the woman.
But as woman received the temptation, and likewise also the man,
and so are both in the fall;
now this was spoken as man was made before he fell,
which as man comes up again out of the fall, and woman,
Christ in the male and in the female is head of both.
But now this was spoken to the Corinthians,
who were not come up to the state that Adam and Eve were in before they fell,
among whom this difference about covering or uncovering was,
whether the man should be uncovered,
and the woman covered when they prayed, etc.
Which was the comely order which the apostle set among them,
and told them there should be heresies among them,
that they that were approved might be made manifest,
and looked upon them as heretics,
who, argued contrary to his comely order and practice,
which was, as said before,
spoken to such as were not come to the state of Adam and Eve before they fell;

for they that are come there, to that state, by Christ,
are come before outward coverings were;
and them that are come to Christ,
are come to the end of prophecy,
to the seed Christ, the top-stone,
in whom all things end;
which top and corner-stone
is over all that laid that ends and changes.
So let your life be in that which never ends, nor never changes,
and in whom there is no changing nor altering.
And who are come to this will not go back again into outward things.
And also you may see what arguing there was
among such as did forbid meats, and drinks, and marriages;
and such got up into worshipping of angels and compelling ways,
which after a time did separate,
and apostatize from Christ, and the apostles,
and so afterwards became antichrists,
in an anti-liberty, and anti-freedom,
to such as know all things good and blessed as they were in the beginning;
which, who are there, are out of the state which Adam and Eve were in before the fall,
where all the arguments are about outward things,
which is in the fallen wisdom;
but who are come up into the wisdom,
and the seed, and the life, and the substance,
and know the state of Adam in the fall, and his sons and daughters,
where the curse, wrath, and woe are
and know the state of Adam and Eve before the fall,
how all things were good and blessed to them;
these, I say, are above the arguments about outward things;
for they that set up outward things are in the fall,
and there keep people from going home to the beginning,
and there is the ground of making sects about outward things,
which keeps them from the universal power of God,
which was before the fall, and brings up out of it;
and that is not to preach the gospel,
which is the power of God,
which was before types, figures, and shadows were,
and brings up out of them.
And in this power of God
is the fellowship of the gospel, which lasts forever;
so is the fellowship everlasting, that never has an end.
After the apostles' days,
the apostasy's arguments brought into sects, and schisms, and heresies,
(from the apostles, out of the life and power of God, that they were in),
the apostasy was in outward things, and about outward things,
and their eyes have been at them, and about them have been arguments;
which, now you that have seen the everlasting gospel,
and known the everlasting gospel preached again,
which was among the apostles,
and have been reaped out from among the apostates,
got up since the apostles' days;
I say, live in it, and dwell in it;
in which life and power you see over to the apostles' days,
by the spirit that gives to have an understanding of things;
in which power of God

you do not only see to the apostles' days,
but over the Jews' law without, and its figures, types, and shadows,
which were given to the sons of men, and of Adam after he fell, in the fall,
which type were out the life, that is to say, Christ,
who redeems up out of the fall,
which man was in before he fell,
and up into the state of Christ,
which shall never fall, unto himself.
And in this man sees the blessed state,
how all things were good and blessed,
and how all the works of God are perfect,
and he sees himself God's work,
who set him in dominion before he fell,
as he was in the power, image, and righteousness of God.
And so Christ, who brings man out of the fall,
whom all the types, figures, and shadows, and typical things figured forth;
all which he ends, and is the substance of all variable and changeable things,
in whom all the true Christians have life, and live in his life.
Now the arguments of the Jews against the Christians
were about their outward things,
in the first covenant, law, and first priesthood,
that held up these things up which God had commanded,
not seeing Him whom the true Christians witnessed,
who restored them out of all the changeable things,
up into the state man was in before he fell,
and before those types, figures, and changeable things were,
which since the days of the apostles, and also in their days,
things were getting up, which the apostles judged;
and setting up also by such whom the apostles judged and denied,
and set forth orders and comeliness among the saints,
and preached up the substance Christ,
in whom there is no shadow, changing, nor variableness.
And that the heat of some spirits got up so high about their outward things,
that when they were not owned nor received,
their sacrifices, and their will-worships, and their feigned humility,
and their observing of days, and times, and forbidding marriages,
setting up their doctrines and traditions,
which were not to be touched, tasted, nor handled,
they went enviously into Cain's way, and Balaam's,
and got great men on their sides,
and admired their persons because of their advantage.
Such went from the voice of God,
which brought them out of Egypt, as Cora did.

And all the envious spirits rose against them
that were in the power of God in all ages,
because they could not observe their outward things
which they had set up to be observed,
which they that were in the universal power of God,
(which was before the fall was), could never do;
for their freedom stands in that;
therefore is Cain wrathful (against his brother),
who is the wanderer and vagabond
from God's voice, way, life, and acceptance.

So you may read all, the state in the fall from God's power,
where the forcing and compelling to outward things has been,
which has kept people out of the power,
and from coming up to the beginning again,
and from the universal fellowship;
in which fall and apostasy have they broken to pieces
into many sects, heads, heaps, names, and peoples.
Therefore you all dearly beloved Friends,
that know the universal power of God,
that goes over all the apostasy and the fall,
(where the curse, and wrath, and woe are), to the beginning;
you know the redemption out of this state into the beginning,
where all things are blest to you that live in love and life,
in which you have the everlasting peace with God.
And so keep in the universal eye, and the power of God,
which keeps you over all to the beginning,
which is the pure eye;
for the impure eye is in the fall,
out of God's power;
for all the setting up outward things in the apostasy, and in the fall,
does but keep people from home, and from going home,
that is to the state which man was in before he fell, up into that state home again;
which, when he comes here, he is come out of the fall, and also out of the apostasy
Now they that do so, (to wit, set up outward things), gather people to themselves, not unto God,
nor home again to their first habitation;
for they who set up outward things lost their first habitation, to keep people in the fall.
Adam and Eve lost their habitation;
Cain lost his habitation not doing well;
Balaam went from his prophecy and his habitation not doing well;
And all they that went from the apostles in Cain, Cora and Balaam's way, who lost their habitations,
and so came under a chain of darkness.
As likewise all they that are inwardly ravened from the spirit of God,
who are gone into outward things since the apostles' days, in the apostasy,
have lost their habitation, and set up outward things to keep others out of their habitations,
and then if they do not observe them, they are wrathful against them like Cain.
And Cora went from his habitation, from the power that brought him out of Egypt;
and so such come under the chain of darkness, who lose their habitations,
and they that lose their habitations, lose their first love.

Therefore to you all, this is the word of the Lord God,
who have tasted of his power, and believed in his light,
and enjoyed his light, by which you see his seed,
keep your habitations, then you keep your first love,
then you keep unity and fellowship, then you keep dominion.
And let Cain, Balaam, Cora, and all the apostates,
and the devils out of truth, and the sons of Adam in the fall, roar and rage never so much,
you in your habitations, and in your houses coming up to the beginning, you are safe and at peace.
In which, you feel the power, and life, and seed of God, that never alters nor changes,
in which you have the blessing and promise of God ;
and know the state where the curse is,
to them that goes from their habitation, and so lose their first love.
In which you in your habitations and first love abiding,
the power of God, and his seed the top-stone are over all set.

And in the wisdom of God you come to answer that of God in every one,
and so come into dominion, and the habitation in which you hear the voice of God,
and see the blessed state, where all things are blessed,
before the apostasy, that man was drove from God,
in which you feel life and power,
and the seed which remains when all that which is in the fall and apostasy is gone;
in which you know the kingdom of the son of God that lasts forever;
in which you know the worship of God in spirit and in truth, which the devil is out of;
and the fellowship of the gospel, which was before the devil was;
and the fellowship of the cross, which crucifies from the state of Adam and Eve,
with their sons and daughters in the fall;
and in that be glad and rejoice,
in which you have settlement and establishment, and come to the church in God.

Therefore you in the universal seed of God, and power of God,
which fathoms all things, that never ends nor changes;
in that all dwell and live,
that the seed you may feel over all set, and the top-stone over all laid,
which is the first and the last.

George Fox

241

Dear friends,

Keep your meetings in the name of the Lord Jesus Christ that never fell,
in which you may see over all the meetings that are gathered by all the sons of Adam,
that are out of the power and life.
You that are gathered in the name of the Lord Jesus Christ that never fell,
him will you feel in the midst of your gatherings,
in the light, life, and truth.
And so look, over all the wicked's prisons,
at the seed of God, Christ,
which was before they were,
and will stand when they are all gone.

And so never heed the wicked's tempest, storm,
nor hail, nor his arrows, nor instruments of cruelty;
let not the back and the hair, the cheek and the shoulder be ever turned from him;
though many weapons be formed against him and his followers,
yet they shall never prosper,
for the seed Christ shall reign over all,
and will stand when they are gone,
which was before they were.

And so be faithful unto the Lord God,
and be valiant for his truth upon earth!
Showing that something will oppose it,
or else what need the word valiant be spoken?
And so mind the truth, (and not the wicked's persecutions),
and the living way, which is Christ Jesus, who never fell nor changes,
in which you may see over all Adam's sons' and daughters' ways in the fall, who do change.

Being in the way, Christ Jesus that never fell, who does not change;
in this way you have life eternal, in which you see over all in the fall, (in which is death),
and so Christ being the way, he that forsakes his way, forsakes his life;
and he that does not come out of the way of Adam that fell,
into the way of Adam that never fell, lives in death.
So let all haste and run for their lives into Adam that never fell,
out of Adam that fell;
for Adam's ways that fell, are the ways of death;
but Adam that never fell is the way of life.
In Adam in the fall are trouble and unquietness;
but in Adam that never fell are peace and rest.
In Adam in the fall are shadows and turnings;
but in Adam who is the living way are no shadows nor turnings.
So everyone in Adam that never fell, (Christ Jesus),
who never changes, the same yesterday, today, and forever;
then you are in the living way, in which you all have life,
in Christ the living way, which never fell.
And so he is the way,
and he that forsakes the way, Christ, forsakes his life.
In this all may sound forth,
"who has any thing against this way, Christ, who never fell nor changed?"
It was Adam changed, and Eve changed,
and their sons and daughters in the fall are in the falling, changing, changeable ways.
But who are in Christ that never fell, see over them all in the fall,
that turn about with every wind as it arises.
And so in your way live, all in Christ Jesus,
so will you feel light, life, and power;
that life which was with the Father before the world began.
In that all feed, and in that feel power,
and that way never changes with the winds and tempest;
and the cry is, haste, haste, out of Adam and Eve's evil ways,
in the death, fall, and changings;
and run, run, out of them into the second Adam,
the life, and the way that never fell nor changes.

George Fox

242.
The saints' weapons are spiritual,
that the blessing of God may come upon all men.

We are not against any man,
but desire that the blessing of the Lord may come upon all men,
and that which brings the curse may be destroyed;
and in patience do we wait for that,
and with spiritual weapons against it do we wrestle,
and not against any man or woman's person.
For among us Christ is King, who brings the blessing,
and destroys that which brought the curse.
And whoever dwells in righteousness, man or woman,
and loves mercy, and does justly, and walks humbly with God,
and has the humility, which goes before the honor,
we are not against.
But whosoever does unrighteously, or does not justly, nor righteously,
nor walk humbly before God, and will have honor before humility,

God will overturn such by his power.
And in that let your faith lie;
for we look not at persons, but at the power of God;
and know the reign of Christ among us.
And as it is said, 'God save the king,' or 'God bless the king;'
we would not have him nor any man destroyed, but saved, and so blessed.
And the saved man will not suffer anything to rule that destroys;
and so our mind is, and we would that all men were saved,
and come to the knowledge of the truth, which the persecutors are out of.
And all Friends, dwell in the endless power of the Lord,
in which the supremacy is known, and the power which has no end;
whose dominion is over all dominions, and will stand when all other have an end;
and in that is the patience felt, which runs the race, and obtains the crown;
and that has the wisdom, which is sweet, and cool, and pure,
whereby the living truth has the supremacy and dominion; and in that keep your meetings.

George Fox

243

All my dear friends,
this is your day to stand in him that stood steadfast and reigned over old Adam and the devil, and all the persecutors.
Old Adam did not stand, but Christ the second Adam, the heavenly man, stood, and never fell.
You, I say, in him stand;
for now is your time to stand in the life over death,
and in the light over darkness,
and in the seed that bruises the serpent's head,
in whom you all have life, dominion, and peace.
The Lord is coming upon the wicked in his thundering power,
for they are ripe.
For they are all corrupt with blood,
and their flesh is rotten;
and they are fallen into the pit,
being led by their blind guides into the pit and ditches,
where they rot and stink,
being putrefied with the heat of their lusts.

George Fox

244
To Friends in Barbados, Virginia,
Maryland, New England, and elsewhere
on the Dangers of Carnal Reasoning

Oh friends,
You all that have tasted of the power of the Lord God,
and of his truth, that is pure, and does not admit of any impurity nor change.
Oh! therefore the holy truth mind, which will let nothing that is unholy in you live.
For nothing that is unholy can enter into the kingdom of God;
and none that are disobedient to truth must enter into the paradise of God;
for, because of disobedience was man and woman put out of paradise.
and therefore all everywhere mind the pure power of the Lord God,

and the truth which first convinced you;
and whatsoever is gotten up though the carnal reason,
and your eyes going from the power of God, and that which did convince you;
let that be purged out of your hearts;
if not, it will lift up your hearts to consultations, subtlety, questionings, reasonings, and disputes.
Oh! I feel too much of that which has gotten up into the wrong understanding part,
through which wrong liberty gets up,
which will bring a plague into the heart, which is worse than an outward plague.
Oh! therefore consider,
the life and the power of God has not the supremacy in all your hearts;
for I feel some minds, and some bodies have let in that which has defiled them, and does defile them.
Oh! cleanse, cleanse, cleanse, and join to the pure immortal power;
for the power of the Lord God will make room for itself,
either in cleansing or in vomiting or casting out them and that that does not join to the power of God.
Sodom, that whorish and adulterous spirit, it must to the fire;
and gainsaying Cora into the earth.
And it will throw down that which has been lifted up.
The besom of the Lord is going forth to sweep,
the candle of the Lord is lighted to search every corner of your houses;
for the just walk in the path which is a shining light,
which admits of no rubbish in it.
Oh! come out of all these things which you have entertained in your minds,
which you received not from them that came to minister unto you in the beginning.
Oh! dwell in the power of the Lord God, for to keep you low;
and take heed of getting up into conceitedness and the air,
and to set up that which pertains not to the kingdom of God, but to strife,
which never the apostles, nor the saints since, in the power of God set up;
for if you do, the power of God will sweep it and you all away.
And Oh! you that come to be vessels of honor, and vessels of the mercies of God,
have esteem of your bodies; for such as defile their bodies,
are neither vessels of honor, nor vessels of the mercies,
but of wrath, and are for the wrath.
Therefore keep out strife, keep out fornication and the adulterous spirit;
keep out the lusts of the eye, the lusts of the flesh, and pride of life,
which is not of the Father;
that that which is of the Father, may be received, and have an entrance into every vessel.
Oh! be not lifted up with a vain mind;
and let Balaam's nature be slain,
that erred from the spirit, and raised stumbling-blocks;
and such as keep not their first habitation in the power of God and his truth,
become enemies to such as are heirs of the kingdom, and the power of an endless life.
Therefore all Friends and people, mind that which first convinced you,
that power of God which first awakened you, and arise and live in it,
that all your eyes, minds, and, hearts may be kept single and naked to God, and to one another;
and unclothed of all that which is contrary, and is got up since.
For the seed, the life of Christ Jesus, reigns and rules, glory to him forever.
I have been incapable to write or receive writing a long time,
or to speak, or bear to be spoken to, but have been as a man buried alive,
for else I should have written to you before now;
and therefore, O dear friends! give no occasion of stumbling; keep tender;
for hardness of heart is worse than an outward plague,
for that brings destruction many ways.
And so grieve not the spirit in others, nor in yourselves.
And whatsoever is decent and comely follow; honest and of a good report;
that makes for peace, and not for strife under pretence of love; for that is not of God.

For God who is love, is not the author of strife and confusion, but of peace.

George Fox

So, I desire you to let copies of this be sent into Virginia, Maryland, and New England to be read among Friends in all their meetings. Things are pretty well here, Friends being in love and unity, and the dread of the Lord God is among us, who reigns and will reign.

245.

An epistle to be read in all the assemblies of the righteous.

All my dear friends everywhere,

Live in the noble seed Christ Jesus,
the savior and the anointed one, and the righteous holy one,
that your minds, hearts, souls, spirits, and bodies may be righteous,
living in the righteousness of Christ Jesus,
in all love, virtue, truth, and holiness,
without which none can see God.
For the Lord loves the righteous,
and the righteous are in peace,
and all workers of iniquity their mouths shall be stopped.
The throne of iniquity must be thrown down,
and the chamber of imagery in every heart;
for the Lord must have the heart,
for it is to be his offering and sacrifice.
All lips must be pure, and hands clean,
that confess the Lord Jesus Christ,
and all tongues and eyes single to God and one to another;
and all mind the Lord's business in the truth,
and be given up to him,
and in it, serving the Lord God in newness of life;
that all your feet may be guided in the way of peace,
and to walk uprightly before the Lord in his way,
which is Christ Jesus the light, which is perfect.
This is the way of the just, which is a shining light;
and in this way is the living God well pleased with you.
And you that grow rich in the world in earthly things,
who have had a stirring in you formerly in the service of God,
take heed for fear that your minds run into your outward businesses,
about outward things, and therein be lifted up above the good and just spirit,
and so leave the service of the Lord and his business,
in minding your own.
For outward riches, and the things of this world,
will pass away with the outward riches therein, for they have wings;
but the word of the Lord, which lives and abides,
and endures forever, will remain.
Labor for the riches of it, for that will endure with you;
and seek the kingdom of God, which will never have an end,
that stands in righteousness and in holiness,
in which you have joy and peace in the holy ghost;
then all outward things will follow, which are below.
So that in righteousness, holiness, and truth,
as just men and holy men, and men fearing God,
and as righteous men, sons, and servants, and children of God,

you may all live, in all righteousness, holiness, pureness, truth, justice, and equity,
in all manner of life and conversation;

so that your conversations may shine as lights of the world,
knowing that all unrighteousness, uncleanness, unholiness,
injustice, untruth, and impurity are not of God, but are out of the kingdom of God;
and likewise all cheaters and cozeners, who do enrich themselves by falsehood;
and all drunkards, adulterers, whoremongers, fornicators, murderers, idolaters, and liars;
these works and workers are out of the kingdom of God and his power,
and they are of their father the devil, who is out of the truth.

And therefore in the truth live,
which the devil and his works are out of;
and that truth makes you free.

In which truth and spirit is God worshipped.

All that do violence, cursed speakers and swearers, are out of the truth and the command of Christ
Jesus;

and therefore live you in the love of God, in which you may be sensible of his mercies;
in which love, you living in the pure humility, you learn of Christ Jesus.

For presumption is learned of Adam in the fall,
of the serpent that brought him into the fall,
where all the defilement is and the profaneness.

Being in the whoredom from God,
where all manner of whoredom and uncleanness is,
and deceit and falsehood, the liar, and all sin, and unrighteousness, and transgression.

And this is comprehended all to be in the fall,
with the serpent that brought them into the fall,
whose head Christ comes to bruise,

that is, to break his power and strength, and to destroy him and his works.

And Christ is pure, the holy one that does this, the righteous one, the holy one,
and in him live, the second Adam that never fell;

then shall you come to know a state that will never fall, in that which is first and last.

For Christ that sanctifies is pure, who sanctifies the impure;

he who never fell, sanctifies and washes them that are in the fall;

he who never transgressed, redeems out of transgression;

he who never sinned, redeems out of sin, and makes an end of it;

and he who never trespassed, comes to forgive trespasses and blot them out.

And everyone that comes to witness this forgiveness by him,

who have been the trespassers against God,

they cannot but forgive men their trespasses against them,

as they come into the kingdom of glory and life,

where the Lord has his glory.

Oh! the glory of the Lord which lasts forever!

And glory, glory be to Him forever,

whose everlasting glory, and life, and power shines over all,

and spreads itself, and puts forth itself over all.

O friends! let righteousness flow among you all,
truth and equity, uprightness and holiness, which become the house of God,
and live in the holy order of the life, spirit, and power of the everlasting God.

Keep in the faith that works by love, that purifies your hearts;

the mystery of which is held in a pure conscience;

which faith brings you to have access to God,

and gives you victory over that which separates from God.

This is that by which you subdue mountains,

and quench the fiery darts of satan, and overcome him withal;

and in this you have all pure unity;
and you edify and build up in the holy faith the gift of God;
and this is that which is to be contended for,
which is the same that was once delivered to the saints.
Oh! live in the pure hope, which purifies you as he is pure;
which hope is Christ, who was before the hypocrite's hope was,
who both (him and his hope) are impure;
and so feel Christ your hope, which anchors your immortal souls,
that stays it in all waves, storms, and tempests, and is sure and safe in all weathers;
Christ, who is the same today as he was yesterday; so no new thing.
For 'he is the rock of ages, who was before ages';
who is the corner-stone, and also the first and last,
who will crush and bruise to pieces all giddy, wandering, and unestablished spirits,
and confound them who are cunning, and hunt before the Lord;
for the Lord should go before them, he should be the guide.
For they that hunt before him will not have the Lord to be their guide,
Who is the same today as he was yesterday, and so forever.
For Adam and Eve did not abide in their possession,
nor Cain, nor Cora, nor Balaam;
see what came upon them, and what was their end.
And likewise the Jews did not abide in the possession of the law of God,
which was just and holy.
And also the apostatized christians have gone from Christ,
and did not abide in him, who is the same yesterday, today, and forever;
therefore they are gone into so many ways,
and seek after so many new ways, and run into so many fables,
as though Christ, who is obeyed one day, should not be obeyed next day.
And this is disobedient Cain, wandering in the land of Nod, smiting at Abel,
who obeys Him, who is the same today as he was yesterday, and so forever;
yes a lamb slain from the foundation of the world;
who reigns over that nature that has slain him,
and will reign till he has put all under his feet.
And therefore, friends, in Christ live, and in him walk;
hear, obey, and follow him, who is the same today as he was yesterday, and so forever.
And so you that are the true believers,
who are past from death, and sin that brought it, and the devil the author of it,
are come to the life of Christ Jesus, the same today as he was yesterday,
if your belief stand in him that is the first and last, the same today, yesterday, and forever.
And this is the believer that is born of God, the immortal birth;
and this birth is he that overcomes the world, that does not sin;
that keeps himself, because he is born of God, and the seed of God remains in him;
and hereby the children of God, and the true believers are manifest from the false believers and
children of the devil.
He that does righteousness is of God; he that does not righteousness, is not of God.
Therefore you that feel the law of the spirit of life in Christ Jesus,
to have put down the law of sin and death in you,
(that authority of putting it down), be you ordered by the law of the spirit of life that is in Christ Jesus,
which makes you free from the law of sin and death.
So in this law of the spirit of life in Christ Jesus have you fellowship, order, rule, and government,
in the law of life, and in the law of peace that gives victory,
which Christ Jesus is the author of;
who renews you up into the righteousness and holiness in the image of God,
out of the unrighteousness and unholiness, and the image of satan.
Here the Lord has the glory,
and Christ your holy redeemer and savior is confessed to the glory of God.

So wait that you may all sit down in Christ, who is the first and the last,
and the image of God, and wisdom of God;
that by his wisdom, which is pure, righteous, and holy,
you may come to order all things to God's glory.

Adam fell from the state God placed him in;
and in the fall, Adam's sons and daughters turn from way to way of their own.
But for man and woman to come out of all national corrupt ways, religions, churches, worships,
fellowships, and teachers,
to the state that Adam and Eve was in before they fell, and no farther;
that is a state where he may fall again.

But, to come to Christ, who was before the world began, who is first and last, beginning and ending,
such abiding in him shall know a state that will never fall.

For Adam's state before he fell, was above all the earthly and worldly wise, and knowing,
and their dark understandings and perverse ways, which their perverse spirit leads into;
where are all manner of uncleanness, unrighteousness, falsities, puffing-up and pride,
and all the crooked, rough, cross ways, and mountains of sin,
which are become as graves and prisons for the just.

Adam's state before he fell is beyond all this, who fell into this;

but Christ that never fell, is a state beyond Adam;

and he is to be heard and followed that never fell;

and in him are people to sit down, who is the rest, and peace, and life;

who destroys the devil and his works, and makes an end of sin,

together with ungodliness and unrighteousness, which have dishonored God;

so bruises the head of the serpent, and breaks his power, and crushes him to pieces,

that the seed Christ may rise in all, which honors the Father.

Now this being manifest and known in all,

then the lamb is known to have the victory,

which has been slain from the foundation of the world;

and then in the seed you come to know your election before the world began.

And here the Lord's words are fulfilled,

his glory he will not give to another,

who destroys that that took the glory to itself;

which brings up to that noble seed and plant in man which gives the glory to God.

And here as you live in the seed Christ Jesus,

your election you know before the world began,

and reprobation since the world began.

For Cora, Cain, Ishmael, Esau, Sodom, and Egypt,
spiritual and temporal, have been since the world began.

For Egypt is slavery, bondage, anguish, and darkness,

and Sodom is whoredom, and Cain disobeyed the voice of God, and Cora opposed the law;

and whoever feels all this nature in them, they are vessels of wrath;

and let them not complain and say, why have you made me thus?

For there are vessels of honor, and vessels of dishonor.

Vessels of mercy, vessels of wrath.

And it is not in him that wills and runs, but in God that shows mercy.

Now Esau, the first birth, signifies a worker.

Jacob the second birth, signifies a supplanter;

and when Jacob has supplanted Esau the first birth, the profane nature, Jacob is called Israel;

that is as much as to say, you have power with God now.

So where the election is risen,

and has put down Cain, Cora, Egypt, Sodom, the first birth slain,

which brought all the wrath into the vessel, and the old bottle-broken

here is a new bottle that holds the new wine,

and vessels of honor, and vessels of mercy, in the election before the world began;
and you have all things made new, a new heaven and a new earth.

And all Friends, that be in any manner of sufferings,
imprisonments, or banishments for Christ and his truth's sake,
live in Christ and sit down in him,
in whom you have all peace, life, virtue, and rest in Christ Jesus,
who was before all that was that makes to suffer, and will remain when it is all gone;
and was the first and last, the beginning and ending, 'the same today, yesterday, and forever.'
In him sit down and live, that does not change;
then your religion does not change, your worship does not change, your way does not change;
for Christ is your way,' who is the same today, yesterday, and forever;'
and your fellowship, and unity, and community do not change,
being with the Father, who does not change, but is the same from everlasting to everlasting.
And they whose religion, fellowship, and worship change,
and who gad about, and change their ways, are fickle,
and have itching ears after the ways that change from Christ, who does not change, who is the way,
the 'same today as he was yesterday,' to be walked in.

And all Friends, that are in any temptations or troubles, look at Christ,
who bruises the serpent's head, your adversary, your enemy, your troubler,
your tempter, your defiler, your accuser, the wicked one;
fear him not, but look at Christ Jesus, that bruises his head,
breaks his power and strength, and crushes him to pieces;
in Christ have you peace, which was before the devil was.
Reign in him, Christ Jesus, who is your light, and life, and salvation;
and fear God, and give glory, glory to him forever.
For this serpent, the enemy, the adversary, the devil,
the wicked one, the dragon, the accuser, the tempter,
he tempted Christ to the creatures, to the glory of the world,
and to worship him, to destroy himself;
but Christ bruises his, head, breaks his power and strength,
and crushes him to pieces, and destroys him and his works.
So in him live and rejoice, in whom you have peace, and life, and dominion;
in him who was before the serpent was, the first and last, the ' same yesterday, today, and forever.'

Ah! my dear friends and brethren everywhere!
the power of the Lord God is over all, live in it,
that you may feel a unity and fellowship in the power of the Lord God;
that through that power of the Lord God you may all come to be heirs of the power of an endless life;
through which you may inherit eternity,
and so to feel life eternal abiding in you;
the manslayer has not eternal life abiding in him;
that is, he that envies his brother.
So all the persecutors that envy their brethren have not eternal life abiding in them.
Under this all the persecutors about church, religion, worship, faith, ministry, and fellowships, and
envious persons,
having not eternal life abiding in them, are comprehended.
Therefore you all, feel this eternal life a bidding in you.
And he that has the son of God has life eternal abiding in him;
and so in this eternal life you have an eternal fellowship with God and his son, and with one another.
And in this the law of life, that is in Jesus Christ,
sentence is passed on the law of sin and death in every man and woman, and brings it to the execution.
Through which law of life righteousness flows, and runs down as a stream, and also justice and truth.

Here by this law of the spirit of life in Christ Jesus, (mark, in Christ Jesus), you come to know the Lamb's throne,
and the throne of iniquity thrown down, its mouth stopped,
and the chambers of imagery thrown down, and the household of God raised;
the fruitless trees thrown down, and the plant of God raised up, which is of his own planting;
a tree of righteousness, whose fruit is unto holiness, whose end is everlasting life.
So mark here the fruits of this tree, and the end of this tree.
By this you distinguish man's planting, and man's plucking up;
and God's building you will distinguish from man's building;
and man's plucking down, and man's gathering together,
you that are gathered in the name of Jesus distinguish, and his scattering.
Oh! therefore be valiant for the truth,
which you are come to the knowledge of, and worship God in that truth
which the devil is out of, and abode not in;
this makes you free from the devil and his works, that are out of truth.
Here in this worship, in the truth and in the spirit,
the living God, who is a spirit, the God of all truth,
has his glory and honor from the spirit of the Lord in every heart.
And so keep in the spirit, and truth, and power of the everlasting God,
who is from everlasting to everlasting,
that you may know him Lord of the earth and of the heaven,
and of the heaven of heavens, ruling and reigning,
whose eye is over all his works,
that you may glorify him in his power and spirit, and serve him in the new life;
which will keep you over all men's fables and devices, whimsies and imaginations,
out of all arguments and vain disputes of men of corrupt minds;
and so it is good for you all to live in him which is the 'same today as he was yesterday,' Christ Jesus,
the power of God, and the seed of life, and word which was "in the beginning,"
so no new thing, but that which was and is to all eternity;
let your fellowship be in that, and your unity and communion be in that;
for this is seen by the eternal eye, the eternal unity, and the eternal God.
So hear his voice, everyone of you, that speaks from heaven,
whose voice shakes the earth, and not the earth only, but the heavens also.
The heaven imports joy: so all the false joys,
the lifted-up joys, or exalted joys, and joys in vain glory, and joys in the world,
of any outward thing or creature, and men or women ;
his voice that speaks from heaven shakes the earth and the heavens;
and these must be shaken and removed, both the heavens and the earth;
before that does appear that can never be shaken,
the noble, royal seed, elect and precious, before the world began.
Being heirs of him, come to inherit him;
in him you shall know that which cannot be shaken,
and there is the true joy, in that which is from everlasting to everlasting,
who is the beginning and ending;
here are not any either lifted up or fallen down to despair.
So I say, hear his voice, harden not your hearts;
for not hearing the voice, you harden your hearts,
and then you provoke God to wrath and sore displeasure.
Let him have your ear, that speaks from heaven,
that you may come to observe his counsel, teaching, instruction, and direction;
for all the prophets and holy men of God, and the apostles,
were attentive and obedient to this heavenly voice,
who witnessed to the truth, who had a witness in heaven also;
and such declared forth the glorious truth,
which they had from the instructions of the Almighty.

as you may read throughout the scriptures,
what glorious expressions and weighty truths they declared,
whose ears were attentive to him that spoke from heaven;
and how also they declared against them that stopped their ears,
and closed their eyes, and hardened their hearts;
their ears not being attentive to the heavenly voice, but to the earthly.
And so if the earthly, and the sin and evil have the ear,
it will fill it with that which is bad, and harden the heart, and choke the good;
therefore the Lord must have the ear, who is the ruler of heaven and earth.
And as your ears are attentive to the Lord's voice, that speaks from heaven,
iniquity's mouth is stopped in you, the throne of iniquity is thrown down in you;
that is, the wicked spirit and power, where iniquity sits;
and the chambers of imagery are thrown down in you,
where all thoughts and imaginations are.
As the ear is attentive to the voice of him that speaks from heaven,
you will come to the throne of the Lamb,
who has the power, who has the victory and the dominion,
that all may live there in the everlasting power of God,
that goes over all deceit, which was before deceit and darkness were;
and always feel a growing in the power of the Lord God, that is universal and everlasting,
that you may all be heirs of the power of an endless life,
and come to inherit it, and possess it, and sit down in the possession of the same,
that everyone's lot may fall in the land of the living,
where the Lord has his glory and his honor forever and ever.
Oh! the glory, glory of the Lord, that spreads over all!
And here you have his savor, and can taste your meat in the power of the Lord God,
feeding upon every word that proceeds out of the mouth of God,
having everyone's ear attentive to his voice;
in this you grow up in the life that is eternal.

George Fox

246

O dear friends!

Mind every one your habitation in the power of the Lord God,
that first convinced you, and keep your possession in it,
in the sense of God's love and mercy to your souls;
for your unity and fellowship lie in the spotless power,
truth, and life of the everlasting God of life and power;
and herein to you the springs of life will be opened,
through which you may be daily refreshed up to the God of life.
Oh! be tender of the spotless truth and life,
through which you may come to answer it in all Friends,
that they may have unity with you in the same life and power,
through which you may be a good savor to God,
and a blessing to him in your generations,
serving the Lord God in the newness of life,
as a chaste spouse and bride to him, in body, soul, and spirit,
having an esteem of your bodies, which are for the Lord, and to be his temple,
not for adultery or fornication, nor idolatry.
Oh! therefore mind and keep in the holy life,
and feel the moving and counseling power and spirit of the Almighty in you,

directing you into the ways of truth and righteousness,
peace and holiness, without which none shall see God.
Live in the peaceable life, and love it;
eye that which makes for peace,
for God is the author of peace, and not of confusion.
So live all in the precious truth of God, feeling it in its operation;
through which unity and the peaceable life may be preserved among you in righteousness and peace;
for wars, and strifes, and troubles, and fightings, come by unrighteous actions,
which are below truth and righteousness;
for truth leads into the modest, decent, and comely life,
which is honorable and estimable to God, and in the hearts of all his people.
So live in the truth and the power of it,
that you may all come to be heirs of the power of an endless life,
and to inherit and possess the endless life,
the power of a world that has no end.
And so keep your eyes to your possessions, and to the life that has no end;
and herein you will increase in the truth, in the righteousness and holiness, and the power and virtue of
the holy life;
and so sit down in your possessions,
that you may all serve the Lord in a pure mind, soul, and spirit,
and none to defile your bodies, but have esteem of them, as vessels of honor,
and vessels fitted to receive the treasures of the Lord.

George Fox

London, the 16th of the 9th month, 1666.

247

Dear friends,

Dwell in the gentle wisdom of the Lord God, which is easy to be entreated;
and let not willfulness, hastiness, and impatience, lay open your nakedness to the world;
but dwell in the power, seed, and life of Christ Jesus, the wisdom of God,
that with that you all may be kept clothed in patience,
and in the love of the Lord God, and in the light;
in which is the unity one with another, and with God.
And in the peaceable mind and spirit dwell,
for the patient sufferer wears the crown, and has the victory at last;
and not the hasty, aggravating, revengeful, killing, and fighting spirit;
which must be crushed down with the seed of the Lord God,
that bruises the serpent's head, which is the cause of enmity, venom, and poison;
which head being bruised down with the seed and life,
then nothing is fed upon but life, and glory.
And in that is the peace.

George Fox

248.

An exhortation to set up women's meetings.

Friends,

Keep your meetings in the power of the Lord God, that has gathered you;
and none quench the spirit. nor despise prophesying.

but keep up your testimony in public and private.
Let not the mouths of babes and sucklings be stopped,
nor the seed in male or female,
but all be valiant for the Lord's truth upon the earth.
Concerning the women's meetings: encourage all the women of families,
that are convinced, and mind virtue, and love truth, and walk in it;
that they may come up into God's service,
that they may be serviceable in their generation,
and in the creation, and come into the practice of the pure religion,
which you have received from God, from above;
that every one may come to know their duty in it,
and their service in the power and wisdom of God.
For now the practical part is called for.
For people must not be always talking and hearing,
but they must come into obedience to the great God of heaven and earth.

And so that none may stand idle out of the vineyard,
and out of the service, and out of their duty;
for such will talk and tattle, and judge with evil thoughts,
of what they in the vineyard say and do.
And therefore the power of the Lord God calls in all,
into their duty, into their service, in their places, in virtue and righteousness,
and into the wisdom and power of God.
For all that are out of this, are out of their duty and services,
though they may have the knowledge of it,
yet are not serviceable in the creation nor in their generation;
and the power of God must go over, and is over all such;
in which all must be acted, and in which true obedience is known.

And therefore train up your young women to know their duty in this thing,
that they may be in their services and places;
for all truth's business you are to do in the power and wisdom of God;
by which you are kept open to the Lord, to receive of his gifts and graces,
and of his life, through which you are to minister one to another.
And all keeping in it, then there is none to let nor stop its flowing;
but through it you are all watered, as a garden of plants;
by which you are nourished.
And so all be faithful and diligent.
And make all the sober women, both of town and country, acquainted with this thing.
And read this in your Monthly Meetings, when you are gathered together.
And when you have made the sober women acquainted, in the towns and countries,
and have them together, then read this among them. So no more.

George Fox

249.
A general epistle to Friends, and all people,
to read over and consider in the fear of God.

Blessed are all those whose minds are stayed upon the Lord,
for they shall be kept in perfect peace;
so where the mind is stayed upon the Lord,
there is a perfect peace;
for it is a whole peace, which cannot be broken.

So here is not only a perfect peace; but a blessing;
a perfect peace which comes from the God of all peace,
(that bruises the serpent's head under your feet, the troubler),
and the blessings which come from the blessed God.
So all imperfect peace may be broken,
that is when the mind is stayed upon the creature,
or in any creature, and not upon the Creator;
or in any outward things, goods, houses, lands,
or inventions of vanities, in the foolish vain fashions;
which the lust of the eye and the pride of life go into, which will defile and corrupt it.
When any of these things fail, and are not according to your mind,
it being in them, then your peace is broken,
and you are cross and brittle, and envy gets up.
So this is not a perfect peace, but is a broken peace,
and then you have the trouble and not the blessing.
And the reason is, because your minds are in the creatures,
and the outward things, and are not stayed upon the Creator,
where the perfect peace is, and the blessing,
where nothing can get between you and the Lord.
And this is below Job, to have the mind in the creatures and visible things;
for when you are tried, and creatures fail you,
you are crossed and troubled; that shows an imperfect state;
for God said, that Job was a perfect man.
And when the Lord suffered him to be tried,
and when his goods and houses were thrown down,
and driven away, and servants killed, he said,
'Blessed be the name of the Lord; for the Lord gives, and the Lord takes.'
Here his mind was stayed upon the Lord, and he retained his peace.
And when his children were destroyed, and his wife said to him,
'What! do you still retain your integrity? Curse God and die!'
he rebukes her and calls her a foolish woman; and said unto her,
'Shall I receive good of the Lord, and not evil?
Naked I came out of my mother's womb, and naked I must return.'
Here Job kept his integrity still, and did not all this while offend with his lips.
Now many of you, who think yourselves high, and above Job,
if your goods and children should be after the same manner taken away,
(whose minds are in them),
you would be found in a troubled brittle state, far below Job.
And when Job's friends came to reason with him, who kept his integrity,
and would no way yield to them, they counted him an hypocrite,
and said, ' he restrained prayer, and filled his belly with east wind;'
and said, What! shall mortal man be more pure than his maker?
Shall man that is born of a woman be just ?
God charged his angels with folly, and the heavens are not clear in his sight.
And these are the scriptures the priests use to bring against Friends,
(who keep their integrity), as Job's friends did against him.
But at the last the Lord commanded Job to offer a sacrifice for his friends,
because they had sinned, and spoken not right,
as Job had, who was perfect and kept his integrity.
And the apostle said to the saints,
'that he had learned in all conditions to be content.' (Mark), in all conditions;
but this was when he Was Paul, not when he was Saul,
running up and down with his packet of letters,
haling the saints before the rulers like a praetor;

then he was not content, neither with his own condition, nor others;
but when he came to learn Christ,
who destroys the devil and his works,
who teaches to know all things, then in all things he learned to be content.
So that you know that there is learning, and learned;
as a child when he is learning, and become learned, is witness of two states.
So Paul, he had learned in all conditions to be content;
and who was his schoolmaster, but Christ, by whom all things were made,
not of man, nor by man, (out of the truth),
so while he learned of men, and by men, he was not content, neither are any others.

Therefore all are to learn of Christ, the light, the life, and the truth,
that you may come to that condition,
to have learned in all conditions to be content,
and not to trust in uncertain riches, for they have wings and will flee away.
And so he is never counted a wise man,
that will put any confidence in that which will flee away from him;
for those are the heirs of the earth and the world,
that load themselves with thick clay, that they may set their nests on high;
but they that be heirs with Christ, and of the power of an endless life,
trust in the living God, and come to possess an everlasting inheritance of the power of an endless life,
and come to increase in the riches of the everlasting inheritance,
and there lay up riches that are everlasting, which will abide forever.
And mind everyone God's word in your hearts, and in your mouths, and obey it and do it;
and be not of them that are saying in their hearts,
who shall ascend or descend, to fetch him from above, or from the deep?
Keep down that sayer under reproof,
and then your ear will be open to that which the righteousness of faith says,
the word is near you, in your heart, and in your mouth ;
so you need not say, who shall ascend or descend?
And that was the word which the messengers of God preached and do preach, and rebukes the opposer.

And so all people, seeing the devil has made the world like a wilderness,
and there are so many ways in it that they do not know which way to come out of it, nor which to
follow.

Therefore this is my answer to you all, take David's lamp and light.
You may say, what is that? and where is it?
I say it is with you, the word of God.
You may say, people do not carry lamps in the day time, but in the night.
I say, you are in the night of darkness,
and therefore the word is called a lamp, and a light to you;
by which you may see the way of the Lord,
which is perfect, from all men's ways, which are imperfect;
by which you may see the path of the just to be a shining light,
from all the unjust paths that are in the darkness.
For by this word did David come to outstrip his teachers,
and was made wiser than them all;
so it will you, if you obey it;
for by this word he saw Christ, and called him Lord.
Therefore he loved the word and hid it in his heart;
and by it he spoke so many glorious expressions,
which the world since has turned into meter, and made songs of them.
And this was the word that came to Abraham,
which made him forsake his national religion and worship, and obey the Lord.

And this was the word that came to Jacob, the shepherd,
by which he saw Christ, and prophesied of him to his sons on his death bed,
when he said to Judah, the scepter should not depart from Judah;
nor a lawgiver from between his feet, till Shiloh came, (meaning Christ),
and the gathering of all nations should be to him, as it is at this day; the gathering is to Christ.
And this was the word that came to Moses, the shepherd, when he was keeping sheep,
which he obeyed and went to Egypt, and brought the children of Israel out of Egypt;
by which word he was made a minister;
and when that the children of Israel were come out of Egypt into the wilderness, he told them,
'they need not go for the word beyond the seas, etc.
for it was near them, in their hearts and mouths, to obey it and do it.'
And this was the word that made Moses a prophet,
who prophesied of Christ; and said, 'like unto him God would raise up a prophet,
him should they hear in all things.' Mark! in all things;
we are to be ordered both inward and outward,
through hearing Christ, by whom all things were made.
And everyone that would not hear this prophet (Christ) should be cut off.
For how should they continue or reign that will not hear Christ?

And this was the word that came to Samuel, and made him a prophet,
who spoke to Eli the priest, and reprov'd his sons, and the children of Israel.
And this was the word that made Saul to prophesy, and Balaam, though they erred from it.
And this was the word that made all the prophets to prophesy,
and to reprove the kings of Israel; and their priests, of their superstition and idolatrous ways,
in setting groves and images in high places;
and reprov'd all their monthly prognostications, who spoke and acted from them, and not from the
Lord;

And this was the word that came to Isaiah,
by which he prophesied of Christ, and of his preaching, and of his sufferings,
and by which word he reprov'd the shepherds, which were as greedy dumb dogs,
that could never have enough, seeking their gain from their quarter.
And by this word he saw, that all the children of God should be taught of God,
and be established in righteousness and peace;
and though many tongues should rise up in judgment against them,
yet those that were taught of God should condemn them all;
such power should be given to his children.
And the many weapons formed against them should not prosper,
God would restrain them.
And also he saw them that were cast out, that trembled at God's word;
to whom God would appear to their glory,
and to the shame and to the confounding of them that cast them out for his name sake, as it is at this
day.

And this was the word of God that made Jeremiah a prophet,
by which he saw the new covenant;
by which word he was sent to reprove the people and the princes,
of the filthy and horrible thing committed in the land,
that the priests preached for hire, and the prophets prophesied falsely.
And for reprov'ing them for their superstition and idolatry, they struck him,
and put him in the stocks and prison, and persecuted him in the dungeon,
till his persecutors were carried into captivity.
And by the word Jeremiah saw the number of seventy years of his persecutors being in Babylon's
captivity.

Elijah by this word was made a prophet,
and by the word reprov'd Ahab and Jezebel for their idolatry, and worshipping of images.
For which word's sake they persecuted him, and the rest of the prophets;
and was not he fed of the ravens by the river?
And did they not seek to take away his life?
And did not he think all the Lord's prophets had been killed, and he left alone;
yet did not the Lord say to him that he had reserved seven thousand that had not bowed the knee to Baal?
And Elisha, the ploughman, by this word, was made a prophet, and forsook his plough;
and by the word reprov'd the idolatry in his age of priests and people.

And by this word was Ezekiel made a prophet;
by which word he reprov'd the shepherds of Israel,
that made a prey upon the people, and taught them for the fleece.
And by the word he saw that God would bring the people from under them,
that they should be made a prey upon no longer;
and would gather them from their mouths,
and set one shepherd over them, even Christ, (who is witnessed.)
And by the word he reprov'd the false prophets,
that taught for handfuls of barley, and pieces of bread,
and daub'd with untemper'd mortar, and sew'd pillows under the arm holes.
And by the word he, saw the pattern of the temple; and the return of the Jews.

And by this word Daniel was made a prophet,
And saw Christ and his kingdom,
and how the saints should take his kingdom,
And by the word he saw such that should rise up against the people of God.
And by the word he numbered the years of Christ to his time,
four hundred ninety-nine years, and of his death,
and how he should end the sacrifices;
and how that Christ should bring up everlasting righteousness,
and put an end to sin, and end their prophets, and seal up their visions.

And by the word was Micah made a prophet,
by which he cried against the priests that preached for hire,
and the prophets that prophesied for money,
and the judges that judged for rewards,
and such as preach'd peace to the people that put food in their mouths (like the priests in these times),
and when they did not, they prepar'd war against them,
and chop'd their flesh, and broke their bones.
But Micah saw by the word that the sun was gone down upon such prophets and priests,
and they should have no vision nor answer from God.
Therefore such as are against revelations and visions,
on them the sun is set, and gone down and the night comes upon them.

And by the word was Amos the herdsman made a prophet, who was a gatherer of fruits;
and likewise all the rest of the prophets, who spok'e forth divine things,
and reprov'd the superstition and idolatry in their time and day.
And by the word did the prophets speak forth divine things;
which word brought them into the divine nature and mind;
which word hammer'd and cut down that which corrupted their natures.
And this was the word that made so many fishermen preachers of the gospel, which is the power of

God.

And this was the word which made Matthew the toll gatherer, Luke the physician, and Paul the tent maker,

ministers and preachers of the gospel, and power of God.

And this was the word which made Peter to see Joel's prophecy,

how that God would pour out of his spirit upon all flesh,

and sons and daughters should prophesy,

and young men should see visions, and old men dream dreams;

and the pouring forth of the spirit upon servants and handmaids,

that every one should have something to speak to the glory of God.

And now priests, and proud prelates, and bishops, and popes,

though you have made a trade of the saints' words,

and apostles' and prophets' words, and gotten a great deal of money by them,

(which were fishermen and shepherds' words from the word),

yet nevertheless, if a company of shepherds, herdsmen,

fishermen, tent makers and toll gatherers should come among you to preach, you would say,

Away with these mechanic fellows; they have not served seven years apprenticeship at the colleges,

which were set up to make ministers; therefore they are not to set up, because they have not served their apprenticeship.

What say the shepherds, herdsmen, fishermen, tent makers, physicians, and toll gatherers?

Do you make a trade of our friends' words,

who were of our occupation, that never served apprenticeships in colleges,

before they spoke forth the words you make a trade of?

What! will you make a trade of our friends' words, who were of our occupation?

Away with you to work, and away with your colleges;

for our brother Paul the tent maker said, he that will not work must not eat.

For, would you own Christ if he had come in your day, who was called, a carpenter's son?

You popes, with your triple crowns, and you lord bishops, with your coaches and pampered horses,

and gorgeous apparel, with your black coats, and white coats, and silk girdles;

are you like to entertain him who was called a carpenter's son?

Or to cast him and his mother into the manger in your stables.

This was the word by which John the evangelist saw Christ,

who does enlighten every man that comes into the world,

and saw how he became flesh, and came to his own,

and that his own did not receive him;

but to as many as received Christ the light,

to them he gave power to become the sons of God;

which all they that are ministers of the letter,

made by their seven years learning in their colleges,

and not by the word, (hating the light), cannot know.

And by this word, the minister of the word preaches Christ's word, life, death and resurrection.

And therefore, as John said in his epistle,

'That which our eyes have seen, our hands have handled,

and our ears have heard of the word of life,

do we preach unto you; that which was from the beginning.'

In the beginning was the word;

though since the beginning were the words and letters;

for the scriptures of truth are the words of God, and the words of Christ;

and he that adds to these words, (said John in the revelations),

God shall add unto him the plagues that are written in this book, etc.

So the word was in the beginning, and Christ's name is called, the word of God;

but Christ is neither called scriptures nor writings, for scriptures signify writings.

So, in the beginning was the word;
since the beginning were all false ways, false churches, false teachers;
and in the word you comprehend them all.
The priests say, that Hebrew, Greek, and Latin, are the original;
but the many languages began at Babel,
which Nimrod, the hunter before the Lord, began to build,
after God had destroyed the old world with water;
then would he go build a tower, which should reach to heaven;
then God came down and confounded them into many languages.
So he hunted before the Lord, but the Lord followed him, and confounded him in all his work,
as he will all the builders that run before him.
And all the priests that have gotten the many languages, which began at Babel,
they tell simple ignorant people that they have the original,
and are the orthodox men, and get into a different habit from them,
and say, the Quakers are a simple people,
and despise the learned orthodox men, who have the original.
Give ear O people!
If these languages, which came up at the confounding of Babel,
are the priests' original that makes them orthodox and divine,
then Pilate, that crucified Christ, was as good an orthodox divine as they;
for when he crucified Christ, he wrote a paper in Hebrew, Greek, and Latin,
and set atop of him; he was as ignorant of scripture, and of orthodox and divine matters as you, and
you as he.
And the apostle said, 'that tongues must cease;'
then that which makes orthodox men and divines, as you say, must cease, according to the apostles'
doctrine;
and so then tongues neither are the original, nor make orthodox nor divine.
And John, that gave forth the revelations, said, ' that the whore and beast set upon tongues,' etc.
and the everlasting gospel must be preached again to all kindreds and tongues;
which was before Babel was, where was the beginning of tongues.
Now it is clear that the gospel must be preached to all nations and tongues;
and that tongues are not the original, neither do they make divines, or orthodox men;
but it is clear that it is the word which was in the beginning which makes a divine;
yes, of tradesmen, who are base and contemptible in the eyes of the proud,
and them that have gotten Babel's tongues,
who are confounded by the ministers of the word which was in the beginning, before Babel was;
for all the earth was of one language and speech before Babel.
And you that call yourselves orthodox men made by tongues,
and say, that is your original, you are so blind, that you cannot see that there was an original before
Babel was;
for, did not Enoch the prophet, the seventh from Adam,
who prophesied in the old world before it was destroyed, long before Babel was,
speak concerning the coming of Christ in ten thousand of his saints, as in Jude?
And Lamech prophesied, in the old world, concerning Noah and Adam,
and others might be instanced, who were before your tongues (which you call your original) were.
And so we say, that the word of God is the original, which does fulfill the scriptures;
and the word is it which makes a divine, which is called a hammer, but it is a living hammer;
and is called a sword and fire, but it is a living sword, and a living fire,
to hammer, and cut down, and burn up that which separated and kept man from God;
by which word man is reconciled again to God, which is called the word of reconciliation;
by this word are men and women sanctified and made clean.
And this is the word that makes both men and women divine,
and brings them into the divine nature,
which hammers and cuts down that which corrupted their nature;
and by this word are they brought into a divine wisdom, understanding, knowledge, spirit, and power.

And this is the word that lives, and abides, and endures forever,
by which the saints are born again of the immortal seed and word of God, (who feed upon the milk of the word),
up into a divine life, wisdom, and understanding, and divine nature.
And by this word they do see all flesh to be as grass, and as the flower of the field that fade;
and the word of God that lives, and abides, and endures forever, is Christ,
whose name is called the word of God.

And so keep the word of patience, which is over all the impatient spirits,
and then you will know that the word of life,
the word of patience, and word of wisdom,
is everlasting, and abides and endures forever.
All they that are in the letter, out of the life and word,
have neither patience to themselves nor others;
for the word of patience, and the word of life,
which is to be kept in all tribulations,
was before death and impatient spirits were.

*Concerning the worship of God, and the Jew outward,
and the inward Jew's offering, with their garments.*

1. There was a worship at Jerusalem.

2. There was a worship at the mountain, where Jacob's well was.
Jacob went down into Egypt with his family, and he died in Egypt,
and his sons carried him out of Egypt, and buried him in the land of Canaan,
in his grandfather Abraham's burying-place;
and after several hundred years the children of Israel came out of Egypt
into the land of Canaan, and there they built Jerusalem and the temple;
and there was but one temple in the whole world commanded of God,
and that was at Jerusalem.

And before, in the days of Jacob, there was a worship set up at the mountain, near unto Samaria, where Jacob dug a well.

Therefore when the woman of Samaria came out to fetch water at Jacob's well,
the woman reasoned with Christ about worship, and she said,
'Our fathers worshipped at this mountain, but others at Jerusalem;'
and Christ answered her again, 'The time comes that neither at Jerusalem,
nor at this mountain shall God be worshipped.'

There he denies the continuance of these two public places of worship;
and when he had done that, he sets up another worship, for he said,
'God was a spirit, and they that worshipped him must worship him in the spirit and in the truth;
for the hour comes, and now is, that such God seeks to worship him.'

And this worship he set up, and preached up above sixteen hundred years since;
which worship he set up many hundred years before mass-book,
common-prayer-book, directory, or church-faith was.
and this was the public worship that Christ set up in the spirit and in the truth;
'for God is a spirit, and such he sought to worship him;'
that worshipped him in spirit and truth.

So all are to mind the worship that God seeks,
and not the worship that men seek.

And Christ said, 'that the temple should be thrown down,
and the city of Jerusalem, and the Jews scattered over all nations.'
And the apostle said, 'He is not a Jew that is one outward,
but he is a Jew that is one inward in the spirit,
and not of the letter; for that kills, but the spirit makes alive'

What! cries the world, do you deny temple worship?

Nay, we say every man and woman must come into the temple,
if he worship God .in the spirit and truth.

And is not the spirit within, and the truth in the inward parts?

For, ' do not you know that your bodies are the temples of the holy ghost, which is the holy spirit '?

And can any worship God who is a spirit, in the truth,

but they must come to the spirit and the truth of God in their own hearts?

Here we set up the public and temple worship, which Christ set up,

which every man and woman in the world must come to,

'truth in the inward parts,'

and the spirit of God within them, and worship in the spirit;

they must be in it, and in the truth,

to worship the God of all truth, who is a spirit.

And this is the public and universal worship;

and this brings every man and woman in the world to truth,

and the spirit of God in their own hearts.

And so this brings all to know their bodies to be the temples of the holy spirit, in which they worship,
as the Jew outward worshipped in his outward temple.

But the temple, since the apostles' days,

has been so filled with smoke out of the bottomless pit,

and so filled with darkness,

that no man could enter into the temple to worship God;

and there the spirit of God has been vexed and grieved.

And so their 'Prophecy, revelation, and vision have been denied by the author of this smoke;

and the seventh angel has poured out his vial,

that men begin to enter into the temple to worship God in the spirit and truth;

and the glory of the Lord shall fill the temple.

And Christ and his apostles never altered this worship in the spirit and in the truth;

though the beast and the whore, the false church,

have set up another worship since the apostles' days.

But all must come to worship God in spirit,

(which was before their worship was set up),

which was set up in the apostles' days.

And so all must come to worship God in the spirit and in the truth,

which was before mass-book was, which got up many hundred years after Christ;

but that is and was the public and universal worship,

set up by Christ the second Adam, to the sons of Adam in the fall,

which brings every man and woman to truth,

and the spirit of God in their own hearts,

in that spirit and truth they must worship God.

But, cries the world, did not they pray in the temple, the Jew outward,

and must not you pray in the temple?

Yes, the Jews in the spirit pray in his temple,

and sing, and rejoice in his temple;

for, what! 'Do you not know,

that your bodies are the temples of the holy ghost?'

And so, if you pray, you must pray in the holy ghost,

and rejoice in the holy ghost, and sing in the spirit;

and how can you sing, and rejoice, and pray in the spirit,

but you must go into the temple,

your bodies being the temples of the holy ghost.

For the outward Jew's temple was thrown down;

and he is not a Jew that is one outward,

but he is a Jew that is one inward in the spirit.

Stephen was stoned to death for denying the Jews' outward temple, and witnessing Christ;

and Stephen was full of the holy ghost;

so he was the temple of the holy ghost;

and so they whose bodies are the temples of the holy ghost;

they are the temples made without hands,

which are set above all temples made with men's hands.

But if you say, 'Did not the Jews' priests dwell in the temple,

and there they were to offer in the temple?'

In answer, yes; there was but one temple in the whole world commanded of God,

and it was set up at Jerusalem,

and never commanded to be set up in England, Ireland, Scotland, France, Spain, and Rome;

but the Jews were to go either to worship at Jerusalem,

and there to keep the feast of tabernacles,

or else their eyes were to rot in their heads, and their tongues in their mouths,

and their camels were to die of such and such plagues; as in Zechariah you may read.

And they were to come out of all nations under heaven,

to worship and keep the feast of tabernacles at Jerusalem;

and the apostles did there wait, at the time of Pentecost,

to be endued with power from on high.

And so that temple was thrown down about forty years after Christ:

for you that cry up outward temple worship,

made with men's hands in your own nations, are worse than the Jews;

for they were to have but one temple, and one people;

and that temple is down, and the worship;

and he is not a Jew that is one outward,

but he is a Jew that is one inward in the spirit.

And so Christ's worship in the spirit and truth,

is set above the Jews' outward worship at Jerusalem,

and the mountain worship near Samaria;

and the Jew inward is set above the Jew outward;

and above the Jew's outward offering in his outward temple,

and the priest having chambers in the temple,

that was the place of their offering;

the Jew inward, he offers in his temple the spiritual sacrifices;

and no where else does he offer but in his temple;

for by the spirit, does he offer to God, who is a spirit.

And they that offered in the Jews' temple,

were to wear the holy garments;

so are you to do that are the true christians,

and are called a royal priesthood.

What! Are all true christians priests? Yes.

What! are women priests? Yes, women priests.

And can men and women offer sacrifices

without they wear the holy garments? No.

What are the holy garments men and women must wear?

The fine linen; and they must go in white.

What! is this the priest's surplice?

Nay; the surplice got up when the fine linen,

the righteousness of saints, and going in white, was lost.

What is the fine linen and going in white,
that this royal priesthood must wear, which are the royal garments?
It is the righteousness of Christ,
which is the righteousness of the saints;
this is the royal garment of the royal priesthood,
which everyone must put on, men and women.
So every one put on your robes, put on your garments,
the righteousness of Christ, as a cloak,
that you may offer to the Lord an offering in righteousness.
You that are sensible of the Lord's mercies,
offer to him his praise, his glory and honor,
his spiritual sacrifice in your temple,
as the sweet odors, myrrh, and frankincense.
And when the Jews' temple was cleansed, and the rubbish cast out of it,
the glory of the Lord filled the temple;
and when your temples are cleansed,
and the rubbish cast out of your temples by your high priest, Jesus Christ,
in the male and the female,
who destroys the devil and his works,
you will witness renewing up into the image of God,
into righteousness and holiness,
as man was in before the serpent got the rubbish into him.
So Christ, who destroys the devil and his works,
brings them to the state that man and woman were in before he got into them,
that is, into righteousness and holiness, and up into himself,
to the measure of the fullness of Christ,
who was glorified with the Father before the world began.
Here the glory of the Lord will fill everyone of your temples,
through which you will come to praise the Lord in your temple,
and to offer an offering in righteousness in your temple by the spirit,
a spiritual sacrifice to God, who is a spirit.
So here you are a royal priesthood, offering up the spiritual sacrifices.
And was not the Jew outward, to have fire and lamps burn always in his temple?
and are not the Jews in spirit always to have the word, which is a fire, in their temple,
and the light of Christ?
For does not Christ say, 'Have oil in your lamps?'
And were not their bodies that lamp?
And was there not to be salt in the Jews' temple, to season their sacrifices?
And so, are not you to have always salt in yourselves, (doth not Christ say so?)
by which you may savor and be seasoned,
that all your sacrifices may be seasoned with salt?
And you know that the Jews outward
were not to offer the blind, the lame, the unclean, and the halt in their temple;
neither are you, that are the Jews in the spirit,
to offer the halt, the lame, the unclean, nor the swine, nor the blind;
but the spiritual sacrifice with the spirit to God who is a spirit;
by which spirit you see, and by which spirit you are made clean and sanctified,
and are enabled to mortify that swinish nature;
by which spirit you come to walk upright, not to halt;
as you walk in the spirit, by the spirit you come to offer to God the spiritual sacrifices.
And this is the standing offering in the temple,
which Christ your priest dwells in,
who ends the Jews' priests that dwelt in their outward temple, and ends their temple;
and ends their offerings and sacrifices, and the blood of bulls and goats.
Christ the offering, once for all their offerings;

and Christ the everlasting covenant, ends the first covenant;
and Christ the temple, ends the Jews' outward temple,
where their offerings and sacrifices were, and the priesthood,
and sets up the royal priesthood, with his royal garment, his righteousness,
that offers to God the spiritual sacrifices in the temple.
And so Christ ends all the types, figures, and shadows,
and variable things that were given to man since the fall, and held up by the law,
which they were not to add to the law of God, nor take from it;
which stood very nearly two thousand years:
which law served till Christ came,
and was good in its place, and was added because of transgression.
When many transgressed the image of God, his righteousness and holiness,
and were fallen from it,
then the righteous law, which is good, holy, and just, came atop of man;
and this served with all its shadows till the seed Christ came;
but Christ is come, who was the end of the law for righteousness sake, to everyone that believes;
and in Christ is no shadow, variableness, nor turning, for he was before shadows were,
glorified with the Father before the world began;
who is the first and last, the beginning and ending,
the top and corner-stone, the chief master builder, the elect and precious one,
whom all the builders in all ages rejected, that were of men, and by men, and from men;
whom the heirs of the world cast out, and could not abide that he should reign, whose right it is.
Though he be the foundation of many generations,
all the heirs of the world know not his generation;
they that are in the first birth, whose building is not on Christ the rock, but on the sand.
And therefore have their houses of religion and worship so often been beaten down with the storms of
the sea,
not being upon the rock Christ Jesus,
which is above all the storms and tempests in the world, and before the sea was;
who is the lion of the tribe of Judah, and the root of David,
and the lamb of God which takes away the sins of the world.
And the lamb must have the victory over all that are in the nature of wild beasts, wild heifers, dogs,
wolves, and horses.
And is not this a mystery to you all, that the lamb should take away your sins,
that the lamb should have the victory over the doggish, wolfish, heiferish, and swinish nature in you,
like horses or serpents?
The clean and holy lamb must have the victory over all this in you;
and therefore join to him that has the victory,
who is the captain of your salvation,
who bruises the serpent's head;
Christ the seed (that is he) that breaks the serpent's power,
and crushes him to pieces, destroying him and his works.
Here Christ is King of kings, and Lord of lords,
above all principalities, powers, and thrones, is he ascended;
'who opens and no man shuts, and shuts and no man opens.'
So he that opens to you by his light, none can shut from you,
who fills your lamps with oil of gladness;
and Christ shuts to all them that deny his light, for they deny him;
no man among them then can open;
and that makes them go together outwardly about their worships, and churches, and scriptures, and to
persecute one another.
Though they do profess Christ, yet denying his light, they deny him;
these are antichrists, that are against him, though they do profess him;
and such are by the light condemned,
that are against the power of God and the gospel.

The power of God [the cross] is the savor of death to them, but a savor of life to them that be in the life.
And, in me you have peace,' says Christ;
and he gives peace to them that are in him, that no man can take away;
'but in the world you have trouble,' said Christ;
that is, in Adam, in the fall from righteousness and holiness;
for in righteousness there is peace,
and in holiness people see God;
and out of this holiness they do not see God.

*Concerning who drink the new wine, and who drink the old,
and who are the bottles that hold each .
And whose teeth are set on edge, and whose not.*

Now all that are called Christendom,
they do profess to believe in the name of Christ;
yet look upon them, see what a confused family it is,
worse than the Turks, and Moguls, and the heathen;
for in the Turks' country there are Jews, Christians, and Turks,
and the Turks keep their sabbath upon the Sixth-day,
and the Jews upon the Seventh-day, and the Christians upon the First-day;
and the Turks do not persecute them about religion, but let them enjoy their meetings.
And the Mogul, it is said of him, that there have been sixty sorts of religions in his country;
but he persecutes none for their religion, but lets them have their meetings.
And that all that are called Christendom, professing the name of Christ,
that they should persecute one another,
and tear one another to pieces about worship, and religion,
and the steeple-house, which they have given the title of church to;
which is a title taken from the people, and given to a house.
And that they should persecute one another about eating flesh and fish,
Lent, the holy days, and about fastings, and about white coats,
black coats, girdles, tippets, and hoods, altars, crosses,
and candlesticks, and about processions,
and running to graves for relics, and such visiting places!
And that they that profess Christ should fall out about outward things,
and tear one another to pieces about outward things,
and kill, imprison, and burn one another about such things;
and about their sacraments, and baptisms,
which are bread, and water, and wine.
The kingdom of God stands not in meats, nor drinks, nor flesh,
nor fish, nor holy days, nor fasting days, nor tippets, nor hoods,
nor girdles, nor white coats, nor black coats, nor altars,
nor candlesticks, nor processions, nor beads, nor steeple-houses.
The kingdom of God stands in righteousness, and faith, and joy in the holy ghost;
and where there is righteousness there is peace;
and where there is true faith there is victory,
and building one another up in the holy faith;
but out of this faith there is no building, no victory;
but Cain, the sacrificer, persecuting Abel.
And therefore they are not counted wise men and wise women,
who persecute one another about such things that the kingdom of God stands not in.
Therefore love one another, instead of persecuting one another;
and be meek, and not high; and entreat, and not threaten;
and bless, and not curse; and love, and not hate; and do good, and not evil;
and live in the will of God, and be not self-willed;

and mind the religion of Christ, and not your own;
for you persecute one another about your own things that you invent, and not Christ's;
for Christ's religion does not admit of any persecution or violence, nor to hate friends or enemies;
but self-religion will hate and persecute both;
such deny Christ, manifesting they are not of God.
And so biting and devouring one another has been the way of consuming one another.
For, were there not more true christians before,
than there were after the pope got up?
For when they began to bite one another, then they consumed one another.
And you read in the scriptures of two bottles,
the old bottle, that holds old wine; and the new bottle, that holds the new wine;
and he that drinks the new will not desire to drink the old;
and he that drinks the old, will not desire to drink the new.
And Christ is the vine that affords this new wine, which is put in the new bottle;
and, they that believe in his light, and become children of his light,
sit under his vine, and drink of his wine.
And Adam in the fall is the old bottle,
that holds the old wine of transgression, where all the sour grapes are,
and they that sit in transgression drink of the sour grapes,
of which their bottle is full, full of the wine of the wrath of fornication.
So they will not drink of the new.
So this old wine, that comes from the sour grapes, sets all their teeth on edge,
by which they bite and devour one another,
and so are consumed one of another, and devoured one of another,
by their biting with their edged teeth.
Let all the places called Christendom witness to this
since there has been a pope, and since there has come up a Turk;
and how it was before their was a pope or a Turk either;
what grinning and biting with their edged teeth,
and consuming one another there has been and is, to this day, about religions which they made
themselves,
and are the works of their own hands, (contrary to Christ and the apostles' religion),
and have fed of the works of their own hands,
and bitten others with their edged teeth, that would not.
But they that drink of the new wine and desire not to drink of the old bite not,
but love one another, and love enemies;
and so they are not consumed one of another,
but live in love, peace, and unity,
and mind that which the kingdom of God stands in,
righteousness, and faith, and joy in the holy ghost.
And there is the pure religion from above, that keeps itself from the spots of the world;
which is, to visit the fatherless, and relieve the widows,
and live in the unity and fellowship of the spirit, which is the bond of peace;
and live in the law of the spirit of life, which makes free from the law of sin and death,
which life was before sin was or death either.
And such sit under their own vine Christ,
in the fellowship of the gospel, the power of God,
which power of God was before the devil was,
and are the church in God, and Christ is their head.
But they that have the old bottle full of the old wine,
that comes from the grapes of transgression, (by which their teeth are set on edge),
obey the law of sin and death,
and are under the authority of the prince of the air and darkness,
and are under the power of death,
and his lusts and works they do, who was a liar from the beginning.

whose religion lies in a lie, and not in the truth that makes free;
but that is it which the devil is out of, and all his servants,
and therefore they fight against the truth with their edged teeth,
who are drunk with the old wine;
and such cannot abide to hear talk of truth, and the spirit to guide people,
who first hate it in themselves and quench it, and grieve it;
but such the God of truth will quench their fierceness
and will grieve them that grieve his spirit, which is given to them;
who will judge the world in righteousness,
and the secrets of everyones heart, according to the gospel,
and everyone shall have a reward according to his doing.
And all you that profess Jesus, and live out of the law of Jesus,
the law of love and faith, and the spirit of life that is in him,
you are all on heaps about his and the apostles' words,
like unto the scribes, Pharisees, Jews, and Sadducees,
that professed the law of God and his prophets,
and lived out of the law of God, and the life of his prophets;
such were on heaps, as the christians are now, that live not in the law of Jesus;
which cannot build up one another, but are the old bottles, full of old wine,
whose teeth are on edge with it, tearing and biting at the righteous, and one at another;
but the righteous shall reign, and his seed shall have the victory,
and God will break the teeth of the wicked.

Concerning gathering in the name of Jesus.

Christ Jesus the second Adam, who came among the sons of fallen Adam,
you may see the beginning of his setting up his meetings, when he said,
'Where two or three are gathered together in my name, I am in the midst of them.'
So you see here Christ begins with a few, two or three;
for there was the gathering of the Jews, scribes, and Pharisees, to their temples and synagogues.
And likewise there was the gathering of the heathen to Diana's temple.
And all they that gathered in the name of Jesus came from the Jews' synagogue and temple,
and likewise the Gentiles, into the name of Jesus, whose name is above every name,
and there is no salvation by any other name under the whole heaven, but by the name of Jesus,
into which the true gathering is, where all know their salvation.
And so who are gathered into the name of Jesus, are gathered into his power and authority.
For you know when a tax or assessment is gathered in the name of the head or heads of a nation,
it comes with power and authority, and you obey it either actively or passively.

And so who are gathered in the name of Jesus,
they are gathered in the power of the second Adam,
whose power and authority are above the power of the first Adam's sons and daughters;
by which power, and in whose names, there people are gathered;
but Christ, whose name is above every name,
there is no salvation by any other under heaven, but by the name of Jesus;
and they that are gathered in this name of Jesus,
by his power, in which they know their salvation,
they see that there is no salvation, by any other name under the whole heaven,
nor, gathering, by which they gather;
they bid farewell to all other names and gatherings under heaven,
as knowing there is no salvation but in the name of Jesus;
and this fulfils Jacob's prophecy, who said,
'The lawgiver shall not depart from between Judah's feet until Shiloh come,

and the gathering of all nations shall be unto him.'
So then it is clear, if the gathering of all nations be unto Christ,
they must forsake all that into which they were gathered before.
And therefore, that makes all the heads of the national ways to be angry that hold them up;
and with such, the lamb makes war in righteousness,
going on conquering and to conquer, that he may rule whose right it is,
that he might subdue all things to himself;
in whose name all things are to be done,
and to whom all people are to be gathered,
whom God has given for salvation to the ends of the earth.
And likewise, this does fulfill Moses' prophecy, who said,
Like unto me will God raise up a prophet,
whom in all things the people shall hear,
who is the salvation to the ends of the earth,
to whom the gathering of all nations must be;
and they who, are gathered in his name do and must hear him in all things,
by whom all things were made and created,
who was glorified with the Father before the world began.

George Fox

**A COLLECTION
OF
MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL MINISTER
OF JESUS CHRIST,
George Fox
Volume 1 Contd.**

**250.-A warning to all to keep out of the vain fashions of the world, which lead them
below the serious life and not to fashion themselves according to the world**

Friends,

Keep out of the vain fashions of the world;
let not your eyes, and minds, and spirits
run after every fashion (in apparel) of the nations;
for that will lead you from the solid life
into unity with that spirit that leads to follow the fashions of the nations,
after every fashion of apparel that gets up.
But mind that which is sober and modest, and keep to your plain fashions,
that therein you may judge the world, whose minds and eyes are in,
'what they shall put on, and what they shall eat.'
And Friends that see the world so often alter their fashions,
if you follow them, and run into them, in that you cannot judge the world,
but the world will rather judge you.
Therefore, keep all in the modesty, and plainness,
and fervency, and sincerity, and be circumspect;
for they that follow those things, that the world's spirit invents daily,
cannot be solid;
and many fashions might be instanced,
both of hats, caps, and clothes of men and women that daily are invented,
which they that run into are near unto the world's spirit,
and their eyes are gazing after them,
when they should be upon the Lord,
from whom they should receive judgment.
Therefore all keep down that spirit of the world that runs into so many fashions
to please the lust of the eye, the lust of the flesh, and the pride of life.
And fashion not yourselves according to your former lust of ignorance;
and let the time past be sufficient,
in which you have lived according to the lusts of men,
and the course of the world,

that the rest of your time you may live to the will of God,
taking no thought what you shall eat,
what you shall drink, or what you shall put on;
that therein your lives may judge the heathen,
and that you may be as the lilies.
For nothing you brought into the world,
neither any thing shall you take out.
And, therefore, while the eye is gazing after every new fashion,
and the mind and desire is thirsting to get it;
when it has it, it lifts up the mind,
and so brings under the judgment of them that are in the sober life,
and of the world also, and to be like them.
Therefore take heed of the world's fashions,
for fear that you be molded up into their spirit,
and that will bring you to slight truth,
and lift up the wrong eye, and wrong mind, and wrong spirit,
and hurt and blind the pure eye, and pure mind, and quench the holy spirit;
and through such foolish toys, and fashions, and fading things,
you may lose your conditions.
Therefore take heed of the world's vanity,
and trust not in the uncertain riches, neither covet the riches of this world,
but seek the kingdom of God, and the righteousness thereof,
and all other things will follow;
and let your minds be above the costly and vain fashions of attire,
but mind the hidden man of the heart, which is a meek and a quiet spirit,
which is of great price with the Lord.
And keep to justice and truth in all your dealings and tradings,
at a word, and to the form of sound words, in the power of the Lord
and in equity, in yea and nay in all your dealings,
that your lives and conversations may be in heaven, and above the earth,
that they may preach to all that you have to deal with;
so that you may be as a city set on a hill, that cannot be hid,
and as lights of the world, answering the equal principle in all,
that God in all things may be glorified.
So that you may pass your time here with fear,
as pilgrims, and strangers, and sojourners,
having an eye over all things that are uncertain,
as cities, houses, lands, goods, and as things below.
Possess them as if you did not;
and they that marry, as if they did not;
yet as having a city, whose maker and builder is God,
and a possession of an inheritance that will never fade away,
in which you have riches that will abide with you eternally.

George Fox

251.

My dear friends in the truth and seed of God,
in which is purity and life,
let that flow from the head to the feet,
that righteousness, and judgment may run down our streets as a stream.
For now Friends are become a people gathered in the holy name of Jesus.

Therefore all are to walk worthy of the high calling of God in Christ Jesus;
and as each has received him, so walk in him,
as becomes the gospel, which is the power of God,
which was before the devil was;
that in that your life may shine before men, to answer that of God in all,
that they may behold your good works,
and glorify your Father which is in heaven.
And so, walk in the light as children of the light and of the day.
For you know that formerly we did cry against the powers of the earth,
because that judgment, and justice, and righteousness
did not run down their streets.
And now that Friends are become a great people,
shall not judgment, and justice, and righteousness run down our streets
as a stream and a flood, to drive away all the filth from among us.

And now that Friends are become a good savor in the hearts of all people,
they have a friend in their house that will plead for them;
by which Friends have been kept and preserved in the life,
to answer the friend in their house.
And God having given them his dominion and favor,
lose it not, but rather increase it in the life;
for at first you know that many could not take so much money
in your trade as to buy bread with;
all people stood aloof of you, when you stood upright,
and gave them the plain language, and were at a word;
but now you, through the life, having come to answer that of God in all,
they say, they will trust you before their own people,
knowing that you will not cheat, nor wrong, nor cozen, nor oppress them.
For the cry is now among them that are without,
where is there a Quaker of such and such a trade?
So that they will deal with Friends before they will deal with their own.
Oh! therefore friends, who have purchased this through great sufferings,
lose not this great favor which God has given unto you,
but that you may answer the witness of God in every man,
which witnesses to your faithfulness,
that they may glorify your Father on your behalf.

And now, friends, if there be any oppression, exaction, or defrauding
by making a prize, through the freedom which God has given you,
the world will see such, and say, the Quakers are not as they were;
therefore such should be exhorted to equity and truth.
And also, if any run into debt, and aim at great things,
and make a great show in the world of other's goods,
which comes to burden others,
and lift up themselves with that which is not their own,
and are not able to satisfy them, according to their time and word;
such hurt themselves, burden others, and oppress them,
and bring grief, and cause heart rising in them
to see such grown up by oppression;
therefore such must be exhorted to justice, equity, and righteousness,
and an even measure, to do as they would be done by.

And also, such as go under the name of Quaker,

that are gotten into the earth, and settle their nests there in ease;
such come to cry against Quakers' meetings,
saying, away with your forms; and will not come to our meetings,
and hurt others, by which the world gets occasion against the truth.
Therefore such must be exhorted,
for such never knew the purchase of the truth,
and if they did, they have sold it.
And, friends, forget not the assembling of yourselves together,
as the manner of some is, and was;
for fear that there be an evil heart of unbelief, in departing from the living God,
but exhort one another daily;
and so much the more, as the day appears,
showing the more light, the more day, the more building,
the more exhorting in the light, and in the spirit,
in fellowship one with another.
And they that do forsake the assembling of themselves together,
as the manner of some was in the apostles' days,
and is the manner of some now,
such grow more and more in the evil heart,
departing from the living God.
And this brought in the apostasy, which the apostates set up,
and all the whole body of trifling traditions.
Therefore such as be in the everlasting power of God
must exhort such to take heed and be wise.

And also, all such unruly spirits that have professed (falsely)
and got under the name of Quakers,
whose evil words corrupt good manners,
must be exhorted from house to house.

And also such young people, young women and men, that go in youthful ways,
and take liberty to go into pleasure,
and to play, and to alehouses and drunkenness;
which corrupt the earth,
which is one mark that they are dead while they live.
And these kill the just, and burden the righteous,
and cause the way of truth to be evil spoken of.
Therefore such must be exhorted to live in the truth,
and to come to that which will mortify that which leads to death;
so that truth may be adorned by them. ,

And also such that will not go to meetings, and cry against others that do,
and say, they are forms of men;
and one while they will not give the hand;
and another while they will keep on their hats when Friends pray,
and yet secretly they can go to bad house's, as several have done.
From these abominable things they must be exhorted and reproved.
And if they do not repent,
and come to judge and condemn those things that they have done amiss,
and live in that which condemns,
and give forth a paper to take their transgressions
and bad doings out of Friends' minds;
and to the people of the world manifesting their repentance.

But, if they do neither repent, judge nor condemn,
nor give forth a paper against such bad actions,
which make the world to speak evil of the truth and the right way,
then Friends must give forth a paper to the world,
to certify against them, for clearing the truth.
And better such had never professed the name,
nor known the truth,
nor come among them who were gathered into the name of Jesus,
and into the form of sound words,
and into the son of God and godliness,
than to have gone into a form of their own,
which they have received, yes even from the worst of men;
who are thereby come under the judgment of common, outward people.
And therefore Friends, all uncleanness, of all sorts,
and unrighteousness, and unfaithfulness,
and youthful ways of running out, and lifting up,
such must be exhorted and reproved;
that truth and righteousness may flow,
through which you may keep that which you have bought,
and kept through great sufferings, and some to death;
that truth in all things may be adorned.

And all such as are tattlers, busy-bodies, backbiters, and gossipers,
are to be exhorted to mind their own conditions,
that they may live in the truth,
and not to draw others out to words, wherein there is no profit;
that truth may flow, and the life may flow,
and the unity may increase in the spirit and power;
that all may come to live in the gospel order,
which was before the devil, or enmity, or adversary was.

And all such as cry, 'Away with your laws, we will have none of your laws.'
To such as come to the law of the spirit of life in Christ Jesus,
which makes free from the law of sin and death,
and puts down that authority;
which life was before death and sin were, and remains when they are gone;
and in the life in Christ Jesus,
is the saints' fellowship and unity and bond of peace.
All such as cry against laws so much, are the sons of Belial,
and would be without the yoke of the law of the son of God.
Such always were the stirrers up of mischief and schism from the body,
and they took liberty to say any thing;
as you may read in the book of Kings,
in the days of Jezebel, and in the days of Stephen;
and yet these that cry so much against laws,
yet they live themselves in the law of sin and death;
which they obey when they do evil;
who are without the understanding of the righteous law,
which the righteous live in and see.
Therefore, such must be exhorted and reproved,
if they go under the name of Quakers, and are not in the life.
That justice, judgment, and righteousness
may flow as a river, and as a stream, and drive away all the filth from among us;
that nothing but the power of God,

and the life of truth, may rule among us;
that the living God, which has blessed you with his heavenly riches and mercies,
and largely manifested them among you,
may be in all things honored, magnified, and exalted.
To whom all belongs, God over all, blessed forever.
So that everyone may adorn the truth, and the gospel,
and mind the Lord's business above their own.
And everyone be tender of the glory of God,
and be careful, that in nowise his name and truth be dishonored.

George Fox

So let this be read in all your men and women's meetings,
who are to take notice of all such things.
So no more, but my love in the universal seed of God,
which never sinned,
which is first and last, the top and cornerstone.

252.

**To Friends in the ministry, scattered abroad in Virginia, Maryland, New England,
Barbados, and other plantations beyond the sea**

To all you that minister abroad in those parts, this is the word of the Lord to you all:
live in lowliness of mind, and meekness of spirit, and pureness of heart,
and be examples in your lives, and chaste in your conversations,
in holiness of mind, that you may be a good savor
among the people where you come.
Let all ungracious, light, unseasoned expressions,
be kept out of your minds and mouths, which edify not the new life;
and keep single unto God, and single hearted to man,
and plain in all things, and low.
For it is the word of the Lord, and the light of God,
that prophesied and revealed
the dispensation of the gospel of Christ unto people.
Be you faithful in it, and walk answerable to it,
and to that holy gift or manifestation of prophecy.
And let none be lifted up with it, for life brings low, and down,
as you are kept in the holiness of it, and the wisdom of God;
through which you answer that of God in all.
This does not hinder the effect of that which you have to minister;
but the life is opened to receive it,
in walking and answering that which you have to minister;
though the contrary part may rise up against you.
Be at unity among yourselves,
that you may not make sects nor schisms, nor stumble the weak.
For you know that cursed spirit that made rents
and got into the affections and uppermost part of people,
has buried the witness of God in many, and made open rents,
(which may break also into other ages against truth, and them that live in it),
which in time will wither and fade away, as grass upon the house top,
and their arrows will turn into their own bowels,
that are shot against the righteous, both of the professor and profane.
And so be valiant for the truth upon the earth,
abhorring all uncleanness and unrighteousness,

flying all youthful ways and fond affections below,
being kept above them, showing the new life to them that be in the old,
and a new conversation to them that be in the vain,
and gentleness to all the perverse,
and straightness to all the crooked,
and plainness to all the rough,
and lowliness to all the mountains of ungodliness and unrighteousness;
for the Lamb must have the victory.
And so you may be one another's crown, joy and rejoicing in the Lord,
and not one another's sorrow and grief.
And so, that all may be brought to the witness of God,
(which first convinced them), who have run out, and to the life to answer it;
through which you may come to have unity with God,
and with them in the eternal and everlasting life.
And some of you should take some of the eminent, true, good, and upright Friends,
and go and discourse with some of the heathen kings,
desiring them to gather their council and people together,
that you may declare God's everlasting truth,
and his everlasting way of life and salvation to them;
knowing that Christ is the promise of God to them,
a covenant of light to the Gentiles, (which is the heathen),
who is also the new covenant to the Jews;
for you have been among the old, rotten hearted professors,
and seen the power of the Lord come over them.
So, now turn to the Gentiles, to whom Christ is given for a covenant of light,
and of salvation, to the ends of the earth.
So that the light must be preached and sounded throughout all the heathen kings and princes'
countries;
and therefore, as you feel and are moved, about six or more persons,
living in those parts near unto them, to go with you, as I said,
and desire the king to gather his council and subjects together,
that they may hear that which has been promised to them,
God's everlasting covenant of light,
and life, and salvation, to the ends of the earth.
And so, be faithful in his power, which was before the devil was;
who has darkened people, and set them one against another.
You having on the armor of light, which was before the power of darkness,
(and which must stand against them),
and having on the breastplate of righteousness,
that you may stand against all unrighteousness,
and the shield of faith, the helmet of salvation,
and the sword of the spirit, which is the word of God,
which was before the world was;
through which you may savor and discern in wisdom,
and in understanding you may judge,
and feel by the word of reconciliation
committed to God's servants, his sons, and his daughters;
which word of faith is now preached,
even the same which was among the apostles, which all must obey and do;
which reconciles to God, and to just men's spirits, and to one another.
So no more, but my love to you all in the everlasting seed of God that never changes.
For the word is the same now as it was in the beginning, in ages past, manifested over all;
which many thousands have received; Glory and blessing to the Lord God forever.
So be faithful, that you may be one another's crown,

and rejoicing in the Lord, going together in the love and fear of the Lord.
For Friends in Maryland were a pretty people;
and Friends, you have had large experience of that spirit that run into the hat,
(those who claimed and formed a sect based on keeping the hat on in prayer)
that it was not of God, which scatters to the world, (and begot none to God),
which is to be bruised by the seed of God,
Christ Jesus, which gathers to God.

George Fox

London, the 1st of the 7th month, 1667.

253.
To Friends in Holland.

Dear Friends,

In the everlasting power of the Lord God I salute all the faithful and upright,
among whom the Lord has joy and delight;
in everlasting power of God have you your unity, fellowship, and dominion.
And so friends, all sufferings of Friends, of what sort so ever,
for conscience sake to Christ,
in Holland, in Germany, in Zealand, Gilderland, in the Palatinate,
in Freezland, Sweedland, Switzerland, and Bamburg,
send an account for what they have suffered, and by whom;
together with the examples that are fallen upon the persecutors;
with their mittimuses and examinations,
send all these to London, to Friends there;
that if any ambassadors or agents, out of any of those places, come to London,
Friends may make application to them;
for there are some Friends, who are ordered for the same purpose,
to take knowledge of such things.
And likewise, if any Friends have come over into those parts of the world,
and have not walked answerable to the gospel of truth,
but have walked scandalously and disorderly;
whether they have been such who have come over to minister,
or seamen, and factors, or merchants, or masters of ships,
whereby the Lord God has been dishonored,
and his holy name blasphemed, by which his people are called.
And also all such who have not been faithful in their callings between man and man,
but have been deceitful in their callings,
and have been exacters, and have not been true to their word;
by such doings they cause the holy name of the Lord God,
and his righteous truth, to be evil spoken of.
That a list of all such may be gathered up, and sent over to London,
of such who are to receive them; and that if they condemn those things,
and have given forth a paper of condemnation against them,
if so, that we may have a copy of it also,
to take away the reproach of their transgressions from Friends.
And let the faithful Friends among you meet together,
to consider and take care about these things.

George Fox

Friends,

Let your affections be set on things that are above;
 for if they be on things below, then your minds, bodies, souls, and spirits,
 will be brought into bondage,
 and in that the evil will get into you and burden you,
 which ought to be kept down by the seed of life:
 and learn the true humility of Christ the second Adam.
 And so all they that watch for the soul, must have the immortal eye;
 for the soul is immortal:
 and therefore all eyes must be kept above that which is mortal,
 and out of it up to the immortal God,
 whose dwelling is in the light.
 And so mind the gospel, which is immortal,
 and the government of him that never sinned nor fell,
 and to know the increase of it daily, which has no end.
 For the Lord is establishing his church in righteousness and truth,
 whose church is without spot, wrinkle, and blemish, or any such thing.
 And his people are a holy generation, and they are to stand up for holiness,
 in which holiness they will see God among them;
 and let everyone see that they do keep their own vineyard clean.

Dear friends, mind the gospel, which is the power of God,
 that was before the devil and old Adam were;
 in this power is the comely order;
 and out of this power is all the uncomely orders.
 And so know the government of Christ, and the increase thereof, which has no end;
 and this governor and government was before the devil and old Adam was,
 and will stand when all that is gone.

George Fox

Dear Friends,

All who from the beginning have been convinced of God's truth,
 and are turned to the world, or gone into drunkenness, swearing, pleasure,
 and looseness, or to the old mass-house, or have sold the truth for a wife or husband,
 and gone to the priests covertly to be married, contrary to the truth they have professed:
 these all must be admonished to come to the light that did first convince them,
 and give forth a paper of condemnation, and send it to the priests,
 and to those places where they have dishonored God, his truth and people.
 And so to clear the truth, that none may make a jest of their transgressions;
 by walking out of the truth, cause the blind to wander;
 so that the house may be swept,
 and you being a holy generation, may stand up for holiness in your generation,
 as the wicked world stands up for unholiness.

George Fox

Surrey , the 10th of the 7th month, 1668.

256.

My dear friends,

Live in the wisdom of God, which is gentle and pure from above, and easy to be entreated;
all bear one another's burdens, and so fulfill the law of Christ.
And if any weakness should appear in any in your meetings,
not for any to lay it open and tell it abroad, this is not wisdom that does so;
for love covers a multitude of sins, and love preserves and edifies the body;
and he that dwells in love dwells in God;
for God is love, and love is not easily provoked;
and therefore keep the law of love,
to keep down that which is so provoked;
for that which is easily provoked has words, which are for condemnation.
Therefore, let the law of love be among you,
which is not easily provoked;
and this law of love being among you,
it will keep down that which is so provoked, and its words;
and so the body edifies itself in love.

George Fox

257.

Dear friends,

Be faithful in the service of God,
and mind the Lord's business, and be diligent,
so will the power of the Lord be brought over all those that have opposed it.
And all you that are faithful, go to visit them that have been convinced,
from house to house, that if it be possible you may not leave a hoof in Egypt.
And so, everyone go seek the lost sheep,
and bring him home on your backs to the fold,
and there will be more joy of that one sheep than the ninety and nine in the fold.
And, friends, all take heed of sleeping in meetings, and sottishness, and dullness;
for it is an unsavory thing to see one sit nodding in a meeting,
and so to lose the sense of the Lord.
And it is a shame and a sadness both, and it grieves the upright and watchful,
that wait upon the Lord, to see such things;
and for the priests, people, and others, that come into your meetings,
and see you, that come together to worship God,
and to meet together to wait upon him, and to have fellowship in his spirit,
for you to sit nodding, it is a shame and an unseemly thing.
Therefore be careful and watchful, and let it be mended;
and mind the light and power of Christ Jesus in you,
and that will condemn all such things, and lead you out of, and above, such things,
and make you watchful one over another for your good.

George Fox

Dear friends,

In the truth of God that change not, is my love to you,
in that which is unfeigned and everlasting,
in the same power, and the same seed of life as ever was,
and was at the first going forth among you.

And so friends, the Lord in his everlasting and mighty power has moved some to go over in those parts

to declare his word of life and everlasting gospel.

And some have not walked afterwards as becomes the gospel,
both them that have declared it, and them who have received it;
whereby there has been a stop to the progress of the truth and power of God,
that it has not had its full course;

and by that, burdens have been brought upon the just and innocent,
and the mouths of the world, instead of stopping them,
they have opened them to speak evil of the truth and way of God.

And so, friends, this is the thing in short and plainness,
all that have come over into your plantations, and islands,
either to minister or plant, or as passengers to see the country,
or seamen masters of ships, factors, or merchants,
that have dishonored the Lord God and his truth,
and have opened the mouths of the world to blaspheme God,
and to speak evil of his way and holy truth that the righteous live in:
such, I say, before mentioned, that have gotten into drunkenness,
or looseness in words and life, and have not been faithful in their dealings,
or have showed any immodest carriages,

or are gotten up into those things which the power of God did not set up in the beginning,
(which faithful Friends have continued in),

and have gone into sects and arguing,
which is out of the power of God which Friends are in,
who keep their habitations in Christ Jesus, in whom there is peace.

And all such likewise, who are gone into uncleanness,
and such who pretend to preach the gospel,

and are sat down in the earth, like Demas,
and have forsaken the gift of God,

and sit down in the earth, and esteem the earth before it;
and so set up their own business, and slight the Lord's.

And such who are gotten into the rotten principles of the Ranters,
who wear their hats when Friends pray;

who, out of the wisdom of God, would manifest to the world a separation,
and to show that they are not of the spirit, power, and mind, as Friends were in at the first.

As also, all such that raise false reports,
which are forbidden by the Lord among his people.

These things are to be searched out to the bottom,
that righteousness and truth may flow, and have its passage through all hearts,
and all may come to the habitation which they had at the first;
and all that is contrary may come to judgment and condemnation.

For the house must be swept and cleansed of all the things above mentioned that have gotten into any,

that all may come up into the sanctified life;

for the Ancient of days is come, and the judgment is set,
and they that have kept their habitations witness this.
And therefore, friends, this is my advice to you,
I would have you to gather up a list of all these things aforementioned,
in all your islands and plantations,
let them be searched thoroughly,
that what is for judgment and condemnation may be brought to it,
and that you may send an account to Friends at London of such that come from there,
that have been since scandalous in their conversations.
So that every one may come to that which did at first convince them,
and to condemn their contrary actions.
And that papers may be sent to the world,
who have known their transgressions,
to clear truth and Friends, and to fetch it out of their mouths;
that so they may not feed upon anyone's transgressions;
that the miscarriages of some may not be charged on the body of Friends.

George Fox

259

My dear friends,

Be faithful in the truth which the devil is out of;
in which truth you have dominion over him.
And live in the power of God, which was before the devil was;
in which power of God, which is the gospel, is your fellowship.
And live in the light, which was before darkness was, and the power of it:
in which light is also your everlasting fellowship;
and in this you will know God's dwelling, which is in the light.
And dwell in the life, which was before death was,
and the devil, the power of it;
and in this life you will have dominion over death and the power of it.
And so you do well that take heed to the light, and walk in it;
and they that do evil do not take heed to the light.
And so walk in the light, as children of the light,
and that you will have fellowship one with another,
and with the son and the Father.
And so mind the engrafted word, which is able to save your souls;
and that will keep your eyes and minds over all that which is not able to save,
and keep your feet on the top of that.
And so be of that of good faith which gives you victory and access to God,
in which you do all please God, and have unity one with another.
And so mind the seed of Christ, which is over all that which makes to suffer,
And was before that was, and will stand when that is gone that makes to suffer;
in that seed live, and know it your crown and life,
and in that you will be one another's crown and joy in the Lord God blessed forever.
And so keep your meetings in the name and power of the Lord Jesus Christ that never fell;
and the seed Christ reigns, in whom you have life,
that was with the Father before the world began.

George Fox

Dear Friends,

If the truth make you free, then are you free indeed.
 So then there are none made freemen, but by truth;
 and all that are freemen, they are made free by the truth, they are God's freemen;
 they are free citizens, they are freeholders of an everlasting inheritance,
 and free in an everlasting kingdom; and they are free heirs of salvation;
 and they are free in the heavenly city Jerusalem which is from above;
 and they are free in the power of an endless life, which was before death was.
 So they are not captives, they are not bondmen, they are not servants, nor slaves.
 But (mark) free men and free women.

And what has made them free men, and free women, but truth?
 For if the truth has made you free, then are you free indeed,
 So, free to worship God in the spirit and in truth, (which the devil is out of),
 to serve the Lord God in the spirit and in the new life.
 They are above the serpent, and from under his control;
 and from under the control of old Adam, and his beggarly rudiments,
 and will-worships, and false righteousness.
 Truth makes free from all these; and makes free to be partakers of Christ Jesus,
 and of his blood, and his spirit, and mind;
 who is the prince of peace, and prince of life;
 and makes free to be partakers of the *divine nature* and precious faith;
 and to be members of the true church, and gospel fellowship,
 and power of God, which was before the devil was.

So stand fast in the liberty with which Christ has made you free,
 free from the devil, dragon, and serpent, and all slavery and servitude.

For free men do walk in their freedom;
 for it is the truth makes them free, and so to triumph in glory.
 And so, if the truth have made you free, then are you free indeed;
 free from all the will-worships, and from all the windy doctrines;
 from all the evil inventions, traditions, imaginations, and notions,
 and rudiments of Adam in the fall, who are from truth;
 and free from the devil, who is out of truth.

So it is plain, none are free but by the truth, and all in the truth are free men.
 And all out of the truth, are slaves in old Adam, and slaves to sin and satan,
 and to his will-worship, and to their own self-righteousness,
 and to their rudiments, doctrines, and traditions;
 serving divers lusts, pleasures, and corruptions,
 and serving the creatures more than the Creator, who is God blessed forever,
 and serving the desires of their own minds;
 and so as slaves are kept in bondage;
 all in prison all in the bonds of death and jaws of death;
 for who are out of truth are no free men.

Though they be high priests, and readers, preachers, and expounders,
 as the great high priests, and the lofty Pharisees and scribes were,
 professing the scriptures, yet not in the truth, and so not freemen.
 For they are in malice and envy, like Cain; oppressors, like Pharaoh;
 raging persecutors, like Nebuchadnezzar and the Jews;
 as wild as Ishmael, as profane as Esau;
 out of the truth are all those found,
 fasting to smite with fists of wickedness, lifting up bloody hands,

mingling their sacrifices with the blood of the persecuted,
praying to the magistrates for persecution.

All this is out of truth, and not in the freedom;
so not free men, but doing the devil's lusts and service, as the Jews did.
And so, if the truth make you free, you are free indeed;
you are free from all those things above mentioned.

The truth makes free from envy, and from profaneness, and from wildness,
and from wickedness, and from the bloody hands.

Free from the fasts of those that hang down their heads like a bulrush,
free from the persecuting spirits,

free from the false prophets, deceivers, seducers, antichrists;
and all antichristian false prophets, deceivers, and seducers,
are satan's bond slaves, vassals and bondmen;

and being with his oars chained in his galleys,
they carry his wares, and do his work up and down the world; which is the sea.

But truth makes free from all these,

free from the hypocrite's hope, which perishes; free from Nebuchadnezzar's fury.

and it makes free from the wild heifer's nature, and from the dog, swine,
horse; viper, cockatrice, serpent's nature, and from the spider, and his web;
and from the oak and cedar, and the bramble and briar, and bear, and lion.

The truth makes free from all these, and brings man and woman into the image of God.

And so, if the truth makes you free, then are you free indeed.

And the truth is Christ, and Christ is the truth,

which makes you free from all falsehood,

and makes you free from the world, which lies in wickedness and unrighteousness;
by which you come to be free men of the world which has no end.

**'And a highway shall be there, and a way,
and it shall be called the way of holiness;
the unclean shall not pass over it.'**

Mark,' the unclean shall not pass over it.' Isaiah 35:8

This way, which is called the way of holiness, was spoken of by prophecy;

and this way is Christ, who is the way of holiness,

who is above the unclean, and destroys it, and the ground of it, the devil;

and so the unclean cannot pass over this way of holiness.

this is our way, who are in scorn called Quakers, to wit, Christ.

**And this way of holiness shall be for the way-faring men,
though fools, yet they shall not err therein;**

where no lion, nor ravenous beast, nor lion's whelp shall go thereon.

All the ravenous beasts ate without, in the way of the world, without Christ and God.

But the redeemed shall walk in this way of holiness, Christ Jesus;

and the ransomed of the Lord shall walk in this way of holiness;

and they that do return from the way of the world to Zion,

shall walk in this way of holiness with singing and everlasting joy upon their heads.

And they that walk in this way of holiness, Christ Jesus,

shall obtain joy and gladness; and sorrow and sighing shall flee away. Isaiah 35:8-10

And all that walk in this way of holiness,

their deaf ear is unstopped, and their blind eye is opened.

And the lame man here shall leap as a hart,

and the dumb man's tongue shall sing.

And here he shall see waters gush out of the rock,

and streams out of the desert, in this way of holiness.

And here he shall see in this way the parched ground become a pool,

and the thirsty land full of springs;

and in the habitation, where dragons lay,
shall be grass with reeds and rushes, which begin to spring. Isaiah 35:5-9

Glory be to the Lord forever.

And this way of holiness, which the prophets prophesied of, is Christ Jesus, the way,
who said of himself, "I am the way";

and he is over all the fallen ways, and before the way of the serpent;

glorified with the Father, before the world began.

And this is the way of the wayfaring men,

who have been way-faring up and down from religion to religion,

from worship to worship, from one people to another,

from one minister and teacher to another,

and could not sit down in any of their ways,

but way-fared, traveled and sought.

And now, glory be to the Lord forever,

thousands of these way-faring men are come to find their way, Christ Jesus,

and, though fools, yet shall not err therein; that is, they shall not err in their way.

They shall not err in Christ Jesus,

for there is no error in him, for he was before error was;

for Christ the way, destroys the devil and his works, the ground of all error;

So though they be called fools, (these way-faring men),

by all the sons of Adam, that are set down in their own rudiments,

and have persecuted these way-faring men as fools,

because they would not sit down with them in their rudiments, worships,

self-righteousness, and national church, which national powers have established;

yet those way-faring men walk on in their way, Christ Jesus,

where, though fools, yet they shall not err in the way, Christ Jesus,

though they be called fools by all the sons of Adam,

who are in their own ways and rudiments;

yet those fools shall not err in the way, Christ Jesus,

though counted fools for Christ's sake.

And they see how all the wise men in old Adam mixed with the wisdom of the serpent,

how they are all in their own ways, worships, and religions;

and all the sects in it, how they are like tradesmen,

plucking from one church to another, and getting customers,

and drawing people from one another's church to their own ways;

and tearing one another to pieces,

to get people from one another's church to themselves.

And so are like lions, and ravenous beasts one against another,

to get from one another's church to maintain themselves;

and thus they seek the people's, not the people;

and feed themselves, and not the flock;

for they are out of the way Christ, and sit down in their own ways.

But, for the way-faring man, the way of holiness is;

for him, that is way-faring and seeking up and down for his beloved.

'I sought my beloved by night, and the watchmen smote me.'

Did not the way-faring man go to the Papists and say,

'You watchmen of the night, did you see my beloved?'

What is thy beloved more than another's beloved, said they.

What is thy religion, more than another's religion?

Or thy profession, more than another's profession?

So the Papists smote and wounded the way-faring men.

The way-faring man did not ask the Papists for their beloved ;

or the Papists had a beloved, a mass-book;

but he asked them for his own beloved, Christ Jesus.

Well, the next watchmen were the Common-prayer-men of every parish.
The way-faring man went to those watchmen of the night,
and said, did you see my beloved?
They stormed at the way-faring man,
and said, what is thy beloved more than another's beloved,
and thy religion more than another's religion?
They smote him, and wounded him also.
Well, the next watchmen of the night were the Presbyterians;
they were also the watchmen of some people,
the way-faring man went to them,
and said "you watchmen of the night, did you see my beloved?"
And they were exceeding angry,
and said, "what is thy beloved more than another's beloved,
and what is thy religion more than another's religion?"
He did not ask them for their beloved;
for he knew they had a beloved, their directory.
And these watchmen smote the way-faring men,
and punished some, spoiled some of their goods, and killed some,
(as some at New England), because they would not follow their beloved,
as the Papists and others had done before them.

The next watchmen were the Independents and Baptists,
the wayfaring man went to them also;
for they were the watchmen of some people,
and said unto them, you watchmen of the night, did you see my beloved ?
And these watchmen of the night were also exceeding angry, and said,
what is your beloved more than another's beloved,
and your way more than another's way,
and your religion more than another's.
And these watchmen of the night smote cruelly.

Then the way-faring men went to the private meetings
of the Manifestarians and Seekers;
and these watchmen fell a mocking, and scoffing, and railing,
and smiting with the tongue, and thrust them out of their meetings.
And when it was asked them, if they saw the wayfaring man's beloved?
They scoffed at their beloved.
And so the way-faring men way-fared up and down
from watchman to watchman to seek their beloved;
and many were imprisoned and persecuted by some of these watchmen of the night.
And now, glory forever be to the Lord,
thousands of these way-faring men have found their beloved,
and have found their way, Christ Jesus, and a fool shall not err therein;
for there is no error in Christ Jesus, all the error is out of Christ, who is the way,
wherein the way-faring men, though counted fools, yet shall not err.
And now my beloved is mine, and I am his;
we are come to the banqueting house, and his banner over us is love.
And the watchmen of the night told the way-faring men,
that there was not any way, but there was error in it;
and that all the religions, and worships, and churches erred.
And so the way-faring men way-fared up and down to find the way of holiness.
For all the ravenous beasts, and the lions' whelps trod in the way of error.
And all those night watchmen were among the ravenous beasts and the lions' whelps;

and so neither the watchmen nor ravenous beasts could pass over this way of holiness,
nor enter into it, which is the way for the way-faring men,
the way of holiness, where the fools shall not err;
which fools, all the wise men in old Adam, and the serpent's error, cannot see,
nor their ground, nor how they err in their own ways.
And this is the eye which the wayfaring man has opened in him, who sees his beloved.
And the way where the fools shall not err in.
And all shall come to this way of holiness, in which the fools shall not err,
which is the way of the way-faring men, into which all must come;
and out of the way of the serpent, and out of the way of old Adam in the fall.

And did not you watchmen of the night tell the way-faring men,
that the scriptures were not truly translated that speak of a way of holiness,
and a way that the way-faring men, though fools, should not err therein?
For you watchmen of the night could not see this way of holiness:
for, do you not say, that a fool will err in every thing he does?
And was it possible there should be a way wherein the fool should not err?
for you said, the wisest man that was, sinned;
and here have not you wise men of old Adam manifested your error and ignorance of the scriptures
and the way of holiness,
which is the way-faring man's way;
for all error is in your own way, and there is no error in Christ, the way of holiness;
for way-faring men and the fools shall not err therein;
that is to say, they shall not err in Christ Jesus;
for he was before error was, and destroys the ground of it.
The outward Jew worshipped in his outward temple made with hands,
at outward Jerusalem, and they came up yearly to worship there;
and if they did not come up to worship at outward Jerusalem,
and keep the feast of tabernacles in the temple, upon them should be no rain;
and their eyes were to rot out of their heads, and their tongues out of their mouths,
that fought against Jerusalem, as in Zechariah xiv.12.
So the outward Jew had but one temple in the whole world,
and there they went to worship in it; and the priest had a chamber in the temple.
And when Christ came, he ended the priesthood, he ended the offerings,
and the temple, and the worship therein of the outward Jews;
and set up another worship in the spirit and in the truth:
for when the woman of Samaria, that came to Jacob's well, said unto Christ,
how that our fathers worshipped in this mountain, where Jacob's well was,
and the well was made before Jerusalem was, or the temple either;
for Jacob died in Egypt, and afterward his sons came out of Egypt,
and built a temple in Jerusalem;
and so there they set up a place of worship after the well was made;
so Christ said unto the woman, 'The hour is coming, and now is,
that they that worship the Father must worship him in spirit and truth ;
and not at Jerusalem, nor at this mountain is God worshipped;
'For God is a spirit, and they that worship him,
must worship him in the spirit and in the truth:'
and then did Christ set up his worship,
which was before the pope's, Turks', Common-prayer,
Presbyterian, Independent, and other worships were;
and the worship that Christ Jesus set up, was in the spirit and in the truth.
Now where is this spirit, and where is this truth?
Is it not within people?
So, as the Jew outward was to worship in the temple,

and there was but that one temple commanded of God to be built,
which Christ came to end, who set up his worship in the spirit and in the truth.
So seeing the true worship is in the spirit and in the truth,
and the truth is within you, in the inward parts,
the spirit of God is within you, you must not grieve, vex, nor quench it.
And so every man and woman in the whole world
must come to the spirit and truth in their own hearts,
by which they must know the God of truth, who is a spirit,
and to feel the spirit in their own hearts,
and in the spirit of truth to worship the God of truth, who is a spirit.

So now, as the Jew outward was to offer his sacrifice in the outward temple,
and no where else, which temple is now thrown down,
he is not a Jew who is one outward,
but he is a Jew who is one inward, in the spirit and in the truth;
and so, all you Jews inward, in the spirit,
you must worship in the truth and in the spirit.

And so, the Jew inward can worship no where but in the temple.

What temple ?

It is not a temple that is made with hands?

The Jews outward worshipped in the temple that was made with hands;
but the Jew inward his worship is to be in the spirit, and in the truth,
and in a temple not made with hands.

So to worship in the spirit, and in the truth, is to worship in the temple,
and no where else.

And so, every man and woman in the whole world must worship in the temple.

What temple?

The temple that is not made with hands; where the spirit of truth is.

'Know you not, that your bodies are the temples of the holy ghost;' that is to say, the holy spirit;
and so, every man and woman must be brought to truth in their own hearts,
and brought to the spirit of God in their own hearts.

This is the standing and perfect worship,

and it will stand when all the worships of old Adam are gone,
and when the Jews', and Turks', and Christians' worships, that be not in the truth, are gone;
for this is a standing and perfect worship; the spirit of God is perfect.

And this is an universal worship,

and brings every individual man and woman to the spirit of God in their own hearts.

This makes no sect, but everyone in the spirit,

which is the bond of peace, is in the truth, which the enmity is out of;

and this spiritual worship is in the spirit and truth, Christ Jesus,
the spiritual man, the heavenly man, which the second Adam,
the Lord from heaven set up above sixteen hundred years since.

And so, everyone is to be in it, and to walk in the truth, and in the spirit,
and to come to the truth in their own particulars.

For that spirit makes sects, which persecutes people for not following them;
but they are all to worship in that spiritual worship, which Christ Jesus set up;
and every son and daughter of Adam

is to come to the truth and spirit in their own hearts;

and so in that spirit and truth to worship the God of truth, who is a spirit;
for he seeks such to worship him.

And Christ persecuted none for not following his worship;

but all are condemned by the spirit in their own selves, who grieve it,
and vex and quench it,

and all are condemned with the light and truth that hate it,

who will not come to it, but hate it.

So they all that persecute about religion run into heaps, and sects, and darkness, and with the light are condemned.

And so none can worship the God of truth, but who come to the truth in their own hearts; and none can worship God, who is a spirit, but who come to the spirit of God in their own hearts, which mortifies sin and evil; which spirit leads into all truth.

So everyone who is a Jew inward must worship in the spirit and truth; and everyone must be brought to the temple which is not made with hands, and to worship in the spirit which Christ set up, who is the spiritual man.

Carnal men may set up worships,

who have not the same spirit and power the apostles had.

And such lead people into sects and heaps, and lead people out of the spirit, and persecute one another about their worships, which is not the way of truth, nor the command of Christ, but on the contrary, 'to love one another.'

So all that worship in the spirit and truth, come to the spirit and truth in their own hearts, and love one another, and love enemies.

And so, the outward Jews' priests had chambers in the temple, which priests, chambers, and temple, Christ has ended, so let Christ Jesus now have a chamber in your temple, to sanctify your temple, and cleanse your temple, that the glory of the Lord may fill your temple.

The Jews' priests were to cleanse the temple, and when they had cast the rubbish out of it, the glory of the Lord filled their temple; and so Christ, as I said before, has ended the Jews' priests' chambers and temple.

And so all you who are Jews inward in the spirit, let Christ your priest have a chamber in your temple, that he may cleanse your temple, and cast the rubbish out of it, which is come in by transgression, who renews you up into the image of God, that Adam and Eve were in before they fell; so that the glory of the Lord may fill your temple.

And so as the Jew outward had but one temple to worship in, the Jews inward must not have two; for then they make a sect, and go from truth in their own hearts, and from the spirit of God.

And so to worship in the truth and in the spirit, is to worship in the temple.

So every man and woman come to this one temple.

Where is this one temple ?

Where the spirit is in the heart, and the truth in the inward parts: and this is the temple that is not made with hands;

'do you not know that your bodies are the temples of the holy ghost?'

And so this is the true worship that Christ set up, in the spirit and in the truth; every man and woman in the whole world must come to it, the truth in their own hearts,

that by it they may know the truth, and the God of truth.

And by the spirit they may know God, who is a spirit,

and so worship him in the spirit and in the truth;

and this is the standing universal worship, that Christ the second Adam, the Lord from heaven, the spiritual man,

set up above sixteen hundred years since, John 4.

when he denied the mountain worship, where Jacob's well was,
and the temple worship of the outward Jews at Jerusalem,
where they went to the outward temple yearly to worship.
And so all are to worship in the spirit,
and come to the spirit and truth in their own hearts;
and in that to worship the God of truth, who is a spirit, as Christ commanded.
And so by the spirit of truth, they come to Jerusalem, which is above,
which comes down out of heaven from God.
So this is a true, certain, standing, infallible, and perfect worship;
for truth and the spirit of God are certain, infallible, and perfect;
and so this worship is a certain perfect worship.
And so everyone, come to the truth in your own hearts, and to the spirit of God,
or else you cannot worship the God of truth, who is a spirit:
and every man that worships in the whole world,
who would find this spirit and truth, they must go into the temple.

And so in the spirit and truth worship God, who is a spirit;
and this spirit gives an understanding to know God,
who is a spirit, and the truth,
and to know the God of truth,
who is to be worshipped in the spirit and truth,
who is God blessed forever. Amen.

George Fox

261

Friends,

To call men 'masters' or 'gracious lord,' and putting off the hat to them,
and the man's scraping with his foot, and the woman's making a curtsy.
these titles and fashions not giving and observing,
does not break the law of Christ, nor of God,
which respects no man's person, but they are the customs of nations which are vain;
and the great manners and civilities that lie among Christians,
are in saying you to one man, and the man's putting off his hat,
and scraping with his foot, and the woman's bending her knees;
and in these and such like things lie their civilities,
their honor, and manners, and well-breeding, as they call it.
But the right manners are to keep people from evil words,
which corrupt good manners, and God's law;
and Christ respects no man's person.
And man and woman in their not doing, nor scraping,
and bowing, are not unmannerly, nor uncivil;
for man was forbidden by the angel to bow to him,
but to bow to God, and to worship him,
and to bow at the name of Jesus,
who is called, the power of God, and the word of God;
for the angel said to John, he was his fellow-servant.
So servants were not to bow one to another;
and if they do, is it not reproved by the angel, and reproved by Christ,
he seeking honor one of another?
For 'how can you believe, said Christ, that receive honor one of another?' John 5.
So it is a mark, that they are unbelievers, who receive honor one of another;

and they are like the Pharisees, that love the praise of men,
 and are called of men master, and like the heathen, that will be called 'gracious lords.'
 For, said he, you are all brethren,
 and have one master and Lord, Christ Jesus, and one Lord, who is the creator of all.
 For all things were made subject to man, and man subject to God;
 all creatures were to fear and dread man and woman,
 but men and women were to fear and dread God.
 So all christians are to have one heavenly spiritual head, Christ Jesus,
 and heavenly spiritual master,
 and they all as brethren are to serve and worship him.
 And the prophets and apostles used thou to God and Christ, kings and princes,
 and great men and women, as you may see in the scriptures,
 and they were never offended at it.
 And you never heard in all the scriptures of any that feared God,
 that were offended at any for saying thou to a single person,
 and standing with their hats on,
 (unless it were the Pharisees, that loved the praise of men),
 as it is said in the book of Job,
 'If I give flattering titles to men, my maker would soon take me away.'
 And so all their flattering titles, and loving the praise of men,
 and seeking honor one of another,
 comes from that ground that is out of truth,
 in the image of the beast and the dragon, who will be worshipped;
 but the angel would not be bowed down to by the servant of the Lord;
 he says, God must be worshipped.
 So they that worship the beast and the dragon, receive the mark from the dragon;
 he brands them and marks them with his spirit, (out of truth),
 and then he receives honor from them, and the vain glory they give to him;
 but they who are sealed with the spirit of promise,
 have their Father's mark in their foreheads;
 these worship the living God, and are in his image and his likeness,
 that he made them in the beginning,
 and in the spirit of Christ Jesus, and those are Christ's.

George Fox

All Friends and people,

That is to be condemned in yourselves, which has led you from Christ,
 from God, and from unity in the light;
 I say, that is condemned by the light, and must be executed and killed,
 and stoned with the living stone, and run through with the living sword,
 and hammered down with the living hammer to pieces,
 and burnt up with the living fire, and so made an end of.
 For that which leads into looseness, whimsies; imaginations, false, visions,
 though it be condemned, yet, if it be not executed, it is in danger to rise again;
 and if it rise again, and get over you, it will be your ruler,
 if it get out of prison and be alive, and not executed.
 For after a thing is condemned, as drunkenness, adultery, fornication,
 or any manner of looseness whatsoever, or running out from the spirit and light,
 if it be condemned, and judgment passed upon it,

if it be not executed, there is danger of its reviving.
For after a thing is condemned, and judgment passed upon it, it is to be executed.
For you know, after a thief or a murderer is condemned and judged,
and have sentence passed upon him,
yet he is not executed that day; the execution comes afterwards.
And therefore, after condemnation or judgment is passed upon any inward evil,
or any outward action of evil,
let execution be speedily done with the living hammer,
and the living sword, and the living stone;
that the living fire may burn it up and consume it.

No man after he has beaten his child, hates him ever afterwards,
but loves him, if he repents and changes;
so does the eternal Father.
And if a child falls down into the dirt,
he does not go and tumble him more into the dirt,
or into the ditch, and there let him lie in the dirt and ditch,
but takes him out and washes him;
and so does the heavenly Father,
who leads his children by his hand, and dandles them upon his knee.
And so, all that be called fathers in the truth, or mothers,
their tenderness should be the same to all little children in the truth,
that can hardly go without leading,
that sometimes may fall into the dirt and ditch, and slip aside,
and then be troubled, and cry.
To such there should be tenderness shown, and to wash them, and help them;
and love to such should be manifest;
for there is a difference between a stubborn, rebellious, and willful child,
and one that is penitent;
for those must have great chastisements,
who know the will of their Father, and do no do it;
they must have greater stripes,
and sorer stripes they must look for (be sure to expect it) than the other.
For Christ is manifest in the flesh, to condemn sin in the flesh,
all that witness Christ in them, male and female;
I say, Christ manifest in their flesh;
he condemns the sin that is in their flesh;
yes, and makes an end of sin, and finishes the transgression,
and brings everlasting righteousness into them.
But first he condemns the sin that is in their flesh,
the unrighteousness in their flesh, and ungodliness in their flesh;
the liar, the swearer, that is in their flesh;
the adulterer, the fornicator, the idolater,
and all sin, whatsoever it is, he condemns in the flesh.
So Christ is manifest in the flesh, to condemn the sin that is in the flesh;
everyone that witnesses Christ condemning sin in the flesh,
that they through Christ, that condemns sin in the flesh,
might become God's righteousness, and so God's new person..
But the sin being uncondemned in the flesh, they are of the serpent,
of the unrighteous one, of the ungodly one, who adulterated from truth, they are his.
But the sin being condemned in the flesh, **Christ is manifest in the flesh**,
so that they become Christ's;
they are God's, and are in Christ,
who destroys the devil and his works, that are out of truth.

And these know the new life, which God is served in;
and these know the new earth, wherein dwells righteousness;
and these know the old earth, wherein dwell unrighteousness.
And these can bring forth things new and old.

For they that are led by the spirit of God, are the sons of God;
they that are led by the spirit of the devil, are the children of the devil,
and his works they do, the works of their father;
as they that are led by the spirit of God, his works they do, the works of their father;
and all they that quench the spirit of God, and vex the spirit of God,
and grieve the spirit of God, and hate the light of Christ,
and walk spitefully against the spirit of grace, and turn it into wantonness,
and disobey the word of God in their hearts and mouths;
surely you all may see such are not the sons of God, and do not the works of God;
though they may profess the scriptures from the beginning of Genesis to the end of Revelations.
Neither does that birth know the scriptures,
for they are known by the spirit of God, the holy ghost,
which led the holy men of God to speak them forth;
by the same spirit are they known again.
And Christ, who was conceived by the holy ghost, born of the Virgin,
he is known by the holy ghost again,
which led the holy men of God to give forth scriptures;
which now leads into all truth.
And all them now, who despise revelations,
inspirations, prophecies, gifts, and talents,
they despise the spirit of God and his gifts.
Such are neither ministers of God, or Christ, nor his sons;
but are the sons of him that is out of the true spirit that is of God,
in the darkness, Babel, and confusion;
who think they can do great matters with their languages,
and with them make a trade of the scriptures;
who cannot endure any people should come to the spirit that gave them forth;
for none can walk in the spirit that quench it, and vex and grieve it.
And none come into the church fellowship
that grieve, and vex, and quench the spirit of God.
For the fellowship is in the spirit, that is the bond of peace;
and none are led into all truth, but by the same holy ghost
that was in the holy men of God, that gave forth the scriptures of truth.
And all that are led by this spirit of truth,
are led away from the spirit of the devil, that is out of truth.
And all that are led by the spirit that is out of truth,
are the first birth of the flesh, and of that murderer;
who will persecute him that is born of the holy spirit of God, which leads into all truth.
But they that are led by the spirit that is out of truth,
are out of both the Father and the son.
And they that are led by the spirit of truth, are the sons of God;
and here are both in the Father, and in the son, and in the truth, which abides forever.
And here the heir, the son, inherits his possession,
his inheritance in the kingdom that never has an end.

The true hope, the true cross, the true faith,
the true worship, the true religion,
the true way, true image,
and true fellowship **have been lost** since the apostles' days,

among those called christians, who are out of the life.
And they that have lost the cross of Christ, which is the power of God,
in which is the true fellowship,
they have set up a wooden or a stone cross,
so false crosses, false christians.

They that have lost **the true hope, which purifies, as he is pure**,
they have set up a purgatory to cleanse them when they are dead.
And others cry up a body of sin and death on this side of the grave,
with their hypocrite's hope;
and they have lost the true ministry,
and set up a false one, to preach up imperfection.
And people were imperfect in old Adam before Christ came;
for the law made nothing perfect;
but the true minister, Christ in you the hope of glory, **does make perfect**,
both in the Apostles' days and **now**.

'Christ in you, the hope of glory,' said the apostle, whom we preach,
'warning every man, that we may **present every man perfect** in Christ Jesus.'
So the perfection is in Christ Jesus; the imperfection is in old Adam.
So this is the **true hope that purifies**,
which everyone that has it **purifies himself, even as he is pure**.
And everyone that has not a possession of this hope,
pleads for impurity and imperfection,
and a body of sin and a body of death unto their grave,
and a purgatory when they are dead.
Such have a profession of the scriptures, like the Pharisees;
and the hypocrite's hope which shall perish.

And the true faith has been lost since the apostles' days;
the true faith which purifies the heart, which is the faith of God's elect,
which faith gives victory over that which separates from God;
in which faith you all please God;
which faith is the gift of God, and Christ is the author of it:
everyone look unto him for it, for the finishing of it, who is the author of it.
In this faith have all the saints unity in that which gives victory over the devil;
for by the faith, which is the shield, do they resist him and quench his fiery darts;
and they resist him that would defile them and make them imperfect,
and lead them into those things which would displease God.
And all that are out of this faith, they cry, no victory while we are upon the earth;
but they must have a body of sin unto the grave, and a purgatory to cleanse them in;
these are all in the error concerning the faith;
these have made shipwreck of faith and a good conscience;
these are all in the dead faith,
and so cannot preach in the true and living faith of God's elect.
These are all out of unity; for the unity is in the faith, which gives victory over the devil.
These are out of the just life; which just lives by his faith
The life that I now live, is by the faith of the son of God;
yet **it is not I, but Christ that lives in me**,' said the apostle.
And all that walk in the faith of God's elect, which is the victory over the devil,
walk in unity over the enmity.

And the true worship has been lost since the apostles' days;
yes, the worship that Christ set up above sixteen hundred years since,
in the spirit and in the truth;

yes, in the spirit of God,
which was before the spirit of the devil was, who is out of truth;
and in the truth, which the devil is out of.
In this spirit, and in this truth,
God, who is a spirit, and the God of truth,
seeks that men should worship him in the truth;
and so every man and woman must come to truth in the inward parts,
and to the spirit of God within themselves,
if they be worshippers of God in the spirit and truth, which the devil abode not in.
And this is the standing and perfect worship, in which there is unity in the truth;
for the enmity is out of it, and he cannot get into it.
Glory be to God forever!
And men that have erred from the worship that Christ set up,
above sixteen hundred years since,
they are from the truth within, and the spirit of God.
And by that unclean spirit they have worshipped images;
they have worshipped the works of their own hands;
they have worshipped the dragon; they have worshipped the beast;
they have worshipped the creature; they have worshipped angels,
persecuted one another about their worships,
and they have persecuted the true worshippers.
These are in the blind zeal, who have hated the light.
And so none can worship God, who is a spirit,
but they **must come to the truth in their inward parts**,
and to the spirit of God in themselves;
by which spirit they must know God to be a spirit, and to worship him in the spirit.
They must know God to be the God of truth, and then worship him in the truth;
which the devil is out of, in the enmity, an adversary.
And this is the standing, perfect, infallible worship,
that Christ Jesus, the perfect, infallible man, set up above sixteen hundred years since.

And the true way is lost since the apostles' days,
which Christ set up above sixteen hundred years since;
who said, **'I am the way to the Father; and no man comes to the Father, but by me.'**
So no one comes out of old Adam, but by Christ, the second Adam.
No one comes out of darkness, but by Christ, the light;
no one comes out of death, and from under the prince of death, the power of it, but by Christ, the life.
So he is the way to God.
No one comes out of unrighteousness, but by Christ, the righteousness;
no one comes out of the wisdom below,
but by Christ who is the wisdom of God, which is from above.
And no one comes out of error and evil, but by Christ, the truth.
So is he the door and the way to God Almighty.
And no man comes to the Father, but by him.
No one comes out of captivity or prison, but by Christ the heavenly man.
And so, they having erred from Christ, the way,
they have set up so many ways in Christendom among them;
and fall out about their ways one with another, enmity being among them.
Now Christ is the way, which the unclean cannot walk in,
who was before the unclean way was; for he is over all the unclean;
and he is over all the perverse and crooked ways, and mountainous ways,
and evil and unrighteous, and ungodly ways; he is over them all.
And none come to this new and living way, Christ Jesus,
but who come to the grace of God in their hearts;

the spirit of God in their hearts.

So he is the new and the living way, who is the first and the last,
the beginning and the ending, set up from everlasting to everlasting.
And all that be out of this new and living way,
though they have all the scriptures, from the beginning of Genesis to the Revelations,
yet they are dead, and under the power of death;
which Christ the way destroys, through death, yea the power of death, the devil;
and was before death and his power was.
Here is the new and the living way.

And the true religion has been lost, and erred from since the apostles' days.
The religion that is pure from above, and undefiled before God,
which keeps from the spots of the world, which is to visit the widows and the fatherless.
Now they that are out of this religion have made many religions,
but they are spotted and defiled, and they cry up a body of death, and sin,
and imperfection to the grave, and a purgatory when they are dead.
And their widows, and their fatherless, and strangers go begging up and down their streets and
highways;
so their streets and highways are judges against them and their bodies of death,
and their purgatories manifest their errors and ignorance from this pure religion,
that comes down from above, which is not of man's making;
but comes down from God, which is pure before God, and undefiled in his sight,
that keeps from the spots of the world. (Mark, the spots.)
And these do not cry up a body of death, nor a purgatory when they are dead;
they are kept from the spots of this world.
So they are far degenerated from this pure religion from above,
(which is undefiled before God, which keeps from the spots of this world,
and leads to visit the fatherless, widows, and strangers),
whose religion is, that they must have a body of sin and death unto the grave,
and a purgatory when they are dead.
And their fatherless, and widows, and strangers must go a begging in the streets.
All these religions are from below, and of their own making, and not from above,
but of him that is out of truth.
And all they that come to this pure religion, that is from above, and come to receive it,
it must be by the spirit of God within, and the light of Christ within,
and his grace within, and his faith within.

And the image of God in them has been lost since the apostles' days,
that man and woman were renewed into by Christ;
and therefore they have set up so many inventions of their own brain,
and outward images, and likenesses, and worship them;
for man and woman was in the image of God, before they fell.
And when they fell from the image of God,
they set up many images of God, and man, and other creatures,
of things in heaven and things in earth.
And when Christ came, he renewed man into the image of God again, and into his likeness;
but since the apostles' days have they lost this image of God, and this likeness;
and made a profession of Christ and the apostles' words, as the Jews did of the law,
and worshipped the works of their own hands, and images.
But now is Christ renewing man again into the image of God, as they were in the apostles' days;
yes, also I say, that Adam and Eve were in before they fell.
Yes, and in this image of God they will reign over all images and image makers,
either with hand or brain;
for they have made those images and likenesses by the evil spirit, that is out of truth,

which the spirit of truth leads out of, and above them, and from their works.
Glory to God forever, for his image and his likeness is led into by Christ Jesus,
and **into Adam and Eve's state before they fell;**
and not only into that state,
but **into Christ Jesus that never fell.**

And the true praying has been lost since the apostles' days;
for none can pray truly, but by the spirit of God, unto God, who is a spirit,
or unto Christ, who is a quickening spirit.
And all they that have erred from the spirit, cannot abide to hear talk of it;
and yet may have the scripture from Genesis to the Revelations,
and make prayers, and say them over, and give them to others to say over;
and so pray by the book, and that must help his infirmity;
and so have erred from the spirit, and from the true doctrine of the apostles,
who said, the spirit must help their infirmities; and they must pray in the spirit.
So all that grieve; and vex, and quench the spirit of God,
cannot pray in it to God, who is a spirit.
But they think to be heard by their much babbling,
and ask and pray, but do not receive.
And everyone must come to the spirit of God in themselves,
and to the **light, and to the faith that purifies** his heart,
and to the spirit of grace and supplication;
and by this his mind is to be turned towards Christ, who prays to God,
and asks in the name of Jesus, and in the power, and light, and spirit of Christ.

And the true fellowship has been lost,
and sanctification, and belief, and the righteousness since the apostles' days.
For many have had the letter, but lost the life;
the belief, but lost the possession;
the profession, but lost the substance, Christ Jesus;
but the true fellowship is in the gospel, the power of God,
which was before the devil was.
And since men lost this power of God they have not known the scriptures aright,
but they have set up fellowships by that spirit which is of him that is out of the truth,
that have destroyed one another,
and persecuted them which are in the power of God, which is the gospel,
which was before the devil, and all the fellowships in old Adam were,
and will be when they are all gone.

Now the gospel fellowship is a perfect fellowship,
a pure and a holy fellowship, it is an everlasting fellowship;
for the power of God is everlasting,
it is over the Jews' fellowship in the outward things,
and the Gentiles' invented fellowships, and the fellowships of bread, water, and wine;
for these are no mysteries, the world's fellowship is no mystery,
the fellowship of bread, water, and wine is no mystery;
but the gospel fellowship is a mystery
and none see it, but who come to the light of Christ, and to the truth in the inward parts.
For this is a standing fellowship, the gospel, the power of God;
and all fellowships out of it are imperfect and corrupt, where the body of death,
and sin, and their purgatory are pleaded for,
which fellowships below, men make, and are of men, and from men;
but the gospel is not of men, nor by men but of God, and from Christ.

So this fellowship is the church fellowship that is in God,
and it is a pure fellowship, the gospel fellowship is,
which gospel brings life and immortality to light,
and expels away all that which darkens, and burdens,
and loads the soul, mind, spirit, and heart.
So this is glad tidings to the immortal soul,
which comes by the immortal power up to the immortal God,
where life and immortality comes to light,
and to shine over him that has darkened it.
Here is liberty to the immortal soul, mind, and spirit in the gospel, the power of God,
which is the gospel fellowship, which is a mystery,
(but bondage and darkness to the other),
so life and immortality are hid from all them that make fellowships below,
and have their fellowships by men, and of men,
who are out of the power of God, the gospel;
and make fellowships of old authors, and make fellowships of the scriptures.
But being erred from the spirit, they know not the scriptures, nor the power of God,
and there they are in strife and enmity in their fellowships,
and falling out about their bread and wine, some taking it one way, some another;
and falling out about their handiworks,
and plucking people from one another to themselves,
and not to Christ, nor his gospel fellowship,
that came not by men, neither was it of man.
So they that deny revelation cannot preach Christ until he be revealed,
nor can preach the gospel until it be revealed.
And they that say revelations are ceased, they may as well say, there is no gospel;
and so have no Christ to preach, and are only ministers of the letter;
neither have they the secrets of God to preach,
which are revealed to them that fear him.
And that is the spirit of darkness from the prince of darkness,
that is out of the fellowship of the gospel, where is enmity,
which speaks itself sufficiently abroad among all their fellowships;
and into this fellowship of the gospel, the power of God,
which was before the devil was, he cannot get.

And the righteousness has been lost since the apostles' days;
therefore people have been found in their own self-righteousness and unrighteousness;
and therefore they are all found out of peace with God,
and with Christ, and one with another;
for where there is righteousness there is peace.

And sanctification has been lost since the apostles' days;
therefore both teachers and hearers are found in uncleanness,
and preach up the body of death, and sin, and a purgatory;
and so have forsaken him that should sanctify them, and make them clean.

And the sanctifying belief has been lost since the apostles' days;
for he that believes is born of God;
and he that believes in the light, may become a child of the light;
everyone that comes into the world are enlightened by Christ,
that they should believe in the light, as he commands them,
and so become children of the light;
and he that believes, overcomes the world.

And if there be no overcoming on this side of the grave,
as the world's preachers made of men, say,
then there is no true believing on this side of the grave;
and therefore the world is not overcome in them;
and he that is their god, is of the world also.
**For 'he that believes, overcomes the world;
for greater is he that is in you, than he that is in the world.'**
So this greater overcomes the less,
and he that believes passes from death, and sin, that brings death,
and the devil the power of death:
so becomes a child of light and of the day;
and of the light which was before darkness was, or the prince of it;
for this is the belief that overcomes the world;
that sanctifies the unbelieving husband, and the unbelieving wife,
else their children were unholy, but now they are clean. 1 Cor.7 v14.
For this belief is greater than he that is of the world,
which overcomes him that would defile;
for this belief is Christ, which passes from death to life,
it takes away the root of sin and iniquity, which is complained of in the scriptures,
which they were born in, though they had the law which made nothing perfect,
which took hold of their outward actions or branches;
but this belief makes the root holy,
and if the root be holy, the branches that spring from the root will be holy also.

And all you that preach up a body of sin and iniquity,
and that you must have a body of sin and death unto the grave,
and a purgatory when you are dead.
Neither man nor woman of you believes correctly;
for the believing wife sanctifies the unbelieving husband;
and the believing husband sanctifies the unbelieving wife;
else their children were unclean, but now they are holy.
So from this sanctifying belief you are all erred since the apostles' days.
But have made beliefs and creeds of your own,
and then say, there is no overcoming on this side of the grave:
you may as well say, there is no true belief.

George Fox

**A COLLECTION
OF
MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL MINISTER
OF JESUS CHRIST,
George Fox
Volume 1 Contd.**

263-An exhortation to keep to the ancient principles of truth.

Friends, keep at a word in all your dealings without oppression.
And keep to the sound language, thou to everyone.
And keep your testimony against the world's vain fashions.
And keep your testimony against the hireling priests, and their tithes, and maintenance.
And against the old mass-houses, and the repairing of them.
And against the priests' and the world's joining in marriages.
And your testimony against swearing, and the world's corrupt manners.
And against all looseness, pleasures, and profaneness whatsoever.
And against all the world's evil ways, vain worships, and religions, and to stand up for God's.
And to see that restitution be made by everyone, that has done wrong to any.
And that all differences be made up speedily, that they do not fly abroad to corrupt people's minds.
And that all reports be stopped that tend to the defaming one another.

And, friends, live all in the power of the Lord God, and in his truth, light, and life,
that with it you may all with one heart, soul, and mind keep dominion;
and in the light, life, truth, and power of God do true judgment, justice, and truth, righteousness,
and equity in all your men and women's meetings,
without favor or affection to relations, kindreds, and acquaintance, or any respect of persons;
for if you do not so, judgment will come upon you from God, to put you down from your places.
For the power of God, light, life, and truth respects not any,
but justice, truth, righteousness, and equity, etc.

Let mercy overshadow the judgment seat, and let mercy be mixed with judgment.

Take heed of foolish pity;
and if you be not diligent against all profaneness, sin, iniquity,
and uncleanness, looseness, and debauchery, and that which dishonors God,

then you let those things come up upon you, which you should be atop of, and subdue, and keep down with righteousness, and the truth, and the power of God.

And in all your men and women's meetings, let all things be done in love, which edifies the body; and let nothing be done in strife and vain glory, but keep in the unity of the spirit, which is the bond of peace.

And let all things be done in the wisdom of God, which is pure and gentle, from above, above the earthly, which is below, sensual, and devilish.

And take heed of hurting any concerning marriages, if the thing be right, (through any earthly reasoning), for fear that they do worse.

And so all be diligent for the Lord God and his truth upon the earth, and the inheritance of a life that has no end, that you may live in that seed that is blessed forevermore.

And be diligent in all your meetings, and see to the setting forth of apprentices, all fatherless and poor Friends' children; and that all the poor widows be carefully looked after, that nothing may be lacking among you; then all will be well.

And keep your testimony against all the filthy rags of the old world; and for your fine linen, the righteousness of Christ Jesus.

And keep your testimony for your liberty in Christ Jesus, and stand fast in it, against all the false liberties in old Adam; and your liberty in the spirit of God, and in the gospel of Christ Jesus, against all the false and loose liberties in the flesh.

And train up all your children in the fear of the Lord, and in his new covenant, Christ Jesus; as the Jews did their children and servants in the old covenant, and so do you admonish your children and servants. And let no man or any live to themselves, but in that love that seeks not her own.

And have an eye over them that come to spy out your liberty in Christ, and will report out of your meetings things to make advantage, and to the defaming of persons.

And let everyone seek the good of one another, and their welfare in the truth, and make others' condition their own; and this keeps as a father and mother to condescend to a child. And all live in the seed which has the blessing, and in the wisdom by which you may order all things to God's glory, over the evil seed, that is out of the truth.

And if anyone has anything to say, in opposition to the matter of marriages, propounded by any to the meeting, such Friend or Friends to make it known, (what they have against the parties), to such as are appointed by the meeting, to inquire into the clearness of the parties, who laid their intentions before the meeting. And such Friends, as have intentions of marriage, first to lay it before the men and women of the Monthly Meeting they belong to, and to see that things are clear, before they are brought to the Two Weeks' Meeting.

And if any difference arise, either about marriages, or any other case, in the Two Weeks' Meetings, that the business be presently referred to six Friends, to have a hearing of the matter another day, or else for them to go forth and determine it presently, and not to discuss it in the open meeting.

And if any legacy be left by any deceased Friend, to a particular use, as to putting forth apprentices, and breeding up poor Friends' children; that the said money be kept distinct, as a stock for the said use, and a particular account thereof be kept.

And the Quarterly or Six Weeks' Meetings to see, that the said monies be disposed of to the uses as before said.

And if any of the principal money so given, be at any time made use of to any other use, that it be again made up by the meeting of Friends in general.

And though the money be left or given to any particular Friend for the use before said; yet the same to be paid to two or three persons, who the Quarterly Meeting or Six Weeks' Meeting shall appoint to receive such money; that the meeting may have the ordering and disposing of the said money to the best advantage, and the use intended.

And that Friends do keep in their testimony against the vain fashions of the world, and all looseness and uncleanness whatsoever; and against all profane, idle tippling, and taking tobacco in coffee houses and alehouses, which is an ill savor. And against all strife and contention whatsoever.

And that some Friends be appointed at every meeting to keep the doors, to keep down rude boys and unruly spirits; that so the meetings may be kept civil and quiet. And if one Friend has anything against another, let him not treasure it up, till the time of his marriage, and then cast it upon him publicly; but let him presently speak to the Friend, and also to them, that the meeting has appointed to see after his clearness, etc. And that things may not be deferred too long at the Two Weeks' Meeting concerning marriages; but that they may be answered in a short time, so that they will be decided in the matter.

And stop all bad reports, (for you shall not raise a false report upon my people, said the Lord), and minister justice upon it presently, so that no man or woman may be defiled or defamed with such things.

George Fox

Read this in the Men and Women's Meeting in the fear of the Lord, as often as you see occasion, and record it in you' book.

An additional extract from other of George Fox's Epistles, both of former and latter dates, more largely speaking to things contained in the paper foregoing, with some new matters; recommended to Friends by him, (from time to time),

to be taken notice of at their Quarterly and other meetings.

Friends' fellowship must be in the spirit,
and all Friends must know one another in the spirit and power of God.

And in all the meetings of the county, two or three may be appointed from them,
to go to the Quarterly Meetings, for to give notice one to another,
if there be any that walk not in the truth,
and have been convinced, and gone from the truth, and so have dishonored God.
And likewise if any that profess the truth, follow pleasures, drunkenness, gamings,
or are not faithful in their callings and dealings, nor honest, nor just,
but run into debt, and so bring a scandal upon the truth,
Friends may give notice to the Quarterly Meeting, (if there be any such),
and some may be ordered to go and exhort them,
and bring in their answers to the next Quarterly Meeting.

And so to query and search out all such,
as live not as becomes the truth of the gospel, and yet do profess it,
so that they all may walk in it, as well as talk of it;
for none have the heavenly comfort of it, but who do walk in it.
For all the talkers of Christ and his gospel, that do not walk in him, dishonor him.
And all uncleanness and looseness in all your meetings,
judge and condemn with the light, power, and spirit of Christ;
so that nothing may reign among you, but that which does glorify God and Christ.

And to admonish all them that be careless and slothful,
to diligence in the truth and service for God, and to bring forth heavenly fruits to God;
that they may mind the good works of God and do them,
in believing in his son, and show it forth in their conversations;
and to deny the devil and his bad works, and not to do them.

And to seek those who are lost,
or driven away from the truth into the devil's dark wilderness, by his dark power;
seek them again by the truth, and by the truth and power of God,
bring them to God again.

And to see, that all that come among Friends, and profess truth,
keep to yes and no, in their dealings and communications,
in justice and equity, and not in oppression.

And that in all the Monthly Meetings there be an inquiry,
whether any that profess truth, are out of the pure language, thou to everyone,
whether they keep up God and Christ's language,
that the holy prophets and apostles used, over all the flattering words in the world.

And Friends, my desire is, that you all may be preserved in the Lords power,
and in his everlasting seed, and so in the order of the gospel,
and in the government of Christ Jesus; of the increase of which there is no end.
And that you may keep up your ancient testimony,
(in the power and spirit of God), against tithes;
and that you may keep up your ancient testimony in the sincere life for Christ,
your high priest, against the hireling priests and their old temples;

manifesting that you are the temples of God.

And let inquiry be made concerning all such among Friends as do pay tithes,
which makes void the testimony and sufferings of our brethren,
who have suffered (many of them) to death;
by which many widows and fatherless have been made;
and which is contrary to the doctrine of the apostles, and the doctrine of the martyrs,
and contrary to the doctrine of the righteous in this present age;
all which are to be inquired into, and to be exhorted to faithfulness therein.

And that you may keep your ancient testimony for the church which is in God,
the living members, which Christ, the spiritual man, is the holy head of,
and your heavenly rock and foundation.

Concerning marriage:

And all such as marry by the priests,
who have some of them the rough hands of Esau, and fists of wickedness,
and who have had their hands dipped in the blood of our brethren in New England,
and who have been the cause of the banishment of some of our brethren,
and have spoiled so many of their goods, casting them into prisons,
and keeping so many of them in prison at this day;
all such as go to them for wives or husbands,
must come to judgment and condemnation of themselves,
and that spirit that led them to the priests to marry them;
or else Friends, that keep their habitations,
must write and bear their testimony against them both.
For from Genesis to the Revelations
you never read of any priests that married any people,
but it is God's ordinance;
and whom God has joined together, let no man put asunder.
And they took one another formerly in the assemblies of the righteous,
(when all things were clear),
therefore let all these things be inquired into,
and brought to the Quarterly Meeting;
and afterwards some ordered to go to them,
and to return what they say at your next meeting.
And let all this be done before they, or any of them,
be declared as heathens, or written against,
let them be three or four times admonished, that they may have gospel order,
so that if it be possible, they may come to that which at first did convince them,
and to repent and condemn their unrighteous doings.
So that you may not leave, if possible, a hoof in Egypt.

Now, all Friends, who have known the power of God,
and do believe in the light of Jesus Christ, who is your high priest,
who is made higher than the heavens;
you come to know him to be your teacher, and to hear him in all things,
and that God may work all your works in you and for you.
And all such pretended Friend or Friends, that have gone to the priests to marry them,
or have been drawn by their relations so to do,
in pretence to have their estates secured for their heirs,
such have gone from the light of Christ in themselves,
and have quenched the motions of the spirit of God in their own hearts,

and distrusted God, and let a spirit of unbelief enter into them,
and thereby such cause the world to glory over them, and Friends;
and both priests and the world say that such are hypocrites,
and they come to them but to save their estates.
And they talk of the living God, but it is seen the world is their god,
and the priest must do their work to preserve their estate.
Such distrust the living God about outward things,
though formerly they used to cry against them,
and their teaching, and their marrying, and their baptizing;
but now they can come to them to many them to save their earth, and to shun suffering.
And thus they manifest their hypocrisy.
And therefore all such as have gone to the priest, to be married by him,
come to the witness of God in your consciences,
by which you may come to condemn that spirit that led you to them to be married.
For all those are far gone, who can come so near a priest
as to hear his prayers for money, and to partake of his works.
Such have turned against the light, and quenched the spirit,
and abused the power which would have risen in them against it.
And such in their apostasies may have cried,
the power of God is not among Friends as it was in the beginning;
when they have abused it in themselves, and grieved the spirit of the Lord,
and Friends who live in the spirit.
For it is not the bishops' nor priests' work to marry people, nor is it to be seen;
nor you never read throughout the holy scriptures,
that either priests or bishops married any;
but it is God's work, and his ordinance;
for whom God joins together, let no man put asunder.
And marriage is honorable in all, the bed being undefiled.
And they took one another in the assemblies of the righteous,
the saints, and the holy ones of God, who were of the seed of the righteous.
Which practice is now followed among the people of God, called Quakers,
who are of the seed and generation of the righteous, the elect people of God.
And also you may read, how Jacob, who was of the seed of the righteous,
took his wife in the assembly at Laban's house,
who gathered the people together when he took her,
having declared it before; and all parties were satisfied.
And Jacob was the beloved of God, who took his wife of the best sort of people;
his father and mother would not have him unequally yoked, as Esau had been before.
And also you may read Isaac's marriage, in whom the blessed seed was called,
as the apostle said; 'In Isaac shall thy seed be called.'
And how wonderfully it was carried on by the Lord! See Gen. 24, v25.
And also read, how Boaz took his wife Ruth, (after both sides were satisfied),
in the assembly of the people and elders; and how he declared it unto the elders,
You are witnesses this day, that I take Ruth to be my wife;
and they said, we are thy witnesses.'
And of this Boaz came the line of Christ.
For Boaz begat Obed, and Obed begat Jesse, and Jesse begat David.
And also Isaiah the prophet, who prophesied of Christ's birth, sufferings, and death,
God commanded him, when he was to go to the prophetess,
that he should take witnesses, and write it in a roll;
and this was the command of God; and he was of the seed of the righteous.
And likewise the children of Israel, when they were carried into captivity,
when any married, and all things on both sides were clear,
they took one another, according to the law of Moses. As for example, see Tobias.

And also Christ Jesus went to a marriage in Cana in Galilee,
(who ended the first priesthood, who is the everlasting priest.)
And he went with his disciples and the mother of Jesus,
where it is clear that there was a meeting and an assembly of people.
And marriage being God's ordinance, and God's joining, here Christ owns it;
for it was God's joining before the fall; and God's giving before the fall;
and it is so in the restoration out of the fall again by Christ Jesus:
who are come into the spirit and power of God,
they know it is God's joining again in the restoration;
and whom he joins together, let no man put asunder.
And so marriage was a figure of Christ and his church,
as the apostle instanced in Ephesians.
And therefore they were not to be unequally yoked, believers with unbelievers.
The law of God did forbid it;
they were not to give their sons and daughters to the heathen,
or marry with them, for it grieved the Lord in the old world,
and brought destruction upon those bad marriages.
When the sons of God saw the daughters of men were fair,
and they took them wives of all which they chose,
who corrupted the earth, and filled it with violence.
Yet the holy men of God, their marriages were never judged of God in the old world.
Neither Seth's, Lamech's, nor Mahalaleel, nor Methusalah,
nor Noah, nor Abraham, Isaac nor Jacob;
and so none before the law, nor none in the law, not in the time of the gospel,
their marriages were not judged by the Lord,
who walked in the power and spirit of the Lord, and knew God's joining;
who brings the man and woman together.
But such as mingled with the heathen and unbelievers, and followed strange flesh,
they went from the spirit, they lost the sonship;
through such the earth was corrupted and filled with violence;
and such could not know God's joining,
who went from the spirit, and from the law and gospel;
and such are mingled among heathens and unbelievers,
and follow strange flesh, and corrupt their own, who go from the spirit,
by which they have been sanctified and led into the sonship.

And such as marry with unbelievers and heathen,
go contrary to the law of God, and grieve him and their righteous parents.

So marriage is God's holy ordinance,
and Christ, that comes to restore all things again into their place, said,
'Whom God joins together, let no man put asunder.'
And brings it to the beginning again, how God made them male and female.
So in the restoration in the image of God and sanctification,
they are brought to the joining one male with one female again;
not for one man to have many women at once,
God did not make many for him;
but in the fall from the righteousness of God and his image,
there they run together like beasts, a man and many women.
There men join and put asunder; 'but in the beginning it was not so,'
said Christ, the heavenly man, the second Adam,
'for God made them male and female,
and whom he joins together, let no man put asunder.'
And so God joins with his spirit and power, for he is a spirit;

and this is a heavenly and spiritual joining;
and them that God joins, they do not follow strange flesh, but the spirit of God;
and such a marriage is sanctified by the spirit, and by the Lord,
and such know his heavenly ordinance.
And this is the marriage Christ owns, and sets up and encourages,
who is the covenant and the quickening spirit.
And so God, who is a spirit, joins with his spirit, power, and light;
this joining is in the covenant of God,
all such marriages are honorable in all things, for their bed is not defiled;
but where the bed is defiled, that marriage is not honorable.
And all that forbid marriage are in the doctrines of devils;
and they that are in the doctrine of devils, are out of truth,
who destroys the creation, and destroys some one way and some another,
that are under his power and command from truth;
but they that obey the truth, and obey Christ, and obeys God, are over him and his doctrine,
and the defiled bed, and strange flesh;
and the spirit gives them an understanding to know God,
and his joining by his spirit, who is blessed forever.

Now if any should say, that Adam took his wife alone;
and so run into the works of darkness, and go together in the dark,
contrary to the righteous seed and holy generation;
such are judged by the holy seed and by them in the holy life and law of God,
and with the light of Christ Jesus condemned.

And as for Adam taking his wife alone, that was before there were any witnesses.
But there was a form of words between them before they went together, or he knew her, as follows:
'And when the Lord God brought the woman to Adam, Adam said to the Lord,
This is bone of my bone, and flesh of my flesh,
she shall be called woman, because she was taken out of man;
and they shall be one flesh.'
But this form of words of Adam's, and his doing,
is nothing to them that are workers of darkness, and run together in the dark.
For after the earth was peopled,
you may read how the generations of the righteous did take one another in the assemblies of the
righteous;
and it was recorded before witnesses.

So all such as marry by the priests, or marry by the world, that are unbelievers,
do go from God's power and spirit, and his joining,
and do break the law of God in their marriages, who forbade to join with unbelievers.
And therefore with the light of Christ Jesus are such judged and condemned,
and must come through condemnation and judgment.

For the right joining in marriage is the work of the Lord only,
and not the priests or magistrates; for it is God's ordinance, and not man's.
And therefore Friends cannot consent, that they should join them together.
For we marry none, it is the Lord's work, and we are but witnesses.
But yet, if a Friend through tenderness have a desire that the magistrate should know it,
(after the marriage is performed in a public meeting of Friends and others,
according to the holy order and practice of Friends in truth throughout the world,
and according to the manner of the holy men and women of God of old),
he may go and carry a copy of the certificate to the magistrate;

Friends are left to their freedom herein.

But for priests or magistrates to marry or join any in that relation,

it is not according to the scripture;

and our testimony and practice has been always against it.

It was God's work before the fall, and it is God's work only in the restoration.

Let not any go disorderly together in marriage,

contrary to the practice of the holy men of God,

who declared it in the assemblies of the righteous, when they took one another,

all things being clear, and they both being free from any other, in respect to marriage.

And when any take one another in marriage,

let there not be less than a dozen Friends and relations present,

(according to your former order), having first acquainted the men's meeting,

and that they have clearness and unity with them;

and then it may be recorded in a book.

And if any walk contrary to the order of truth herein,

let some be appointed to speak to them,

and give notice thereof to the next meeting.

And all that are widows, who have children, and do intend to marry.

let inquiry be made, what she has done for her children, (if there be no will made),

then let such part of her late husband's estate be set out for the children,

as is equal and according to truth;

and what they can do more afterwards, let them do it also.

And where there is a will made, let those legacies and portions

be improved and secured (before their marriage) for the children of the deceased,

with what more they can "do for them.

And when these things are done,

let them be recorded in a book at the next Quarterly Meeting.

And all men that hunt after women, from woman to woman;

and also women, whose affections run sometimes after one man;

and soon after to another, and so hold one another in affection,

and so draw out the affections one of another;

and after a while leave one another;

and go to others, and then do the same things there;

these doings are more like Sodom than saints,

and are not of God's moving nor joining, where they are not to be parted.

For marriage is God's ordinance, and God's command one to another,

and in that is felt the power of God.

And if any go together in marriage, having declared it at Friends' meetings,

if the magistrates do cast them into prison,

because they are not married according to the national law, or by a priest,

all the men Friends and women Friends in the meeting, (or twelve of them)

may set their hands to a paper and send it to the justices,

it being done in truth and righteousness, and according to true scriptures of truth.

As Boaz declared his taking of Ruth in the town gate;

and Jacob when he was married, Laban called in his kindred;

and other examples you may see in the scriptures,

who did marry, and had no ring, nor priest neither to marry them.

Now, no man ought to speak to a woman concerning marriage

before that he has spoken to her father and mother, and have their consent;
and if she have no father or mother, but guardians and trustees,
then they must speak to them, if she be under age, that they may have their consent,
and so proceed accordingly, as Abraham's servant did concerning Isaac's wife.
And you are to see that all widows do make provision for their children
before they are married to another, according to truth and righteousness.

And you are to see, that every man and woman are free
from all entanglements with any other woman or man before they are married;
and if they have been engaged,
you must have a certificate under the hands of the person that they have been entangled with to
discharge them;
so that all things may be done in peace, and unity, and righteousness,
according to the truth that is in every man and woman.
And if the young man or young woman's relations be of the world,
they must have their consent, and a certificate from them.
And if the man or woman comes from beyond sea, or out of another country,
you must have a certificate from the men and women's meetings there,
how they have lived, and whether they are free from all other persons,
by any engagement, covenant, or contract concerning marriage;
and if they are not clear, they must answer that,
and be cleared by a certificate under their hands,
before they proceed any further.

And if any man should defile a woman,
he must marry her, if she be a beggar, even though he is rich in earthly things;
for he must fulfill the law of God,
for the law of God commands that he must marry her, and condemn his action, and clear God's truth.
But no such marriages, where the bed is defiled, do we bring into our men and women's meetings;
but some Friends (if such a thing happen) draw up a certificate,
and they to set their hands to it, that they will live faithfully together as man and wife,
and fulfill the law of God.

And this I write, if ever such a thing should happen;
but I hope that Friends will be careful, and keep in the fear of the Lord,
that they may have an esteem of the Lord's truth, and their own bodies,
and of the honorable marriage, where the bed is undefiled.

And when any marriages is to be propounded,
let it be laid before the women's meeting first.
And after they have declared it there, if they do know anything of the man or the woman,
that it should not proceed so far as to the men's meeting,
then let two or three women go to the men's meeting,
that some of the men and women may have a distinct meeting concerning it,
and let them end it before it comes to the men's meeting;
and if there be no such occasion of any such meeting,
let two or three women go along with them to the men's meeting.
And so after Friends have taken their names, and places of abode,
let two women of the women's meeting be nominated, and two men of the men's meeting,
that if anyone have any thing to say against the couple before the next meeting they may speak to
them;
and if there should appear anything, they may end it before they come to the meeting.
And if there be nothing, when they come the second time again to the women's meeting,

the woman may go along with them to the men, and testify that they know nothing against their proceedings.

And likewise the men, that are appointed to inquire out to make the like report, (and let the man and the woman always appear together, when they lay their intentions of marriage.) So then the thing is left to the men to give their judgment and advice to the couple that are to be married,

all things being clear, and nothing appearing to the contrary; and their fathers, and mothers, or guardians, or overseers being satisfied, then they may have their liberty to appoint a meeting where they please, in some public meeting-place, where their relations and Friends may be present, and there get a certificate ready drawn up, with the day of the month, place, and year, how that such a couple did take one another in the presence of God, and in the presence of his people, who had laid their said intentions so often before them; and all things being found clear, according to the law of God and the practice of the holy men, recorded in the scriptures of truth, to live together in Christian, honorable marriage, according to God's ordinance and his joining, to be help mates together as long as they live.

And if any man or woman come out of another country, they must bring a certificate from the men and women's meeting to them, where they take their wife and husband.

And no man or woman is to be permitted to proceed in marriage, if they be engaged or entangled with any other, till they be cleared.

Concerning gospel order:

Dear friends,

If there happen any difference between Friend and Friend, let them speak to one another; and, if they will not hear, let them take two or three of the meeting they belong to, that they may end it, if they can.

And if they cannot end it, then it may be laid before the Monthly Meeting. And if it cannot be ended there, then it may be brought to the Quarterly Meeting, and there let it be put to half a dozen Friends, that they may end it, that they may keep their meetings quiet. Or, they that are at difference, may choose three Friends, and Friends may choose three more to them, and let them stand to their judgment: for there are few, that love quietness and peace, who will have their names brought to a Monthly or Quarterly Meeting, to have their names sounded over the country, that they are in strife; but will rather endeavor to end it among themselves or at their own meeting, before that they come to the Monthly Meeting.

And if there be any difference brought to the Monthly or Quarterly Meeting, either men's or women's, after you have heard them one by one, and let but one speak at a time, know of them, whether they will stand to your judgment? And, if they will, let half a dozen Friends make a final end of it. But, if they will not stand to your judgment, they are not fit to bring it there.

And if any brother or sister hear any report of any brother or sister, let him or her go to the party, and know the truth of the report; and if true, let the thing be judged:

if false, go then to the reporter, and let him or her be judged.
And if any should report it at a second or third hand,
without going to the party of whom the report goes, let such be brought to judgment:
' for thou shall neither raise nor suffer a false report to lie upon my people,'
said the Lord; for they are to be holy, as he is holy; and just, as he is just.

Now concerning gospel-order:

though the doctrine of Jesus Christ requires his people to admonish a brother or sister twice, before they tell the church,
yet that limits none to deciding to wait longer before they tell the church,
but instead should be a minimum of two admonishes before they tell the church.
And it is desired of all, that before they publicly complain,
they wait in the power of God to feel if he requires something else for them to say or do to their brother or sister,
before they expose him or her to the church: let this be weightily considered.

And further, when the church is told,
and the party admonished by the church again and again,
and he or they remain still insensible and unreconciled,
let not final judgment go forth against him or her,
till everyone of the meeting have cleared his or her conscience;
that if anything be upon any further to visit such a transgressor,
they may clear themselves, that if possible the party may be reached and saved.
And after all are clear of the blood of such an one,
let the judgment of Friends in the power of God go forth against him or her, as moved,
for the Lord's honor and glory's sake,
that no reproach may come or rest upon God's holy name, truth, and people.

And all such as behold their brother or sister in a transgression,
do not go in a rough, light, or upbraiding spirit, to reprove or admonish him or her,
but in the power of the Lord, and spirit of the Lamb,
and in the wisdom and love of the truth, which suffers thereby,
to admonish such an offender.
So may the soul of such a brother or sister
be seasonably and effectually reached unto and overcome,
and they may have cause to bless the name of the Lord on their behalf,
and so a blessing may be rewarded
into the bosom of that faithful and tender brother or sister that so admonished them.

And be it known unto all, we cast out none from among us.
For if they go from the light, and spirit, and power, in which our unity is;
they cast out themselves.
And it has been our way to admonish them,
that they may come to that spirit and light of God, which they are gone from,
and so come into the unity again.
For our fellowship stands in the light, that the world hates,
and in the spirit which the world grieves, vexes, and quenches;
and if they will not hear our admonitions, as before, the light condemns them,
and then goes the testimony of truth out against them.

And no condemnation ought to go further than the transgression is known;
and if he or she returns, and gives forth a paper of condemnation against him, or herself,
(which is more desirable, than that we should do it),

this is a testimony of his or her repentance and resurrection before God,
his people, and the whole world;
as David, Psalm 51 when Nathan came to admonish him.

And that no testimony, by way of condemnation,
be given forth against any man or woman, whatever crime they commit,
before admonition, and till such time as they have had gospel-order,
according to Christ's doctrine.

And so keep the church-order of the gospel,
according as the Lord Jesus Christ has commanded;
that is, 'If your brother offends you, speak to him between you and him;'
and if he will not hear, take two or three.
If he will not hear two or three, then tell it to the church ,etc.

And if anyone do miscarry, admonish them gently in the wisdom of God,
so that you may preserve him and bring him to condemnation,
and preserve him from farther evils, which it is well if such do not run into;
and it will be well for all to use the gentle wisdom of God towards them
in their temptations and condemnable actions,
and with using gentleness to bring them to condemn their evil,
and to let their condemnation go as far as the bad action has gone, and no farther,
to defile the minds of Friends or others;
and so to clear God's truth and people,
and to convert the soul to God, and preserve them out of further evils.
And take heed of spreading such things in the minds of the world,
and farther than they are gone there,
for fear that you by that means do cause them to blaspheme God's name,
and cause them to speak evil of the truth and God's people;
such do deserve reproof that so do, and condemnation.
So be wise in the wisdom of God.

And let no one accuse anyone, either in a Monthly or Quarterly Meeting, publicly,
except they have spoken to them by themselves first, and by two or three, as before.

And dear friends, in the power of the Lord God, you who are gathered with it,
which is the authority of your men's and women's meetings;
in the power of the Lord Jesus see,
that all things be well among you,
that all do walk in the truth,
and as becomes the gospel of Christ and his glorious light and life,
so that all may stand up for God's glory,
and be valiant for his truth, and all to grow up in it.
And if any hear reports, or have anything against any brother or sister,
'let them first speak to them, before that they declare it abroad;
and this will keep down backbiting and whispering, and preserve in brotherly love.
And all looseness whatsoever, let it be reprov'd:
and admonish, and exhort, and encourage such as are young and tender,
to keep and preserve them in the way of life;
and so watch over one another for good.

And that care be taken from time to time, as Friends are moved thereunto, for relieving faithful
Friends' necessities,

and for other services of truth which shall be delivered into the hands of a faithful Friend or Friends, (who are desired to be receivers for that purpose), who are to give an account of all monies, that shall be by them received and disbursed at the next Monthly or Quarterly Meeting, after it shall be laid out, (if it be desired), and so the account to be ended, that ministering Friends may not be cumbered with outward things, but kept out of them; and that what monies shall be by them disbursed for the service of poor Friends, as before said, shall be disposed of, as Friends of the Monthly or Quarterly Meetings see fitting to dispose of the same.

And all Friends, be tender over all Friends that are prisoners upon truth's account, and that are sick and weak people, strangers and fatherless, and widows, servants, and children, that their parents, masters, or dames and relations are not Friends; keeping in the power of the Lord, it will lead you in all things without many words, and bring you to see and feel, and live in that which was before enmity was, or words either, which will chain it under. In that you all will have unity, and be all as a family, and in it be all as one; in that is the peace and unity.

And also all widows, in all your several meetings, let them be taken notice of; and inform and, and encouraged, in their outward business, that there be not any hindrance put to them in their inward growth, and so to be carefully looked after, that they may be nourished and cherished, and preserved in the truth, that love may be increased. And if they have many children, to put them out apprentices, (or servants), which may be a burden to them to bring up, then let Friends take care to ease them, by putting them forth, as may be seen met. Let all these things be looked into every meeting, and notice thereof given to the next Monthly or Quarterly Meeting, and some ordered to see that all these things are done according to truth and righteousness.

And in all your meetings, let notice be given to the Quarterly Meeting of all poor Friends: and when you have heard, that there is many more poor belonging to one meeting than to another, and that meeting thereby is burdened and oppressed, let the rest of the meetings assist and help them, so that you may ease one another, and help to bear one another's burdens, and so fulfill the law of Christ. And so see that nothing be lacking, according to the apostle's words, mark, 'nothing lacking;' then all is well. For the Jews outward, though they were as the stars of heaven, and as the sand upon the sea-shore for multitude, yet there was not to be a beggar among them, according to the law of God. And among the christians in the first age, there was a men's meeting set up at Jerusalem to see that nothing was lacking, which was the gospel-order, according to the law of Jesus; and this continued as long as they lived in the life, power, and spirit of God. But when the apostasy came in, and the true church fled into the wilderness, which was to continue there one thousand two hundred and sixty days, and the witnesses prophesied in sackcloth one thousand two hundred and sixty days, and the beast was worshipped just so long, one thousand two hundred and sixty days; and then all things went out of order, and every thing was wanting in that time they worshipped the dragon and the beast; and the devil made the world like a wilderness. But now the judgment of the great whore, and of the beast is come, and with them the false prophet and the dragon,

who shall be cast alive into the lake of fire;
and the true church is coming up out of the wilderness,
and the man child, (which was caught up into heaven),
is come down again to rule all nations with a rod of iron:
and the marriage of the Lamb is come, and the Lamb and the saints shall have the victory,
and the everlasting gospel is and shall be preached again, as was among the apostles;
and the gospel-order shall be set up, as was among them;
and a men's meeting, as was at the first conversion,
to see that nothing be lacking in the church; then all is well.
So there is not to be a beggar now among the Christians, according to the law of Jesus,
as there was not to be any among the Jews, according to the law of Moses.

And dear friends,
who feel the power of the everlasting God, (for all who are out of it, are in confusion),
you being come into God's fear, which is the beginning of true wisdom,
by which all things were created; and by it all things must be ordered again to God's glory.
All that are out of this wisdom are in the earthly, devilish, and destroying state;
but the wisdom from above is gentle and pure, and preserves you,
yes, and the whole creation, to the glory of God.

And now, that Monthly and Quarterly Meetings
of two or three out of every particular meeting of true and faithful Friends are set up,
and kept in the most convenient place in the middle of your county,
you may know in your meetings of the wants and necessities of all Friends,
whether in bonds, or out, widows or fatherless, or aged people,
their necessities being looked into, and everyone feeling one another's condition;
this keeps in tenderness and love, as a family;
and nothing being lacking among you, then all is well,
every want and necessity being supplied.
And by this, one meeting may be serviceable to another in outward things,
for that is the least love;
and by this you may come into the practice of the pure religion,
which is to relieve the widows, strangers; fatherless, and helpless.

And, friends, all the legacies that are given to the men or women's meetings,
let them be kept as a public stock for the setting forth of apprentices, and setting them up.

And Friends to have and provide a house for them that be diseased and not to go to the world.
And to have an alms-house or hospital for all poor Friends, that are past work.

And Friends to have and provide a house or houses,
where a hundred may have rooms to work in, and shops of all sorts of things to sell,
and where widows and young women might work and live.

And dear friends, dwell all in the everlasting power of God, and his life,
in which is both unity, order, peace, and fellowship;
and wait in the fear of the everlasting God, that his wisdom you may receive,
which is pure and gentle from above, by which all things were made,
by which wisdom you may order all things to the glory of God.
The poor, the sick, the widows, the fatherless, the prisoners be tender of,
and feel everyone's condition, as your own, and let nothing be lacking among you,
according to the apostle's doctrine to the church of God of old time;
and if nothing be lacking, all is well.

And dear friends, know in all your meetings who is sick, and weak, and in want, and widows, and fatherless, and aged people, that cannot help themselves; and such as God has distributed unto, of that which God has distributed, to lay aside for the necessities of others, as you are moved and commanded of the Lord God by his power and spirit; for he that gives to the poor, lends to the Lord; and he loves a cheerful giver.

Secondly. That all prisoners for the truth be minded, who are in want, and who are not, and the families of such who are in prison, whether they are in want or not; and such as are decayed any manner of way, and cannot help themselves; and such as have left a calling, which they cannot for conscience sake follow; do the best you can to help them, and further them to employment, that they may labor in the thing that is good, and be a blessing in the creation; that this you may do, that you may be a blessing in your generation.

And all the fatherless children, their estates to be recorded in a book at the Monthly or Quarterly Meeting; and all that are entrusted with any estates may be entered at the Monthly or Quarterly Meetings, (fatherless or widows' estates), that the meeting may see that justice be done unto them, and require them to give an account, (if need be), and to do that which is just and equal; so that there may be no strife about outward things among you. And that everyone that is entrusted with any widows or fatherless children's estates may be faithful, and not fail them in time of need. And that every Quarterly Meeting may have an eye over such as are entrusted, and assist them in that which is right and righteous, and to see that they are faithful to their trust. So that righteousness, and justice, and truth, and equity may flow down among you, and that the wisdom of God be among Friends, to order them in all things to his glory.

And let two faithful Friends in the truth in every particular meeting be ordered to receive all collections, and to bring them to the Monthly Meetings; and let two such Friends receive them there, and bring them to the Quarterly Meeting; and let four faithful Friends receive them there. And whatever collections are received, let an account be kept of what is received, and to whom it is disbursed; that so an account may be given to any faithful Friend that may desire it. And in every Monthly and Quarterly Meeting to inquire, what poor there are, and who are fit to go apprentices or servants; and that Friends then and there may order them to apprenticeships to such trades as they in wisdom shall think fit.

And if any legacy be left by any deceased Friends to a particular use, as to putting forth apprentices, and breeding of poor Friends' children, that the said money be kept distinct as a stock for the said use, and a particular account thereof to be kept; and the Quarterly Meeting to appoint some persons to receive the said money, and to keep the account thereof, and the meeting to see that it is disposed of to the uses before said.

And if any of the principal money so given be at any time made use of to any other use, that it be again made up by the Quarterly Meeting of Friends.

And though the money be left or given to any particular Friend for the use before said, yet the same to be paid to the two or three persons, whom the Quarterly Meeting shall appoint to receive such money, that the meeting may have the ordering and laying out the said money to the best advantage to the uses before said.

So that the legacies given apart to the meeting of men or women, be kept apart for the setting forth poor Friends' children, and setting them up in their trades, that the memory of the deceased just Friend, that gave it, may not be forgotten.

And all Friends in the wisdom of God train up your children in the fear of God, that they may receive the wisdom of God; and as they are capable, they may be instructed and kept employed in some lawful calling, that they may be diligent, serving the Lord in the things that are good; that none may live idle, and be destroyers of the creation, or unserviceable in the creation, and thereby become burdensome to others, and to the just in themselves; but that in the wisdom of God all may walk, and with it all things may be ordered.

And all Friends, see that your children be trained up in soberness, and holiness, and righteousness, and temperance, and meekness, and gentleness, and lowliness, and modesty in their apparel and carriage, and so to exhort your children and families in the truth, that the Lord may be glorified in all your families. And teach your children when they are young, then will they remember it when they are old, according to Solomon's counsel. So that your children may be a blessing to you, and not a curse.

And all men and women are to order their children and servants in the order of the gospel, and in the new covenant, that they may all come to know the Lord. For the outward Jews were to train up their children in the old law, in the old covenant. And so you that are called christians are to train up your children in the fear of the Lord, and in Christ Jesus, that they may walk in him in modesty, and holiness, and virtue. And so all to govern their families. And they that are to govern, are to be governed and ordered themselves, by the spirit and power of God, to God's glory, and as examples in their families; for all looseness is out of the power of God, either in word or life. And so by the power of God, and his righteousness, and truth, and light, and life, all that is to be judged, and kept under and down; and the truth, and the light, and spirit of God must be walked in, which all looseness is out of.

And so, whatsoever things are of good report, or whatsoever things are lovely, or whatsoever things are pure, and decent, and virtuous, and godly, and righteous, and holy, and just, those follow after; and do the works of love, and not your own works, but the good works of hospitality, which are accepted of God.

And keep the order of the gospel, the power of God,

which power of God Was before the devil was, and is over him,
which brings life and immortality to light in men and women;
and men and women they are to walk in this power of God, and to keep in it,
being heirs of the same, and under the government of Christ Jesus,
who bruises the serpent's head, and destroys him and his government;
men and women being heirs of grace and life together,
and of the power of God, and of the gospel of Christ Jesus, the amen.
And so as they come to possess and inherit him and his gospel order,
they come to possess him and his government and order;
of the increase of which there is no end.

And that notice be taken of all evil speakers,
backbiters, slanderers, and foolish talkers, and idle jesters,
for all these corrupt good manners,
and are not according to the saints and holy men's practice,
whose words were seasoned with salt, ministering grace to the hearers.

And all such as go up and down to cheat, by borrowing and getting money of Friends,
and have cheated several, all such are to be stopped and judged,
and notice of them is to be given to Friends, and to other persons.

And dear Friends in the everlasting seed of life, wisdom, and salvation,
my desire is, that you all may be preserved in it,
to the glory of God, and in his power, and light, and life,
over death, and darkness, in the heavenly unity, in all your meetings.

Now concerning them that do go to the Quarterly Meeting,
they must be substantial Friends, that can give a testimony of your sufferings,
and how things are among you in every particular meeting.
So that none that are raw or weak,
that are not able to give a testimony of the affairs of the church and truth,
may go on behalf of the particular meetings to the Quarterly Meetings,
but may be nursed up in your Monthly Meetings, and there fitted for the Lord's service.
So that two may go one time from every particular meeting, and two another time,
or as it is ordered in your Monthly Meetings.
So that some may go from all your meetings, that make up your Monthly Meetings;
for the Quarterly Meeting should be made up of weighty, seasoned,
and substantial Friends, that understand the business of the church;
for no unruly and unseasoned persons should come there,
nor indeed into the Monthly Meetings,
but who are single-hearted, seasoned, and honest.

And if anyone should speak or tattle anything out of your Monthly or Quarterly Meetings,
to the blemishing or defaming any person or the meetings,
such are to be brought to judgment and condemnation;
(for it breaks the privilege and order of your Christian society in your meetings),
so that all may be kept and preserved in the power of the Lord,
and in his spirit, in love and unity.

And therefore keep your meetings solid and sober,
and let the authority of your men and women's meetings be in the power of God;
for every heir of the power has right to that authority,

and in it keep the King of kings and Lord of lords' peace in his church.

And so, the Lord give you wisdom, that by it you may be ordered to his glory, and that everyone may have a care of God's glory, and of his name and truth; and that in his power you may see, that all do walk as becomes his glorious gospel, which has brought life and immortality to light in you; which will preserve you in life and immortality, over the devil that has darkened you. So that nothing may get between your souls and minds, and the Lord God, that he may be glorified in you all, and through you all, and over you all, blessed forever. Amen.

And the least member in the church has an office, and is serviceable; and every member has need one of another.

And now Friends, so many Monthly Men's Meetings as you have in your county, you may have so many Monthly Women's Meetings; and if once a year, at least, you had a general women's meeting it would be well, (for in some counties they have as many Quarterly women's meetings as men's), and in others they have only two, in the summer time, because the ways are foul and days short in winter.

And that one or two Friends in every meeting do take an account of all the marriages, births, and burials, and carry them to the Monthly Meetings; and let one or two there be ordered to receive them, and record them there in a book, which is to be kept at the Monthly Meetings. And from thence a copy of what is recorded there, to be brought to the Quarterly Meeting, and let one or two Friends be appointed there to receive them, and to record them all in one book, which is to be kept for the whole county. And this will be most safe, that if one book should happen to be lost, the other may be preserved for the use of such, as may have occasion.

And that all Friends, who are not already provided, may speedily procure convenient burying places, and that thereby a testimony may stand against the superstitious idolizing of those places called holy ground.

For Abraham bought a place to bury his dead in, and would not bury them among the Egyptians and Canaanites. And Jacob was brought out of Egypt, and Joseph, and they were buried in their grandfather and father's burying places. And so Friends, get decent burying places for your dead, and let them be decently and well fenced, that you may show a good example to the world in all things.

And dear Friends, do all that you do in peace and love, and in the fear of God, condescending one unto another, in the simplicity and innocence of life, and truth, and in the wisdom of God, that that may be everyone's crown, that nothing may be done in strife, to occasion words; for you are called to peace and holiness, in which the kingdom stands, and to serve one another in love. And my love is to all Friends in the everlasting seed of God, in which is life, purity, cleanness, and righteousness that shines over all.

And all Friends, do that which you do in the power of God,
and then you are the Lord's freemen in love, and not captives.
For all which is done out of the power of God is in the captivity.
So wait all in the power of the Lord, and in the light,
in which you will feel life and peace, and the Lord's blessing.
So in that the Lord God Almighty preserve you,
and keep you over all that which is contrary, and give you victory and dominion.
And in peace and love live, in the spirit and power of God,
in which is the unity and the fellowship in the bond of peace,
that truth and life may reign among you;
that in all things you may adorn and grace the truth, that never has an end.

And the Lord God Almighty preserve you in his seed, life, and wisdom,
and give you discerning victory and dominion over all that which is contrary,
that you may feel Christ's reign and authority,
in which you may all act in his power and authority.
So in that, God Almighty preserve you.

And draw up an account of all that have died in prison,
in every county, for truth's testimony,
and lay them before the magistrates;
and so to keep Friends clear from the blood of all men.
And preserve a list of their sufferings, together with the number that have died in prison;
that their blood may come upon them that have thirsted after it,
and that their testimony may not be lost, who have sealed it with their blood,
but that it may be preserved.
And so keep a record of them in your Quarterly Meeting books.
So that the memorial of the innocent sufferers for the truth and the name of Jesus,
may not be lost nor forgotten;
that his name and power, that has supported them, may be exalted,
that has carried them over death, and their persecutors, and the spoiling of their goods.
So in the heavenly seed Christ Jesus, that reigns, who is the living rock and foundation,
and stands sure for all his elect to build upon,
stand above all the rocks and foundations that are below, and will have an end;
and in him the Lord God Almighty preserve you, and keep you all. Amen.

And all my dear Friends everywhere,
who have been moved of the Lord God to speak in steeple-houses to the priests,
or in markets to the people, or in courts, or fairs, or assizes, or towns;
let an account thereof be drawn up together in one book,
with the substance of their words,
that they spoke in the power of God.
This would be a book, that may stand to generations,
that they may see their faithful testimony,
and what strength God did ordain out of the mouths of babes and sucklings.
And Friends that have been moved to go to the professors' meetings;
that their testimony there may not be lost together with all the examples that have fallen upon the
persecutors.

And such testimonies of Friends as are deceased, let them be recorded,
that so the testimony of the Lord through his servants may not be lost,
that he raised up in his people,
for the same they were carried on through great tribulations and sufferings;

and many laid down their lives, and had their goods spoiled, and were persecuted to death, to keep up their testimony,

(which the Lord moved them to speak by his spirit), to future generations.

So that those words, that they were moved to speak forth by the power, may not be lost; that the power and spirit of the Lord may be exalted.

So that an account may be taken of that which has been spoken and done by the motions of the spirit of God from the first, as above mentioned.

And so be diligent, and those that can write, help them that cannot.

This may be easily done.

And all they that be public ministers, (if unknown), that pass up and down the countries,

and to other nations, for them to have a certificate from their meeting, where such persons are known, and all their practices are looked into;

that will prevent any bad spirits, that may scandalize honest men.

For they that do minister to others, must have a double diligence in virtue, and chastity, and patience, and carefulness,

and watchfulness, more than their hearers, for fear that they judge them.

For Christ the heavenly man, is our example;

and the apostle said, follow us, as we do follow Christ.

For who esteems the beggarly lusts before virtue, is not worthy of it;

and who prefers his ungodliness, and his unholiness, and his earthliness,

before that which is heavenly, is not worthy of the heavenly,

nor of godliness, nor righteousness, etc.

And, dear friends, be faithful,

you that know the light, the truth, and the power of God, and his life;

in the wisdom of God be faithful;

by which wisdom all things were made and created;

and by which wisdom all things that are created,

must be ordered again to the glory of the Creator.

And you that are come to know the truth and the power of it,

all come to know the order of life,

so that all things may be kept in that sweet order and government to the glory of God and the refreshment of all,

and a sweet savor to God and in the hearts of all people,

that through the wisdom of God you may adorn the truth in all things,

for the preserving of love, peace, and unity among all.

And live in the peaceable truth, and keep in the heavenly order of the gospel,

and in the government of the heavenly man, of the increase of which there is no end;

and walk in the pure and undefiled religion, that keeps you from the spots of the world,

and in the worship of God in the spirit and truth, which the devil is out of.

So that in the truth you may be preserved in peace with God, and one with another.

And in the spirit of truth you may be preserved in the unity and fellowship of it,

in which is the bond of peace.

And my desire is, that all the faithful men, and faithful women

in the light, and power, and spirit of Christ,

all may be kept in the possession of the truth,

and that all such may make up the men and women's meetings,

so that you all may be in your possessions of the order of the gospel,

and the government of Christ the seed, that bruises the head of the serpent,

who is the head of all ill government and disorders.

So that the joyful and glorious order of the everlasting gospel,
all may be in the possession of;
so that in the light, spirit, and power, you may all have a care of God's glory,
and his honor, and his church's peace, keeping in the unity of his everlasting spirit,
which is the bond of the heavenly and spiritual Prince of peace.
And all that are in the possession of this admonition and exhortation all such that walk not as becomes the
gospel,
and glorify not the Lord with their bodies, souls, and spirits;
and so see, that as everyone has received Christ Jesus, they do walk in him;
that all may walk in the holiness which becomes the house of God;
so that God may be glorified by his light, power, and spirit in all, who is over all,
God blessed forever.

And so the God of glory, who has brought Christ from the dead,
by him are you quickened and raised from the dead,
that henceforth you should not live to yourselves, but to him, and walk in him,
who is the Amen, and over all, the first and last.

George Fox

END OF VOL. 1.

**MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL
MINISTER OF JESUS CHRIST,
GEORGE FOX
VOLUME 2**

265.

All you that are believers in the light of Christ, which manifests darkness, you are kept by the power of God unto the day of salvation. So, though your salvation is not yet completed, yet you have **your keeper, the power of God**, which **neither slumbers nor sleeps**, and it will keep you unto that day. For those virgins, in the parable, they had their keeper, by which they were preserved in their virginity, which they were never accused of losing; for it is said, that "the cry was at midnight;" that is, the mid-time of darkness; for darkness is called night, and the voice of the bridegroom was at midnight, "Arise." Now they that had no oil in their lamps did not enter with the bridegroom, but they that had oil did. Now that which keeps is the power of God, and it preserves pure unto him in the virginity, from that which would defile the virgin mind, and the virgin soul and spirit. For it is all from the same man of sin that defiles the mind, and the spirit, that leads them out to defile their bodies, and corrupt them; therefore all are to mind their keeper, the power of God, which was before the devil, the man of sin, was; by which power of God they have oil in their lamps, through which their lamps may be always burning in their temple, and such come to be the temple of God; for they that defile the temple, defile their souls and bodies, they let in the defiler and destroyer, and so their lamps go out, and they go from God and his power, the keeper, and such God will destroy. And so many as are kept by the power of the Lord unto the day of salvation, though the day of salvation is not yet completed, yet in the day of salvation the people of God are a willing people, even in this day of his power. And so they are to abide with their keeper, which is the power of God ; for while they be in the night, and not in the day of salvation, nor day of power, though they may be in the wilderness of temptations and trouble, yet may feel the power, the keeper, to lead through all these things,

out of Egypt, through the Red Sea,
through the wilderness, through Jordan, the river of Judgment, and over the Canaanites;
and therefore everyone's faith is to stand in the power of God,
and believe in the power of God, that will bring to the day of God's power,
and to the day of his salvation.

For the outward Jew did not enter, because of unbelief;
and so this great foul man of sin has defiled all mankind outwardly and inwardly.

And therefore all to have their faith to stand in the power of God, their keeper;
for the defilement is in the night, by the power of darkness, and through it.

Therefore let your faith stand in the power of God, your keeper,
which will keep body, and soul, and spirit clean and blameless to the day of redemption, and day of salvation;

and by the power of God such will have a dominion over the foul man of sin, the devil;
for it is he in people that leads and tempts to outward defilement of their body,
and so to lose their virginity;

and it is he that draws their minds from God and Christ, and from God's ways,
and his worship, and his truth, and his spirit, and his grace,
and his faith that he works in people.

Therefore if your faith stands in the power of God,
all by it is preserved in this, body, soul, and spirit, in purity
and a hidden mind, soul, and spirit, secret to the Lord, who is a spirit;
and they are preserved by his power, their keeper.

For, as is the saying of some of the world, that are the most modest,
that they will keep their outward virginity to the day of their death, or of their marriage,
but such as before that have no esteem of their bodies, no more than unruly beasts,
give up their bodies to uncleanness, and themselves to work wickedness,
and so forsake their keeper, the power of God,
which should keep both inwardly and outwardly.

And so all the inward virgin minds, and souls, and spirits, that are hidden to the Lord,
they will die before they will lose their inward virginity,
but will keep it to the marriage of the lamb, as the wise virgins did;
by which power they are preserved over the man of sin,
whom Christ their husband bruises the head of, and destroys him and his works.

For Christ was before the man of sin was, (the devil, or his works either),
who was glorified with the Father before the world began;
and therefore all such virgins as are come to Christ, and are married to him,
Christ your husband, he will deal with the foul man of sin, and bruise his head,
and break his power and strength to pieces,
and will take him and cast him into everlasting fire.

And therefore keep your faith in the power of God,
which will bring you to the marriage of the lamb;
by which power of God, which was before the devil was,
you have oil in your lamps, that your lamps may burn always;
by which power of God you may come to the day of God's power,
and all to be a willing people, to serve God, and walk in truth, and to obey him;
and so by the same power of God, which is your keeper,
you may come to the day of salvation;
you may have the song of salvation, and joy of salvation,
and comfort of salvation, and the possession of salvation, and be heirs of the same.

And so here you have your keeper, to wit, the power of God.

And Peter's words answer to this,

"You have a light which you do well to take heed unto,
that shines in a dark place, until the day dawn, and the day star arises in you hearts;"
signifying it is sufficient, which you must take heed to,
it will lead you to the day dawning,

the light that shines in the dark place of your hearts, in the dark place of your minds.
Now you do well to take heed to this light,
for it leads you to the day star, and day dawning.
"Out of Egypt have I called my son," said the Lord; and Israel was called God's son,
who was called out of the house of darkness and bondage;
they had light in Goshen, when the children of Egypt were in darkness, and could not see one another.
For now the children of light have light, and can see one another;
the children of Egypt, Sodom, and Babylon cannot see one another.
And so, they do well that take heed to the light,
but they do ill that do not take heed to the light,
for they walk in darkness, and know not where they go,
and stumble at noon day, the highest time of light;
for this light leads to the day dawning,
and day star arising in their hearts, which is a sure word of prophecy.
A prophet is a seer, and so with the light he will see, that which manifests is light;
by it you shall see the day dawning, and the day star arising,
and when that arises, the sons of God sing together, because of the joyful day;
and the saints sing, who have long been in the brambly, briary wilderness,
and in the house of bondage, of darkness and trouble, and of sorrow and misery.
Therefore, there is joy when the day star appears and the day dawn;
there is great cause of joy for all the sons of God, when the day star appears,
and for them to sing together;
for long nights of trouble and travel have they been in.
"The path of the just is a shining light," the path of the unjust is darkness.
So there are but two paths.
Now the unjust cannot abide to hear talk of the light,
but call it natural, and created and made, or conscience,
they do not know what to call it, whose darkness cannot comprehend the light,
though it shines in the darkness;
and so, the path of the just being "a shining light,
which shines more and more unto the perfect day;"
signifying that the day is come, that the just has his path, and his path is a shining light;
and so increases, shines more and more unto the perfect day."
Now the unjust being in darkness, they hate the light and love darkness rather than light;
and they hate the just man's path, the light, because their deeds are evil;
for the light will reprove them.
So the just man's path is sufficient, a shining light: for it shines more and more,
it increases, it is sufficient, and brings to the perfect day.
Now the unjust, whose path is darkness, say, "It is not sufficient,"
but such cannot abide the light, cannot abide the just man's path, nor the just either,
but hate both, and speak against him and his path,
with his darkness, that cannot comprehend the light, though light shines in his darkness;
and therefore if he cannot comprehend the light with his darkness,
(how can he comprehend the prophets', and apostles', and Christ's words?)
but calls light darkness, and darkness light,
and calls it natural, or created, or made, or conscience;
and so this comes to be fulfilled on them, as John said,
who with their darkness could not comprehend the light,
yet they would be talking of the saints' words, law and prophets, with their darkness,
which could not comprehend the light.
They would call light, darkness, said Christ,
"If that light that is in you be darkness, how great is that darkness?"
You neither know the scriptures nor the power of God.
How should they know the scriptures or the power of God either,
whose darkness does not comprehend the light?

A dark man, is a blind man. A blind man has not true judgment.
Therefore how should they call it otherwise, but a natural light, a created or made light?
So the Pharisees believed that Christ was to come, and preached him to come;
as the Protestants and Papists preach him, that he is come and to come;
and can tell by scripture where he was crucified,
as the Jews could tell by scripture where he was to be born.
But they were all against Christ, the light.
When he came, they said, "Christ had a devil."
The Pharisees said of him, who was light, that he was the prince of devils;
who was the light, and the truth, and the life; and that he was the carpenter's son.
So without the light they could not see him, nor his works, with their darkness;
neither can they now,
neither can they know the scriptures nor the power of God,
whose darkness cannot comprehend the light.
And John was a man sent from God,
the greatest prophet born of a woman,
who came for a witness, to bear witness of the true light,
which lights every man that comes into the world, that all through him might believe;
and it is said, in Christ was light; and this light was the life of men.
And so the life that is in Christ, is the light of men.
So this is a heavenly light, a divine light, a spiritual light, a saving light;
which is the life of Christ, which is the light of men;
though the professors in Christ's time, and these times, Papists and Protestants,
with their darkness, cannot comprehend the light, so not the life;
so no true preachers of Christ without the light and life.
John said, he was not the light, but was sent to bear witness of the, light.
That he was not worthy to unloose the latchet of Christ's shoes.
And yet John, who had seen Christ, the lamb of God,
who takes away the sins of the world,
pointed his disciples to him, and showed them Christ;
and they forsook him and went to Christ.
For John came for a witness, to bear witness of Him who was the true light;
and that he that was to come after him, was preferred before him, for he was before him.
Yet when John was cast into prison, he questioned whether Christ was he,
or whether he should look for another; and sends to Christ.
And Christ answers his messengers, and said unto them,
the blind receive their sight, and the poor receive the gospel, etc.
And as for these Papists, and Protestants, and Jews,
they question whether Christ, the light that lights every man that comes into the world,
whether he is the spiritual, divine, saving, and heavenly light.
And further, mark Christ's own words. John 12, 4-6.
"He said, he is the light of the world, that teaches you how to" believe;
to wit, all his disciples, as Christ has taught them, who said, believe in the light.
Now, believing in the light, you believe in that which does make all things;
for that which makes manifest is the light; and therefore to believe in the light,
is to believe in that which that which makes manifest Christ to be their way,
their teacher, priest, mediator, interceder, savior, and redeemer.
And he that believes in the light, believes in that which makes manifest all false ways,
and false religions, and false worship, and false teachers, and antichrists.
For they that believe in the light, it manifests all true ways, and true religions.
And so, they are no true believers, neither Protestants, nor Papists,
who only believe Christ has come, from scripture,
as the Jews believed Christ was to come, from scripture.
But, I say, they are no true believers,

but as they also believe in the light as Christ the heavenly man does teach.
For the Jews, may teach their people to believe from the scripture,
the Papists and Protestants may teach their children to believe from the same;
but, not believing in the light, they are no true believers, as Christ has taught;
for Christ, who is the savior, he teaches people how to believe,
and said, believe in the light.

Which is plain, that they are no true believers that do not believe in the light,
neither Jews, nor those that have got the name of christians;
for believing in the light, they become children of the light.
And so it is plain, they are no children of light but who believe in the light,
nor children of the day.

For children of darkness may profess scriptures,
the devil may bring scriptures,
and Protestant, and Turk, and Papist, and Jew may bring scriptures,
with a dark spirit, and hold them in the unrighteousness;
but there is no true believer in God, nor in Christ Jesus, but who believes in the light,
which the scripture testifies of;
showing there is no salvation, redemption, justification, sanctification,
but to them who believe in the light, that manifests all things,
nor seeing Christ, who died, and is risen for them.

And therefore the heavenly man, the second Adam, the Lord Jesus Christ,
teaches how to believe, and said, "believe in the light, while you have it;"
and this light will manifest him to be their way, their truth, and life;
which light comes from him who enlightens every man that comes into the world,
that all through the light might believe.

And so they that believe not in the light, as Christ has taught, are no true ministers,
nor true messengers, nor true disciples, nor true christians,
nor true preachers of Christ Jesus, who believe not, as he has taught them;
but they that lay away Christ's teaching,
and teach one another to deny the way that Christ has taught to believe in,
are keepers of people in darkness, out of the light,
and call it natural, created, and made, and conscience,
and so with their darkness and blindness give the light such names,
who with their darkness cannot comprehend it;
for he that believes in the light,
it lets him see the scriptures, the prophets, Christ and the apostles' words,
and by it they do distinguish the true prophets' words from the false,
the holy men's words from the unholy,
the sanctified from them that are not sanctified,
Christ's words from antichrist's,
the true apostles' words from the false.

So Christ the light teaches his people to believe in that which manifests all things;
and they that believe in the light have the witness in themselves of Christ,
in whom they do believe, they have the witness in themselves,
that he is their redeemer, and savior, and their way, their truth, and their life;
for with the light they see him,
they believing in the light that makes manifest;
and after they believe in the light, become children of the light;
they witness themselves, that they are sealed,
for their belief in the light stands in Christ the light,
who has bought and purchased them;
and after that they are sealed by the spirit of promise,
having God's mark or stamp set upon them, they can set to their seal,
that God is true in all his promises, in all his prophets concerning Christ Jesus;
who taught them to believe in the light.

With the light they see, and come to know the "three that bear record in heaven",
and the "three that bear record on earth, the spirit the water, and the blood."

First, the spirit that bears witness in the earth, which mortifies them,
which circumcises them, which leads them into all truth;
in which spirit is their fellowship, and a bond peace,
that keeps down that which troubles them;
by which spirit the believers are baptized into one body;
brought out of the many bodies;
and so by the spirit they are brought to the one head, which is Christ Jesus,
(though there are many heads in the world),
by which spirit they are sanctified,
by which spirit they are instructed,
by which spirit they worship God,
by which spirit they are covered, by which spirit they pray,
and by which spirit they sing praises to God who is a spirit,
by which spirit they have an understanding, the spirit of wisdom and knowledge,
which is to know God and Jesus Christ whom he hath sent, which is life eternal.

Secondly, They come to know the water which is a witness in the earth;
by which they are washed,
their minds, their souls, their spirits, and in their bodies, with this pure water.
And this is a witness in the earth with the light;
they that believe in it, it manifests these two witnesses in the earth,
and with the light they see the pope's counterfeit holy water,
which he has set up since the apostles' days,
who with the light bear witness against it, not to be God's witness, nor God's setting up.
And so the children of the light, that believe in the light,
their bodies, their souls, their spirits, and their minds are washed clean
in this pure, clean, holy water; that comes from above, from the pure holy God,
which is one of these witnesses in the earth.

The third witness is his blood, with which the hearts of people are sprinkled,
and their consciences are sprinkled with the blood of Jesus.
As Moses sprinkled the outside of the posts, etc. with the blood of bulls and goats;
which blood of bulls and goats, Christ's blood ends,
which sprinkles the heart and conscience of people.

So this blood of Jesus Christ, the heavenly man,
is felt in the hearts and consciences of people;
by which blood they are sanctified,
they are cleansed from all their dead works,
to serve the living God, and to serve their dead works no longer.
So by this blood they are cleansed from all sin.
They that walk in the light, and believe in the light,
they are children of the light, and children of the day;
and the blood of Jesus Christ, the son of God, cleanses them from all sin;
and their garments are made white in the blood of the Lamb;
by which they come to testify of Jesus;
they overcome the beast, the whore, the false church.
And so every true believer, believes as Christ has taught them, to believe in the light,
that so they may become children of the light.
They have these three witnesses that bear witness in the earth,
to bear witness in themselves;
and they can set to their seal, that God is true in all his works,
in prophets and apostles, and his son;
and they shall come to know, and do come to know,
the three that bear record in heaven,
and the three that bear record in the earth.

And all you believers in the heavenly light, as Christ has taught,
you seek that which is lost and driven away;
but the false prophets, false ministers, and teachers,
they did not seek that which was lost, and driven away from God;
they put no difference between the precious and the vile,
but mash all together, like the priests and prophets of our times.
Therefore, seek that which, was lost and driven away.
Some may be driven away by the storms,
some may be driven away by the great winds of the wicked, and storms of the ungodly;
some may be driven away by tempests and foul weather,
and some may be lost in the foul weather, and lost in the sea of the world;
for it is this wicked one that raises all this foul weather and these storms.
Therefore seek that which is lost, you that believe in the light, by which you see,
then you are distinguished from the false prophets and teachers,
and by the light you put a difference between the precious and the vile;
for Jacob was found in a desert land,
and you see all the prophets, how they sought that which was lost, and the apostles,
and how Christ encouraged to seek that which was lost.
And when the lost sheep was found, what joy there was,
more than of the ninety and nine.
And who are they that make the land desolate,
but the rough Esaus, and wild Ishmaels, and Cores?
And who makes the world as a wilderness but the devil?
And who brings the whole world to lie in wickedness, but the devil, that wicked one?
And if you should not find that which is lost and driven away,
at the first, nor second, nor third time of seeking,
if you should not find him that is lost, go again,
that you may have your joy, and rejoice others;
for Christ in the parable said,
"the prodigal son, was lost, yes, was dead, and is alive again;"
when he had been feeding among swine, and upon husks, and could never fill his belly.
When any such come back again, they will tell you how hungry they were,
they could never fill their bellies among the husks, while they went astray,
and tell you long declarations of the citizen that they were joined to:
and therefore when the lost is found, and brought back again to the Father's house,
where there is bread enough, there is joy,
and the heavenly instruments of music,
and the heavenly feast of the heavenly fat things,
and the heavenly robes of righteousness are enjoyed.
And so all be diligent, you believers in the light, as Christ has taught you;
look up and down, in the light you will see where the lost sheep are,
and such as have been driven away, you will spy them out,
out of the woods, or brambles, or pits, where there is no water,
where they are ready to be famished,
where they are tied with thorns and briars;
and so with the light you will see,
and put a difference between the precious and the vile.
For "whatsoever makes manifest is light;" for by that you see, and you will see with it,

how the false prophets, and ministers, and teachers drive people away;
they drive them away from God, and his way,
from Christ, and the covenant of light.
How angry they are with them that believe in it!
With clubs, how have they beaten many, and wounded many, and imprisoned many,
because they would not be driven by them into the devil's pit-fold, or prison!
But you must never stop seeking,
for the light shines over all, which believe in,
and walk in the path of the just, which is as a shining light;
for it has been the work of all the false teachers and ministers
to drive away from God, and his truth, and light,
and those have been the devil's servants, and the wages he gives them is death.
This has been the way of all true ministers,
"to seek that which was lost, and that which was driven away,"
as you may see Christ and the apostles, and all the true prophets did,
and to bring them to feed in the pastures of life,
and gently to lead them, whose wages is life;
and he gives them their heavenly penny of life eternal.

George Fox

267. - To ministering Friends.

Friends,

All you that believe in the light, as Christ has commanded,
that are become children of the light, and of the day,
and of the promise, and do minister therein,
do not judge one another in public meetings, you that do minister,
as you have received the grace, and have the word of the Lord God committed to you,
that minister abroad, or go abroad in cities, towns, countries, or nations,
do not judge one another, nor reflect one upon another in public meetings;
for that hurts the hearers, and you do more hurt than you do good,
and that makes confusion.
If you have any thing to say, have patience,
let that gift be exercised, and speak to one another by yourselves alone;
for that was the way before anything was spoken against any of the church,
and that will show the spirit of order and government,
and the spirit of love, and of patience and humility.
And keep down passion, and that part in yourselves that cannot bear all things, nor endure all things,
whereby the love comes up that will endure all things,
and bear all things, which edifies the body, and by which the body is edified;
for "the spirit of the prophets is subject to the prophets."
This shows the true spirit, for that which cannot bear all things, many times, is forward in judging,
that cannot bear all things, nor endure all things, and so goes out of the true love and edification;
which breeds confusion and distraction, and destroys more than ever it will beget to God.
And also goes out of the church order, "first speak to him alone;" for by that he may win his brother.
Speaking publicly makes strife, some owning and some disowning,
and that spirit must be shut out by the true spirit, that keeps order, and unity, and fellowship,
and the true love which edifies the body.
And so all who feel the power stirring in them to minister,
when they have done, let them live in the power, and in the truth, and in the grace,
that keeps in the seasoned words, and that keeps in a stabilized and seasoned life:

and so all may minister as they have received the grace;
so every one is a steward of the grace of God, if he do not turn the grace of God into wantonness;
and so to minister in that love, and grace, and power, that keeps all things in subjection and order,
and in unity in the life and in the power, and light, by which you may see that of God in everyman,
and answer to that which God has shown to people:
for the true laborers in the vineyard do answer that of God,
the true ministers bring people to that which is to instruct them, the spirit of God,
and so are ministers of the spirit, and minister of the grace;
they answer the spirit, and the grace, and truth in all,
in which all that do minister have unity,
and through which they have fellowship with God and Christ.

George Fox

268. - Not to be over thoughtful of the things of this world.

Friends,

Did not God provide for man and woman before he made them?
Did he not make all things in six days?
And the sixth day he made man in the image of God, in righteousness and holiness.
And therefore Christ, who is the son of God,
who comes to restore man up again into the image of God,
and leads man up into his image in righteousness and holiness,
as he was in Before he fell: does he not reprove such as take thought,
and told them of their little faith,
and that they could not add one cubit to the stature that God had made;
and it was the practice of the heathens and of the Gentiles to take thought?
So it is clear, before God made man, he took care for him;
but after man was fallen from the image of God, and his righteousness,
he took care and toiled,
though he cannot add one cubit to his stature in the Lord's work.
For you may sow your seed in the ground or garden,
you may have much cattle, and other things,
but yet there is no increase but by the Lord,
neither of your seed, nor of your cattle;
for is not the earth the Lord's and the fullness therein.
Mark! and does he not give the increase,
who upholds all things by his word and power,
who is the Creator of all, and provided for man before he made him,
and set him in dominion over all the works of his hands;
which dominion man lost?
Man lost righteousness and holiness, in his disobeying the command of God,
which Christ comes to restore man to,
and sets man above all again, as he was in the beginning,
and up to his own state beyond Adam before he fell, to him that never fell.
And so all that believe in the light, as Christ commanded,
in the light they see they cannot add one cubit to the stature,
and so they come to grow in the faith, in Christ and in God.
And so herein has the Lord the praise of his works;
and all things praise him, who has created them all to his honor,
and to his glory, and to his praise;

and man to glorify him in righteousness and holiness,
in the image of God and of Christ Jesus,
above all other creatures in the covenant of God,
in the covenant of light and life in Christ Jesus,
him by whom the world was made;
by him they praise and please God,
and in their pleasing God, they honor God and Christ.

George Fox

269. - Concerning the single language.

An Friends that do believe in the light,
as Christ has commanded you, and are become children of light,
keep to the proper speech;
that is, thee and you to a singular, and you to many;
as you may see throughout the scriptures, it was the language of God and Christ,
his prophets and apostles, and all good men;
though it is the practice of the first birth, and of the flesh, to say you,
when they should say thou.
Therefore take you heed of flattery to please men,
and of letting the world's spirit over you.
Though they have learned in their grammar and accidence, and other teaching books,
the plural and singular language,
yet they speak plural when they should speak singular, to one.

George Fox

270.

All that are gathered in the name of Jesus,
and are made alive by him and quickened by him, come to the flock of Christ;
and know where they feed at noontide,
they are gathered into the name of Jesus Christ, whose name is above every name;
and know that there is no salvation under the whole heaven, but in the name of Jesus,
in the testimony that they have of Jesus, which is the spirit,
by which they see Jesus, and see his pastures of life,
see his springs of life, and his rivers of life, and his bread of life;
and see the footsteps of the flock, the testimony of Jesus, the spirit,
by which they see him and his flock;
and they see the barren mountains they have been upon and come off from.
And therefore all you that be gathered into the name of Jesus,
and walk in the path of the just, where the footsteps of the flock are,
quench not the spirit in any,
and if any will not have of your bread of life, and water of life,
let them fast, that will neither receive, nor give;
for the bread of life and water of life, are not only given to feed yourselves,
but by them you may feed others, and refresh others:
therefore have bread in your houses, and water in your own well,
and fruit of your own tree, and salt in yourselves, to savor withal,
that you may try all things;

and have oil in your own lamps, that they may burn in your own temple;
and odor and frankincense, that it may burn continually upon your own altar,
that it may ascend as a sweet savor, holy and pure, up to God who is holy and pure.
Be not removed off your ground, wherein you may grow and increase.
And so quench not the spirit, despise not prophecy, hate not the light,
but improve your talent; hide it not, but improve it.
Mind the kingdom within, and the heavenly penny,
and the spirit of God, which is given to instruct you;
and walk according to the rule of the spirit of God,
that he has given to you to profit withal;
and mind the truth in the inward parts;
so that you may be adorned and arrayed with a meek and a quiet spirit.
For the light that shines in your hearts will give you the knowledge of the glory of God in the face of
Jesus Christ,
that you may know the heavenly treasure in your earthly vessels,
and the day star to arise, the day to dawn in your own hearts,
that you may become temples of Christ ;
he to dwell with you, and walk with you, and sup with you;
and the blood of Christ to sprinkle your hearts from dead works,
and your consciences also, that you may serve the living God.
So know the true faith to purify your hearts,
which Christ is the author and finisher of;
and the true hope, to purify you.
And so, be true believers in the light, as Christ commands,
and become children of the light;
for he that believes; has the witness in himself.
And know the true word in your hearts and mouths;
which is the word of faith the apostle preached,
which distinguishes your good thoughts from bad, and your good words from bad;
which word is in your hearts to obey and do.
Which is as a hammer to hammer down sin and evil,
and as a sword to cut it down, and as a fire to burn it up.
So that by that word you may be sanctified,
by that word you may have salvation,
by that word you may be reconciled to God;
by which all things are upheld, by his word and power;
by this word you may be born again of the immortal seed, that lives and abides forever.
And so from this word you may have your milk;
for this is the in grafted word, that is able to save the soul, and raise the soul,
that is immortal up unto the immortal God.
And by this word you will see over all the deceivers of your souls;
which word was before they were.
And by this word you will understand the scriptures of truth, that cannot be broken.
And by this word you will come to judge all those
that are got into the imaginations concerning the' scriptures,
and that set them up in the room of God and Christ,
in their dark imaginations, who in their darkness cannot comprehend the light.
And by this word you will have riches; out of this word is poverty.
And by this word you will come to know life and salvation;
for in the beginning was the word, and the word was with God;
and Christ's name is called the word of God;
and the scriptures are the words which are to be fulfilled.
So all be diligent in the truth,
that you may be fruitful in the word of God,
that it may have its passage through you all.

George Fox

271.-Concerning those that go out of unity and deny forms.

Those that are gone from the light,
from the spirit and power of God, and so from the unity,
by the light, and by the spirit, and by the power are judged;
and the power, and light, and spirit are over them.
And they being gone into their own wills, and into a perverse spirit,
then they say, they will not be subject to men's will, nor to the will of man;
and that spirit leads them out of the bonds of humanity.
When they are thus gone from the light, and the power and spirit of God,
they go out of all true forms, into confusion and emptiness, without form;
then they say, they will not be subject to forms,
and cry down all forms with their darkness and a perverse spirit, and so mash all together.
For there is a form of godliness, and there is a form of sound words; many have a form.
All creatures have a form, the earth has a form,
and all things were brought into a form by the power of God;
for the earth was once without form, and was void and empty and confused.
So they that be gone out of the covenant of God and life,
and out of the power of God, are gone into a confused condition without form,
a state which is out of the bond of civil men and women.
And so such are confused without the right form;
for the form that God has made, the form of the earth,
the form of the creatures, the form of men and women,
the form of sound words, the form of godliness,
nor the form of sound doctrine,
was never denied by the men and women of God.
But such as got the form only, and denied the power of godliness,
those were denied, for they deny the power;
and do not only so, but quench the spirit,
and grieve and vex it, and hate the light;
by which light they are condemned.

George Fox

272. - To Friends in Ireland.

Keep to the equal measure and just weight in all things, both inwardly and outwardly,
that you may answer equity, answer truth in the oppressed,
and the spirit, and grace, and light in all people.
And so, being kept in righteousness, and equity, and truth, and holiness,
that preserves you over the inequality, injustice,
and the false measure, and weight, and balance in all things, both inward and outward.
And this keeps your eye open, keeps you in a feeling sense,
keeps you in understanding, and true wisdom, and true knowledge,
what you are to answer to all men in righteousness, and truth, and equity, both inward and outward.
And this is to all you that have purchased or bought any Irish land,
so that justice and righteousness, and the true measure, and true weight, and even balance, may be
among you,
to answer that which is true, and just, and even, and equal;

that you may answer that which is equal, and just, and true in yourselves, and in every man and woman;

that you may be preserved in the sense and favor of God,
and so may answer the good and righteous principle in all,
by which they may be brought to truth,
the equal principle, and just measure, and true weight and balance;
by which they may know the just and true God in all his works and out-goings.

George Fox

273.-Not to trust in uncertain riches.

All Friends,

Be you as strangers to all things visible and created,
but be acquainted with the Creator, your maker, the Lord God Almighty;
for outward things are not durable riches, nor durable substance,
nor durable habitations, nor durable possessions,
for they have wings and will flyaway;
and so therefore be as pilgrims and strangers to the world,
and all worldly, created and visible things,
and witness redemption from the earth,
that you may reign upon the earth, as kings and priests to God,
that you may know a habitation in God,
and the riches of his grace and life, that is everlasting,
and a substance that fades not away, the riches which have not wings,
and the riches that are not deceitful, that are durable and true.
For men trusting in outward riches, and outward things,
they will deceive and fail them, and have wings and flee away from them.
And so man in that state is deceived, and riches are deceitful to him.
Therefore, as I said before, be as strangers and pilgrims to the world,
and all things therein, possess, as though you did not possess them,
and what you enjoy, as though you did not;
be above all such things,
and loose to them in the invisible life and power, which is over all things;
for the birth that is born again of the immortal seed by the word of God,
that lives and abides, and endures forever, and is above all things;
for all things are upheld by his word and power.
And so be acquainted with the heavenly and certain riches, the durable substance,
and the everlasting possession and inheritance of life,
through which you may be acquainted with your maker and creator,
the Lord God Almighty.

George Fox

274.

My dear friends,

In the pure and undefiled life all live, in the holy seed that changes not,
that will wear out all in the transgression, and was before transgression was,

(and this seed was never a transgressor),
and it will be when transgression is gone,
and is over that spirit which is in transgression,
and is a burdensome stone to the transgressor,
and him that is out of truth,
and it will outlast all.

And so in that live, in which you may reign in the life and truth,
and in its time it will break all their bonds.

For that spirit that does transgress, does persecute in the particular the just,
and persecution makes the just to suffer in the general;
and so, they that will live godly in Christ Jesus must suffer persecution
by them that persecute those that are godly;

It is no wonder for them to persecute the godly in Christ the heavenly man:
so the just suffers, within and without, by the unjust.

And so be valiant for the Lord's truth upon the earth,
and dwell in love, and in humility, and meekness, and patience, and righteousness,
in which the love of the Lord is manifested.
So no more but my love.

George Fox

275.

All Friends everywhere,
in the living spirit, and living power, and in the heavenly light dwell,
and quench not the motions of it in yourselves, nor the movings of it in others;
though many have run out, and gone beyond their measures,
yet many more have quenched the measure of the spirit of God,
and after became dead and dull, and questioned through a false fear;
and so there has been hurt both ways.

And therefore be obedient to the power of the Lord,
and his spirit, and his spiritual weapons;
war with that Philistine that would stop up your wells and springs.
Jacob's well was in the mountain, (read that within), he was the second birth.
And the belief in the power keeps the spring open.

And none to despise prophecy, neither to quench the spirit;
so that all may be kept open to the spring, that everyone's cup may run over.
For you may all prophesy one by one,

and the spirit of the prophets is subject to the prophets.

"Would all the Lord's people were prophets,"

said Moses in his time, when some found fault;

but the last time is the Christian's time, who enjoys the substance, Christ Jesus;
and his church is called a royal priesthood, offering up spiritual sacrifices;
and his church are his believers in his light.

And so in the light everyone should have something to offer;
and to offer an offering in righteousness to the living God, else they are not priests;
and such as quench the spirit cannot offer, but become dull.

"I will pour out of my spirit upon all flesh, in the last time," said the Lord,
which is the true christian's time,

God's sons and daughters shall prophesy,

and your young men shall see visions,

and old men shall dream dreams;

"and on my servants and handmaids I will pour out of my spirit in those days,

and they shall prophesy."

Now friends, if this be fulfilled, servants, handmaids, sons, daughters, old men,
young men, everyone to feel the spirit of God,
by which you may see the things of God, and declare them to his praise;
for with the heart man does believe,
and with the mouth confession is made unto salvation;
first, he has it in his heart, before it comes out of his mouth;
and this is beyond that brain-beaten-heady stuff,
which man has long studied, about the saints' words,
which the holy men of God spoke forth as they were moved by the holy ghost:
so the holy ghost moved them, before they came forth and spoke them.
And therefore, as I said before, do not resist the holy ghost,
for they that did so, grew stiff-necked, and their hearts were uncircumcised;
but feel this holy ghost, this spirit of truth, that leads you into all truth.
So with the holy ghost, and with the light and power of God,
do you build upon Christ the foundation, and life;
and by the same heavenly light, and power, and spirit, do you labor in the vineyard,
and do you minister and speak forth the things of God,
and do you dig for your pearls;
therefore bring them forth, and let them be seen how they glisten, the glistening pearls.
And all come into the vineyard of God to labor,
in the light which was before darkness was,
and with the life which was before death and his power was;
and in the truth and power of God, which the devil is out of,
that every one of you may have your penny,
that precious penny, and heavenly treasure from God Almighty, the great Lord,
who is the orderer, and disposer, and governor, and ruler in the vineyard, among his servants,
who pays them their wages, and gives them their heavenly penny of life.
Mark, it is the laborers in the life, truth, and power of God,
that labors in God's vineyard, that have their heavenly penny, that everlasting treasure.
So see that you have it;
if you be in the labor of life, you will have it.
Friends, you see how men and women can speak enough for the world,
for merchandise, for husbandry, the ploughman for his plough;
but when they should come to speak for God,
they quench the spirit, being sayers only, and do not obey God's will.
But come, let us see what the wise merchants can say;
have they found the pearl and field, and purchased the field,
which yields those glorious glistening pearls?
Let us see what can you say for God, and that heavenly merchandise.
What can the ploughman say for God with his spiritual plough?
Is the fallow ground ploughed up?
Has he abundance of the heavenly seed of life?
So what can the heavenly husbandman say, has he abundance of spiritual fruit in store?
What can the thresher say, has he gotten the wheat out of the sheaf,
the heavenly wheat, with his heavenly flail?
and let us see, what can the spiritual ploughman, husbandman and thresher say for God?
And how they have labored in the vineyard, that they may have their penny,
some are breakers of clods in the vineyard, some are weeders,
some are cutting off the brambles and bushes, and fitting the ground,
and cutting up the roots with the heavenly axe for the seed,
some are harrowing in, some are gathering and laying up the riches;
so you may see, here are merchants, ploughmen, harrowers,
weeders, reapers, threshers in God's vineyard,
yet none are to find fault one with another,

but every one laboring in their places, praising the Lord,
looking to him for their wages, their heavenly penny of life from the Lord of life.
So none are to quench the spirit, nor to despise prophecy, for fear that you limit the Holy One;
and everyone is to minister as he has received the grace, which has appeared to all men, which brings
salvation;

So that the Lord's grace, his light, and truth, and spirit and power may have the passage,
and the rule in all men, and women, that by it he may have the glory,
and from it in all, who is blessed forever and forever.

The Lord has said, "From the rising of the sun to the going down of the same,
my name shall be great among the Gentiles."

Now mark, friends, this is a large space, wherein God's name shall be great;
and the Lord further said, "In every place, incense shall be offered unto my name,
and a pure offering; for my name shall be great among the heathen," said the Lord of hosts!

Now mark friends, this heavenly incense and pure offering, is a spiritual offering,
which is to be offered by the spirit to God, who is a spirit;
then here none quench the spirit of God in their own hearts,
and all such come under the title of the royal priesthood, offering up spiritual sacrifices;
which royal priesthood has a priest that lives forever, Christ Jesus.

And, friends, do not quench the spirit, nor abuse the power;
when it moves and stirs in you, be obedient,

but do not go beyond, nor do not add to it, nor take from it;
for if you do you are reprov'd, either for going beyond, or taking from it.

And when any have spoken forth the things of the Lord by his power and spirit,
let them keep in the power and spirit, and that keeps them in the humility,
that when they have spoken forth the things of God,

they are neither higher nor lower, but still kept in the power, before and after;
and being obedient to the spirit and power of God, it keeps them from deadness, and alive to God,
and keeps them in a sense, that they do not go beyond, and run out, as some (you know) have done;
and all that has come for want of living in the power of God, and in his spirit,
which keeps all things in subjection and in order;

and in the true fear of the Lord, always to feel the presence of the Lord with you.
Come, fishermen, what have you caught with your nets?

What can you say for God?

Your brethren, Peter and John, fishermen, could say much for God.

Read in the Acts and you may see it;

I would not have you degenerate from their spirit.

Shepherds and herdsmen, where are you?

What can you say now for God, whose abiding is much in the fields?

David, Jacob, and Amos, your fellow shepherds and herdsmen, (do not you see?) they could say much
for God;

I would have you to be like them, and not to degenerate from their spirit.

Come, tradesmen, tentmakers, physicians, and custom-men, what can you say for God?

Do not you read that your fellow tradesmen in ages past could say much for God?

Do not degenerate from their spirit.

Do not you remember the accusations of the wise and learned Grecians,

when the apostles preached Christ among them, that they were called poor tradesmen and fishermen?

Therefore be faithful.

The preachers of Jesus Christ now are the same to the wise of the world as then.

George Fox

Dear friends,

Live in peace, and love, and patience with one another, for that does edify the body,
and strife does not, but eats out the good;
for the body does edify itself in love;
in which there is nourishment, and virtue, and life from the head;
so in that meet and build up one another.

Dear hearts be faithful,

and live in the life, and power, and seed of God,
and in love and peace one with another.

And so the God of peace in it preserve you.

Peace be among you, and live in that which keeps peace;
for the peace-makers are blessed.

And all strive for that which makes for peace;

and they that are lowest, and so stay, receive the most from God.

George Fox

277.

My dear friends,

When you were formerly in a profession,
you took your servants, your apprentices,
your children along with you to your places of worship.

And now, that you are come to truth,

and are convinced that the same is the truth of God,
through which you come to have a portion and inheritance of life and salvation,
and of a kingdom and world which has no end,
and into a possession of that which formerly you did profess in words.

Now, therefore, friends, you that are come to this possession,

and go into the assemblies of the people of God,

that are gathered into his name, (where salvation is),

and in no other name under heaven, but in the name of Jesus Christ.

Is it not more reputable for you to take your servants, apprentices, children,
and maidens along with you to the meetings, to be partakers of the eternal truth,
that they may have a possession with you of the same that you do possess?

For, if you should leave them behind, and be careless of them,
they are many of them apt to run into liberty, and to looseness,
and to plays, and to tipling-houses, and so into loose company.

Such liberty has been a great hurt to youth,
and the truth has been much dishonored thereby.

And such do not only lose the wisdom of God,

and the true understanding given to them by his son,

but the reason of men, in these practices.

And then after you may come to find fault with your servants, children, etc.

and for a small matter put some of them away,

when the fault is in yourselves that you did not take them along with you to the meetings,

and govern them in the wisdom of God, and true understanding and knowledge;

which is to know the true God, and his son Jesus Christ,

whom he has sent; whom to know is life eternal.

By which liberty such do not keep authority over them;

for you should bring them to the meetings with you, to wait upon the Lord.

For truly my life has been often burdened through the want of restraining them of that liberty they run into;

wherein you should be more prudent, wise, and careful,
and should keep more in your dominion and authority in the life, power, and seed,
in which you have the true wisdom, knowledge, and understanding.

Therefore, consider of these things in all your families,
and remember the time of your former professions,
wherein you exercised the reason of men,
as to bring your servants to an outward profession.

Now you being come to a possession of life,
take heed for fear that you lose the right reason, wisdom, understanding, and knowledge.

Therefore rouse up yourselves,
that you may exercise the right wisdom and understanding in that which lives forever,
and is and will remain when all the contrary is gone;

into which all must be brought;

that in that you may be good patterns and examples in all your families,
and bring them forth with you to your meetings,

that they may find the substance of that which you did formerly profess in words.

And now you enjoying the substance, be more careful, be more diligent and circumspect,

that God may be glorified throughout all your families,

and his name may be called upon, and honored, and exalted,

who is God over all, blessed forever.

And, friends, some among you breed up your children not as when you were in a profession only,

in such a rude, heady way, that when they grow up, they do not matter to you, or care for you;

so they are not a blessing and a comfort to you;

but in many things they are worse than many of the world's, more loose, stubborn, and disobedient;

which truth teaches no such things,

but brings more into humility, and meekness, and gentleness, and tenderness;

so that when they come to be set to apprenticeship,

many times they run quite out into the world.

And therefore, by the power, and life, and wisdom of God,

these things you must take notice of,

that all such may be brought into,

and kept in subjection by the power of God,

that God may be honored and glorified,

through the breaking of the stubborn will in them, and subjecting them to truth;

and let them all know their places,

and not to give way to that which may get over you;

so then you will not know how to rule them at last,

but bring a grief, and sorrow, and trouble upon you, as too many examples may be seen.

Therefore, while they are young, restrain them from such things,

and every one in the life, and power, and seed of truth, keep your authority,

and lose not the true wisdom and understanding given you by Christ;

nor the true knowledge, nor true reason, which gives to distinguish good from bad;

but in all things keep your authority,

which is given to you of God, and your places in it;

for they that fear and worship the Lord, shall have a place with him.

And in the power, and life, and wisdom of God,

you will breed up and govern your sons and daughters, servants and prentices,

and cause them to keep in their places,

and in the power of God answer the good in them all.

For an outward father or mother, over their families, apprentices, and maidens,

are to keep all things that are outward, civil, and subject,

in their places, with reason and true wisdom;

and such as come to be fathers in truth, are to train them up in the truth,

and to exercise that wisdom, and that knowledge and understanding, which is beyond the outward. Therefore in it they should train them up in the truth, through which all should be free; not in the eye service of men, but serving the Lord in righteousness and diligence, in their services: that they may be partakers of the heavenly life, and come to be heirs of salvation, and children of the promise, and sons and daughters of Zion, to whom Christ is elect and precious, and through him their conversations may be brought up into heavenly things, and their minds and affections to be set on things above. So friends, all these things consider of in the life which was before death was, in the truth which the devil is out of, in the wisdom of God, which is pure from above, and in the righteousness, which was before unrighteousness was, that God may be glorified throughout all your families, who is blessed forever.

George Fox

278.

And friends,

See that all apprentices that are bound among you may serve out their times faithfully, according to covenant, that all may know their places; for youth, if they be let loose, are like wild asses, and wild heifers; and such many times bring a great dishonor to God, by running into looseness; which are more fit to be under rule and order, than to rule; and through a foolish pity of some, they let up a great deal of airiness and wildness in them: all which should be kept under, by the power of God, wherein the honor of the Lord may be preserved; and so, that liberty may not be given to youth in those cases; for the true liberty is in Christ Jesus, which gives authority over that which will dishonor God; for many such things have spoiled several, in letting unbridled youth at liberty, in taking the reins to themselves, and brought trouble upon their parents, masters, and mistresses, and great dishonor upon God. Let care be taken, that truth suffer not about such things, and that none buyout their time without the consent of their parents or guardians; or, in the want of them, to advise with the Monthly Meetings. For do you not see what hurt has been done in such cases? Wherefore keep all such under the yoke; and hinder and stop wickedness and looseness that would break forth. So in all such things you should exercise the pure wisdom of God, the pure reason, knowledge, and understanding; and in the authority of it keep, that none under a profession of truth be let into looseness; whereas youth should be kept under a bridle and restraint, and be nurtured and trained up in the fear and wisdom of God, that the power of God and God's truth may have its passage through all, and over all; and all lightness, frothiness, wildness, and looseness, may be kept down. So that the good maybe kept up in all, to honor and to glorify the Lord God Almighty, who is blessed forevermore, who reigns among us.

279.- The substance of a General Epistle.

All Friends everywhere,
who are friend of Christ the heavenly man, by whom the world was made,
and are become friends of God through Christ Jesus,
who are quickened by Jesus, and made alive by him,
who were dead in old Adam, and are now made alive by the second Adam,
and have drunk his blood, through which you have life,
and by which you come from among the congregations of the dead,
who only talk of his blood and his flesh.
And now being gathered in the name of Jesus, who has made you alive,
in the name of him whose blood you have drunk,
yes, even of the heavenly man's, which is his life;
and so are come out of your native countries, religions, and worships,
and left the old stuff behind,
who are gotten atop of the old house,
and will not go down again to fetch out any of the old stuff.
I say, you that are gathered in the name of Jesus, the heavenly man,
out of the old Adam,
and are made alive by the heavenly man,
keep your meetings in the name of Jesus.
Then it is he that is persecuted, if you be persecuted;
and he that suffers;
for in all your afflictions and sufferings he is with you,
who are made alive by him, and have drunk his blood,
and so are come to be faithful witnesses of Christ Jesus,
as all that are made alive by him are, and have drunk his blood;
for they that have not drunk his blood, and are not made alive by him,
are no true witnesses of Christ Jesus.
And therefore you that the Lord has gathered, and sought and searched out,
who have been scattered in this cloudy dark day, (since the apostles' days of light),
and have been made a prey upon by the hireling shepherds,
and have been left to the wolves by the fleeing of the hirelings,
whom you thought had been true men,
and now the Lord hath sought and searched, and found,
and gathered you from their mouths,
to whose mouths you have been a prey;
and the Lord is known to feed you atop of the mountains with his heavenly bread,
and he has set one shepherd, over you, (the heavenly man), who lives forever,
who is the shepherd over all the living, that are made alive by him;
and so the Lord has the glory of seeking and of gathering you out of the wildernesses,
pits, graves, and ditches of old Adam and the serpent,
and from his brambles and briars;
and so Christ, by whom the world was made,
is the rest of the living that he has made alive, and is their shepherd,
to feed them with life, and with the springs of life,
and is the bishop of their souls, that does oversee them,
that they do not go out of the pastures of life,
and from the springs of life, nor from the fold of life.

It is a glorious pasture to be fed atop of all the mountains,
in the life, in the pastures of life, by the living shepherd,
and to be overseen by the living bishop, and to be sanctified,
and to be presented to God by the living priest,
and to be counseled by the living counselor to an everlasting inheritance,
and to a kingdom, and to a world, that has no end,
by an everlasting priest that sanctifies and offers you to God without spot or wrinkle,
a perfect offering,
who sprinkles your consciences and hearts with his blood,
that you may serve the living God and not the dead works among the dead.
And now you having an everlasting preacher, whom God has anointed to preach,
and an everlasting minister, that ministers grace and life, and salvation, and truth to you;
an everlasting prophet that God has raised up, who is to be heard;
all the living hear him, but the dead talk but of his fame.
So none can silence or stop the mouth of them whom he opens,
or take away your shepherd, your bishop your minister,
your preacher, your prophet, your counselor.
And therefore let him have your ears, hearken to him, let him be set up in your hearts,
who was set up from everlasting to everlasting by the Father,
whom all the righteous witness, Christ Jesus, who is your possession,
being heirs with him, by whom all the living are made alive;
and so in him live by whom the world was made,
who was glorified with the Father before the world began.
So in Christ the heavenly man, you have rest,
but in old Adam (the transgressor) you have no rest;
there is the wilderness, Sodom, Egypt, Babylon, and confusion.
For God blessed Abraham in his obeying of his commands,
when he went from his native country, and relations; yes, and made him a prince.
So they that are redeemed out of kindreds and tongues, Christ makes as princes,
to overcome the prince of darkness.
And Abraham was to walk before God, who was perfect, and he was to be perfect;
so must all who are of the faith of Abraham.
Abraham saw Christ's day, and did rejoice;
but thousands now come to enjoy the day that Abraham saw.
The outward Jews did eat of the manna in the wilderness, and disobeyed and perished;
but they that eat of the flesh of Christ, and drink his blood, have life everlasting;
and this gives an eternal life, by which they come to an eternal possession,
and to the land of the living, as the outward Jews came to possess the land of Canaan.
And so you that are heirs of Christ, the heavenly man, and are come to possess him,
(whom he has made alive), stand fast, now is your time to stand;
stand in the life, which was before death, or the king of it was;
stand in the light, which was before darkness, or the prince of it was;
and stand in the power of God, which was before the devil was;
and sit down in the heavenly places in Christ Jesus,
who was set up from everlasting to everlasting.
And therefore keep your faith in the Lord;
for he is the same who has given you dominion, through faith,
over the mountains of opposition, by which they have been subdued,
and by which the fiery darts have been quenched.
And has not this been fulfilled, 'in all their afflictions he was afflicted;
and that the angel of his presence should be with them in their trials and sufferings.'
So the Lord has a tender care of his sheep, his people,
that the angel of his presence should be with them in all their trials.
And therefore let your minds be out of all outward things, and visible;
and fear not the fleece, for it will grow again;

and if the Lord should try you now, with the spoil of outward things,
after he has blessed you with them,
to see whether your minds be with them, or with him;
therefore now stand, having on the whole armor of God, and his righteousness,
and your feet shod with the power of God, which was before the devil was;
this will keep you from slipping;
and having on the armor of light, to stand against darkness;
and the breast-plate of righteousness,
which is armor proof against the devil and his fiery darts;
and keep the shield of faith, and sword of the spirit, the word of God,
and the helmet of salvation,
that preserves the head in all battles with the devil and his instruments.
And thus with your heavenly armor and arms stand,
and keep your possession of life,
who are brought out of spiritual Egypt, Sodom, and Babylon,
having one to go before you, the captain of your salvation, (Christ Jesus),
who was before Moses and Joshua were.
And see how the children of God all along in the scriptures had victory through faith;
Daniel by faith, the three children by faith, Abraham by faith,
Joshua by faith, and Caleb by faith;
and the other spies, which had no faith,
and the elders among the outward Jews and the people, how they fell through unbelief!
But by grace through faith the just were saved,
by faith they had victory, and by faith they pleased God;
and therefore keep in the faith,
and you will have the water life and the bread of life, from above.
And stand still in the faith, for the just live by faith;
and they that had not faith to believe, they perished.
And Christ has taught all how to believe,
who has enlightened everyone that comes into the world,
he said, 'Believe in the light;' which was a blessed doctrine of the heavenly man;
for you believing in the light, you believe in that which makes manifest all things,
all fruits, all creatures, all religions, and worship;
for the light was before they all were, and will be when they are all gone.
Therefore, believe in the light, said the heavenly man, who teaches what to believe in;
for whatsoever is made manifest, is made manifest by the light.
So to believe in the light, that makes manifest all things that are reprobable,
therein you will become children of the light,
and children of the day, and sons of God, and daughters of God,
and sons of Zion, and daughters of Zion, the heavenly Zion, the heavenly joy.
And so herein you come to be of the royal family, above an the families of the earth,
above all the households of the earth, a household of God, the workmanship of God,
the planting of God, the building of God, the household of faith;
which are titles higher than all the titles among men in the world, in the creation;
sons and daughters, and servants and handmaids,
every man to enjoy something in the household.
Everyone to have an inheritance (of their own) of life,
that they may offer to God of their heavenly substance,
who are called a royal priesthood;
that is, a kingly priesthood over the devil, and over Adam,
in possession of a spiritual kingdom, and of a world that has no end,
and of a heavenly durable substance and riches which are spiritual;
and so to offer up spiritual sacrifices to God, who is a spirit

So now the time of trying is;
therefore all to stand, and see if there be any thing able to separate you from Christ;
who is from everlasting to everlasting, who is first and last,
who makes an end of sin, and finishes transgression,
and destroys the devil and his works, and is the top and cornerstone,
the possession of all the righteous,
the rest and sabbath of all the righteous, that have drunk his blood,
whom he has made alive.
So in Christ you shall bear no burden,
for he destroys that which oppresses both man and beast;
and in Christ you shall not go out to gather your meat, who is your Sabbath and rest;
but in old Adam there is no rest;
in the second Adam the heavenly man, there is the rest;
and in him, to wit, Christ the heavenly man, you need not go out to gather your meat.

For he is the bread of life, that comes down from above,
in him stand, and sit down in the heavenly places in Christ Jesus,
who was with the Father before the world began, who is your way to God;
which way was set up above sixteen hundred years since,
before all these got up among the Papists and Protestants,
who is the new and living way to all who are made alive by him, and drink his blood.
The dead make dead ways for the dead to walk in;
but mind you Christ's worship, which was set up above sixteen hundred years since,
by himself, in the spirit and truth,
whereby everyone comes to the truth, the spirit God in his own heart;
in which truth and spirit he worships the God of truth, (who is a spirit), and feels him always present.
Now to worship God in the truth, is that which the devil and old Adam is out of;
and this is the perfect and standing worship;
and people that have lost this worship, that Christ set up,
they have set up so many false worships among Protestants and Papists,
and compelling one another to them, since they have lost the peaceable truth,
in which the God of peace is worshipped.

And therefore now all prize the standing truth,
and walk as becomes the gospel, the power of God,
which was before the devil was, which destroys the devil and his works.
And so stand fast in the liberty where with Christ has made you free;
yes, free from the devil and old Adam;
for the freedom is in him, in Christ,
and not in the devil who is out of the truth, nor in old Adam.
Yea, Christ is able to deliver out of the six troubles,
and the seventh trouble, the perfection of trouble; he who is the perfection itself,
so he is the deliverer and mediator, and the intercessor,
that makes peace between you and God.
So in Christ, (who is the deliverer), is the peace and the rest, yes, an everlasting rest;
he was set up overall troubles, and persecutions, and persecutors,
who was before they were,
glorified with the Father before the world began,
and he will be when they are all gone,
as I said before, all that have drunk his blood, and are made alive by him, have life;
yes, a possession that will never have an end;
but they that are dead in old Adam, are against Christ, who is the life,
till he make them alive by believing in the light;
and then they become the congregation of the living.

And these are they that are gathered together by the Lord;
and they that are not gathered together by the Lord,
but by men, to themselves, they come to be scattered.
Now the congregation of the living, have drunk the blood of Jesus,
that are alive by him, and so are gathered together by him, the heavenly man,
and he is in the midst of them, to preserve them, and exercise his offices among them,
as a shepherd, and a bishop, and a prophet, etc.

And these are the living members, who have a living head, Christ Jesus;
and that saying comes to be fulfilled,
"your dead men shall live together, with my dead body shall they arise;"
so come to live with Christ Jesus.

And they are the congregation of the dead,
that believe not in the light, nor drink the blood of Jesus,
but death and destruction talk of him and of God, and his prophets' and apostles' words;
and they come to set their house upon the sand, and so are the fools;
and then a storm arises upon the sea, and their house is presently in the sea again,
and there they are drowned;
the house sits so near the sea, that in a little storm they are drowned,
they are so near the world.

But the wise men set their house upon the rock, and the rock is Christ, the life,
who was before the world was, and will stand over all;
and they that are built upon it, (Christ the rock)
the storms and tempests cannot move their rock, nor their house.

So here is the wisdom of the wise,
who build their house upon him by whom all things were created,
who is the rock of ages.

So in all storms they keep to their house,
and they meet in him, and are gathered in him,
and he is their head and counselor, to order them;
and in him they all please God;
and in Christ Jesus are one another's crown and life;
and so through him they have all a crown of life,
who was with the Father before the world began.

So in him sit down, over all the windy doctrines, that toss the chaff abroad in the world.
I say, in Christ sit down, in him who was before the world was,
for out of him is all weariness, but in him you have rest.

George Fox

280.

All dear Friends everywhere,
who have no helper but the Lord, who is your strength and your life,
let your cries and prayers be to him,
from whom all your help and strength comes;
who with his eternal power, has kept up your heads above all waves and storms.
Let none go out of their habitations in the stormy time of the night,
whose habitation is in the Lord;
let everyone keep his habitation,
and stand in his lot, the seed, Christ Jesus, to the end of the day.
There is the lot of your inheritance,
and in this seed you will see the bright and morning star appear,

which will expel the night of darkness that has been in your hearts;
by which morning star you will come to the everlasting day, which was before night was.
So every one feel this bright morning star in your hearts, there to expel the darkness.

George Fox

281.

Dear friends, the truth of God mind, and his pure holy power,
which the Lord has made you partakers of, by his good spirit.
Oh! let not his spirit be grieved by you.
Let that be mortified that would get up to grieve or quench the spirit,
for that will corrupt your reason, understanding, and knowledge;
and that which gives you to know God and Christ, that is life eternal.
And all have a care that you do not abuse the power,
nor crucify to yourselves the seed afresh,
but let that be crucified by the seed; in which seed you have life eternal.
And therefore prize the truth above all things.
Now you have liberty to spread it abroad;
for you are called to righteousness and holiness,
without which none shall see God.
Therefore mind your high calling in God,
out of old Adam, into Christ Jesus, the second Adam;
and keep your meetings in the name of Jesus,
and feel him in the midst of you, who is your life and salvation;
and that all occasions and stumbling blocks may be taken away,
so that the precious truth may be minded by you all,
wherein all are to live in unity, and walk in peace, with the God of peace,
and one with another; that all your springs may be kept open,
and all your fountains may run with living water;
and all your candles may burn,
and everyone may have bread on his own 'table in his temple,
and his rod budding there,' that he may be known to be a priest of the royal priesthood.
So that all may have salt in yourselves, that you may be good for something;
for if you be not the good salt, you cannot make the earth savory.
Therefore all keep in the sense of truth, and be digging for the pearl in your own field,
and to find the silver in your own house, that was lost,
and the leaven in your own hearts;
that where it works, and is joined to, will leaven into its own nature.
So in all your meetings, be faithful in the power and life,
that you may be watered by the spring of life, that you may grow.
And so whatever strife, or whatever runs out,
or whatever occasion of offence has been, let the seed of God rise,
and put all that down in all;
that all you, in the everlasting seed, the second Adam, may have your peace,
familiarity, and kindness, and affableness, and courteousness,
and gentleness, and love, one with and towards another;
for the power of the Lord God is over all, and his everlasting seed, Christ Jesus,
reigns over all, in whom is eternal fellowship, peace, and unity, and not in old Adam;
for old Adam's sons and daughters may get the words of Christ, and of the prophets,
and apostles, but are out of their life, as their practice speaks.
And therefore it is the life that differs, and the new way differs from the old,
and the religion that is above, from that which is below;
and the worship Christ set up above sixteen hundred years ago (written in 1670),

from all them that are made since, among the nominal christians;
and the fellowship of God in the spirit and gospel,
differs from all the fellowships that have been made since the apostles' days;
and the liberty in Christ, in the gospel, in the spirit,
is far above the liberty of old Adam in the flesh, in the sin, the wages of which is death;
here no false liberty can be in the spirit,
and in the power of the gospel, and in Christ Jesus;
nor any false freedom in the truth, for all false freedom is out of the truth;
and therefore keep over all those false liberties and false freedoms,
(in old Adam and his spirit, and dark power, and corrupt seed),,
in the seed of life, and spirit and power of God, that is holy and pure, without spot.
So no more, but my love in the holy seed, that is over all.

George Fox

To be read in all Friends Meetings. And send copies to this to Maryland, Virginia, Barbados, New England, etc.

282.

Friends,

In the seed that bruises the serpent's head,
and destroys the devil and his works,
live; and in the light. which is the life,
in the word, by which all things were made;
which light, and life, and word, does hammer, and cut down,
and condemn, and judge, all evil words and works, and the spirit of them,
that is out of the light, life, seed, and word of reconciliation.
In this, I have unity with you,
and in this all true believers are reconciled to God, and one to another,
and in it is the heavenly wisdom, in which is the holy and spiritual fellowship reserved,
over that short, brittle, defaming, and inconstant spirit,
which must be kept down with the spirit of God that does not change,
which has been crucified by the wicked;
but the seed of life does slay the enmity,
and in life and power reigns over it.
Glory to the Lord God forever. Amen.

George Fox

283.- To Friends at Bristol in time of suffering.

Dear friends,

Now is the time for you to stand; therefore put on the whole armor of God,
from the crown of the head unto the soles of your feet,
that you may stand in the possession of life:
and you that have been public men, and formerly did travel abroad,
mind to keep up your testimony, both in the city and in the countries,
that you may encourage Friends to keep up their meetings as usual there;
so that none faint in the time of trial;
but that all may be encouraged, both small and great, to stand faithful to the Lord God,

and his power, and truth; that their heads may not sink in the storms,
but may be kept up above the waves.
So, go into your meeting places, as at other times;
and keep up your public testimony and visit Friends thereabouts,
now in this time of storm;
for there is your crown, in the universal power and spirit of God.
So let your minds, and souls, and hearts, be kept above all outward and visible things.
Few travel now the countries: it may be well to visit them, for fear that any should faint.
Stir up one another in that which is good, and to faithfulness in the truth, this day.
And let your minds be kept above all visible things;
for God took care for man in the beginning, and set him above the works of his hands:
and therefore mind the heavenly treasure, that will never fade away;
and dwell in the seed, in which you may know your election.
It is hard for me to give forth in writing what is before me,
because of my bodily weakness;
but I was desirous in some measure to ease my mind,
desiring that you may stand fast, and faithful to truth.
Of my travels and weakness it is like you have heard, and of my affliction,
both by them that are without, and also by them that are within,
which are hard to be uttered and spoken.
My love is to all faithful Friends.

George Fox

The 2d of the 11th month, 1670.

284

Dear friends and brethren,

See that all live in the peaceable and blessed truth, into which no enmity can come;
for the blessed seed, Christ Jesus, takes away the curse;
of the increase of whose government there is no end;
who rules in righteousness among the righteous forever.
And see that this righteousness, (in which you all have peace),
run down and flow as a stream among you,
who are begotten again into a lively hope,
and born again by the immortal seed of the word of God,
which lives and abides forever.
And you who have received Christ, have received power to become the sons of God,
and to believe in the light, in obedience to Christ's command;
by which you become children of the light, and children of the day.
Therefore this I say unto you,
let no man abuse this power, that is everlasting ;
and keep the gospel order,
which was before any impurity was, and will be when it is gone.
So that in all your men and women's meetings, see that virtue flow,
and see that all your words be gracious,
and see that love flows, which bears all things,
that kindness, tenderness, and gentleness may be among you,
and that the fruits of the good spirit may abound;
for nothing that is unclean must enter into God's kingdom,

which stands in righteousness, and in holiness,
and in the power of God, and in the joy of the holy ghost;
for all joy that is out of the holy ghost, will have an end.
And see in all your men and women's meetings, that God be no ways dishonored,
nor the pure and blessed name of Christ (in which you are gathered) be blasphemed;
but in all things that God may be glorified, exalted, and honored;
for you have the light, to see all evil, and the power to withstand it,
and to see that nothing be lacking,
then all will be well among you, in all your men and women's meetings.
And see that nothing be lacking, neither within nor without,
for God is rich in both, and abundance of his riches you have received.
And so **this is a warning and a charge to you all, in the presence of the living God,**

that you keep up the testimony of Jesus, (jump to another presence)
against all that which is contrary to Jesus the heavenly man,
that your fruits may appear to his glory,
and your works to his praise;
and that you may have water in your own cisterns,
and know those clouds through which Christ gives you rain,
having purchased the field wherein the pearl lies.
And now is the spring time that the lily and the rose begin to flourish,
and the vine is putting forth, and the apple tree to bring forth her fruit,
by the power of the Lord God, who is over all.
And keep your testimony for your religion, that you have received from God,
and for your worship in the spirit and in the truth, that Christ Jesus has set up;
and for your gospel fellowship, which is in the power of God before the devil was;
and see that all live in peace and in the love of God,
for love edifies the body;
for he who is the head of it, is the beloved of God,
who is from everlasting to everlasting.
And see that every one's affections be set on things above,
and not upon things below, that be earthly;
for now is the time to contend for the faith, that gives victory,
which was once delivered to the saints, in which you have unity.
And so the God of power preserve you all, and keep you in his blessed seed,
to wit, Christ Jesus, that none of you may be without a minister,
without a priest, or without a prophet, or without a shepherd, or without a bishop,
but let everyone receive him in his offices;
then you all have one who will exercise his offices in you all,
whom God has given for a leader and a covenant; yes, an everlasting leader,
who was the foundation of the prophets and apostles, and is to us this day.
And so be valiant for the truth upon the earth, in the seed Christ Jesus,
that through him who destroys death, you may have a crown of life;
and through him you may be one another's crown and joy in the Lord;
yes, I say, through Christ, who was glorified with the Father before the world began.

I am just now upon leaving this island, where I have had very great and blessed service;
though I underwent very great weights, and burdens, and sufferings, and travels:
but all is well, and the blessed seed and power is over all;
to whom be glory forevermore. Amen, amen.

Dear friends,

This is the counsel of the Lord to you all,
 who are brought into the eternal truth of God,
 whose minds are guided out of the earth up to God,
 and have received their wisdom from God;
 which wisdom orders all the creatures;
 that with it you may come to know how to order in the creation,
 with the wisdom by which all was made.

This I charge you, and warn you all, in the presence of the living God,
 that you suffer no creature to perish for want of the creations' sustenance, (jump to another presence)
 and that none be lost through slothfulness, laziness, and filthiness;
 and let not these things be, which are for condemnation with the light
 that leads to the wisdom, with which the creation must be ordered.
 And friends, let there be no slothfulness among you;
 but all keep in diligence and liveliness.
 For he that is slothful, is an evil example;
 and such must be judged with the light,
 that they may come to know the servant's place, and be diligent.
 And those who have gone up and down begging,
 whom you have received in among you, with the light which has convinced them,
 see that they be kept in diligence, and not wander,
 but be kept in obedience to the light,
 to receive their wisdom from God, how to labor in the creation;
 and see that they have things decent and necessary,
 and that their nakedness may be covered,
 that no reproach nor shame may come upon the truth from such who are without;
 but that with the light all such may be denied who act contrary to it;
 and in the light which condemns the evil world you may walk,
 and receive the light of the son of God,
 (which the world stumbles at, which is their condemnation),
 and in which the saints have unity.
 And all being kept diligent, walking in the light, there will be no slothfulness.
 For that is judged with the light, which is one with that in his conscience,
 which condemns him for evil.

George Fox

This to go among Friends everywhere.

Friends,

When you are met together in the name of Jesus your savior,
 let your minds be over all to him,
 and out of all things that change, and perish,
 and die of itself, and will corrupt, and are visible,
 up to him that is invisible, the Lord God, and his son Jesus Christ,
 that you may see him and feel him among you, and in your meetings,
 in his life, and light, and power, and spirit;
and that you may know that God is,

and that he is the rewarder of all them that diligently seek him;

and to know that God is present.

And that which gives the knowledge of him, is the light that shines in the heart,

in the face of Jesus Christ, and so see him in all your troubles and afflictions;

and that God is present, beholding all your actions done in your bodies,

and your consenting to your evil thoughts, lusts, or motions;

the thoughts, what you will speak or act;

or motions which you have not acted outwardly;

but if you do consent to do them in your mind or heart,

the Lord sees them there to be done,

though they be not done outwardly to the sight of men;

and so to God you must give an account of things done in your bodies,

and of things done out of the body;

for God both hears, and sees what is done in the body,

and what is said and done without the body;

and therefore turn from the evil that leads to destruction,

and judge it, and yourselves for cleaving to it;

and turn to the Lord, and know him who is mighty to save,

and to reward all them that diligently seek him,

who is Almighty in his power to save and deliver, and to help in time of need.

So know him that was from everlasting to everlasting.

And here you know God in his power, light, and life, and righteousness, which his kingdom stands in,

in that righteousness, and power, and holy ghost, and peace, that never will have an end;

and is over all kingdoms that will have an end, and are unclean;

and any unclean and imperfect thing may enter into them;

and in them are troubles, tumults, and sin, and not peace, but sorrow.

But into the kingdom of God no imperfect thing enters, nor sin, nor any unclean thing.

For the kingdom of God stands in righteousness,

and everlasting peace, and in joy in the holy ghost.

George Fox

287.

Friends,

Consider, you that have known the mercies of the Lord God, and of Jesus Christ.

Look back, and see how they that had known much of God,

how soon they forgot him, as in the days of the old world;

and in the days of Moses, and in the days of the Judges, how they soon forgot God,

that had done great things for them,

and forsook God, and his way, and religion, and worship,

and followed such gods as men had made.

And in the days of the prophets, how the people forsook the Lord God;

and in the days of Christ and his apostles, how they were mostly gone astray from God;

though they kept an outward profession of their words,

yet denied Christ in his light, and life, and power;

who was the end of the law and the prophets.

And they that did receive Christ Jesus, and believed in him,

in a few ages after the apostles,

how most of Christendom ran from the life into death,

and ran from the light into darkness;

and into error, from the holy spirit, and into Babylon, which is confusion;

and from the worship in the spirit, and in the truth, that Christ set up,
and followed after the worship of the beast and the dragon;
and went from the true church after the whore;
and from Christ, the way to God, after the ways that men had made;
and from the religion that is pure from above, after the religions that men have made.
And so, now the gospel is preached again,
and the living way (Christ) to the living God,
and his religion and his worship are set up and received of many,
and they come to the true worship, which is in God.
And all be faithful, and take heed of running back again, where you were before,
for fear that you and your children perish, as others have done,
that forsook the Lord God of mercies.
And therefore train up your children in the fear of God,
and in the way of Christ, and in his worship and religion,
that they may observe and keep in it, when you are gone.

And walk in the spirit and truth, in which God is worshipped,
and keep in the order of the gospel, in the power of God,
which was before the devil was;
which power of God will keep you pure to God,
that nothing may get between you and the Lord God.
And be obedient to the law, that God hath written in your hearts, and put in your minds,
that you may be the children of the new covenant;
and that you may be the royal priesthood, offering up to God the spiritual sacrifices.
And sitting under your teacher, the grace of God, which brings salvation,
and season your words, and establish your hearts.
And this grace saves, and is sufficient, said God Almighty.
And you need no man to teach you,
but as the same anointing does teach you to know all things;
which anointing abides in you.
And hearken all what the righteousness of faith said, speaking on this wise,
'The word is near thee, even in your heart and in your mouth, to obey it and do it.'
That you need not say, who shall ascend to bring Christ from above,
Or descend to bring Christ from the grave,
for that is the word of faith which we preach.

George Fox

288 To Friends in Carolina.

Dear friends,

To whom is my love in the blessed seed, which bruises the head of the serpent,
and is over all, and changes not, which is the first and last,
in whom you have life and peace with the God of peace.
So you few that are that ways, keep your meetings and meet together in the name of Jesus,
whose name is above every name, and gathering is above every gathering;
and there is no salvation in any other name, but by the name of Jesus;
and you gathering in his name, where salvation is,
he is your prophet, your shepherd, your bishop, your priest,
in the midst of you, to open to you, and to sanctify you,
and to feed you with life, and to quicken you with life;

wait in his power and light, that you may be children of the light,
by believing in the light, which is the life in Christ;
that you may be grafted into him, the true root,
and built upon him, the true foundation,
who was the foundation of the holy prophets and apostles, and of all the holy martyrs,
and is the foundation of all his holy people now;
and is the rock of ages, yes, of the ages of the prophets,
and of the ages of his apostles, and of the ages of his people now, and martyrs,
who kept them above the raging of the seas, and does now;
which rock the wise men build upon,
the rock that stands against all the storms and tempestuous weather.
And therefore be valiant for God's truth upon the earth, and his good spirit;
and live in it, by which you may profit in the things of God,
through which you may answer the witness of God in all,
and the spirit which they grieve and quench,
which they are erred from,
through which he may be served, and his truth spread abroad.
So everyone in your measures of the spirit of God and Christ,
be faithful, that in it you may increase,
and answer the Lord in a good life and conversation, for all his mercies.
And as every one has received the Lord Jesus Christ, so walk in him,
that you may serve the Lord in a new life,
and worship him in the spirit and truth,
which the devil is out of;
and by this truth you may be made free,
by which you may be espoused and married to Christ Jesus,
for the marriage of the Lamb is come and coming.
And therefore, if you want wisdom, keep in the truth,
that you may go to the treasure of life and of salvation,
that you may be heirs of the same, and of life, and possessors of it.
Yes, I say, heirs of life, and inherit that,
and that will be more to you, than if all the world was your portion;
and the riches you lay up there, will stand by,
and be with you when time is gone, and shall be no more.
For the truth is the truth, and changes not,
in which live, and it will be your peace and joy everlasting.
And in the seed, Christ Jesus,
(who bruises the serpent's head, who was before the devil was,
glorified with the Father before the world began;
and was from everlasting to everlasting, the first and last, the top and corner-stone),
in him live, that you may inherit life everlasting;
and dwell in the love of God in Christ Jesus,
that will edify and build one another up;
and therein walk in all holiness of life and conversation,
for that becomes God's house;
and dwell, and live, and walk in the peaceable truth, that keeps you in peace,
and in the holy fellowship of the spirit, the bond of peace;
by which spirit you may be led into all truth,
up to God and Christ, from him who is out of the truth.
Amen says my soul.

Dear friends everywhere,

Be faithful to God, who has been faithful and true to you;
 therefore be you true to God, and faithful witnesses to him, and to Christ Jesus;
 that now you may all have riches and treasure laid up in store,
 against a time of want, storms and tempests, that you may stand;
 for if you do not stand now, you are as bad as such professors,
 who stood only when the sun shined,
 and crept out when it was fine and fair weather,
 but when a storm or tempest came,
 then they ran creeping into their holes and corners,
 and skulking into by corners and fled by back doors,
 who were ashamed of their religion, and what they professed;
 but when the sun did shine, then they showed their enmity to the righteous.
 And therefore be you of the faith of David, and of his spirit, who said,
 'I was young, and now am old. I never saw the righteous forsaken, nor his seed begging bread;'
 and the Lord, (to encourage his people), said,
 'In all their afflictions he was afflicted, and the angel of his presence saved them;'
 and Christ tells you, it is he that suffers and is persecuted, when his children are persecuted.
 And so it is for the Lord's sake that the just suffer by the unjust;
 and you read how such as suffered the spoiling or their goods, and scoffing and mocking,
 yet they were not to forsake the assembling themselves together,
 as the manner of some was;
 for they that suffer with Christ shall reign with him;
 for the Lord may try you, (who has blessed you with outward things),
 whether your minds do stand with him, or in the outward things.

George Fox

Dear friends,

Live in love, for that is of God, and does edify the body of Christ;
 and keep in the truth of God, which the devil is out of;
 and walk in the same peaceable truth,
 and do righteously to all people, and walk in righteousness;
 and then you will walk in peace with God, and one with another;
 and walk in holiness, for that becomes the house of God,
 and in holiness you will see the holy God among you.
 And so that you may keep the unity in the spirit, which is the bond of peace,
 and dwell in love one with another:
 for all eyes are upon you, and some watch for evil,
 but do you answer the good in all, in your words and lives.
 This is the counsel of the Lord God to you all,
 and that you may be the salt of the earth, and the light of the world,
 and as a city set on a hill that cannot be hid;
 so that all that do profess Christ and God,
 may show forth Christ and godliness in life and word.

**MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL
MINISTER OF JESUS CHRIST,
GEORGE FOX
VOLUME 2 Contd.**

**291.- To all the women's meetings,
that are believers in the truth.**

Friends,

Keep your women's meetings in the power of God, which the devil is out of;
and take your possession of that which you are heirs of, and keep the gospel order.
For man and woman were help mates in the image of God,
and in righteousness and holiness, in the dominion, before they fell;
but after the fall in the transgression, the man was to rule over his wife;
but in the restoration by Christ, into the image of God,
and his righteousness and holiness again, in that they are help mates, man and woman,
as they were before the fall.

Sarah obeyed Abraham, and called him lord.

Abraham did also obey the voice of his wife Sarah,
in casting out the bond-woman and her son.

Dorcas, a woman, was a disciple.

So there was a woman disciple as well as men disciples;
and mind the women that accompanied her.

And women are to take up the cross daily, and follow Christ daily, as well as the men;
and so to be taught of him their prophet, and fed of him their shepherd,
and counseled of him their counselor, and sanctified by him who offered up himself once for all.

And there were elder women in the truth, as well as elder men in the truth;

and these women are to be teachers of good things;

so they have an office as well as the men,

for they have a stewardship,

and must give an account of their stewardship to the Lord, as well as the men.

Deborah was a judge; Miriam and Huldah were prophetesses;

old Anna was a prophetess, and a preacher of Christ,

to all them that looked for redemption in Jerusalem.

Mary Magdalene, and the other Mary,

were the first preachers of Christ's resurrection to the disciples,

and the disciples could not believe their message and testimony that they had from Jesus, as some now
cannot;

but they received the command, and being sent preached it.

So is every woman and man to do, that sees him risen, and has the command and message;

daughters shall prophesy as well as sons.

So they are to be obedient, that have the spirit poured upon them.

Women are to prophesy; and prophecy is not to be quenched.

They that have the testimony of Jesus, are commanded to keep it, whether men or women.

Priscilla and Aquilla were both exhorters and expounders, or instructors to Apollos.

So in the church there were women instructors, and prophetesses,

and daughters prophetesses in the church;

for Philip had four daughters, virgins, that were prophetesses;

and there were women disciples in the church,

and women elders in the church, as well as men.

So women are to keep in the government of Christ, and to be obeyers of Christ;

and women are to keep the comely order of the gospel, as well as men,

and to see that all that have received Christ Jesus, that they walk in Christ Jesus;

and to see that all that have received the gospel,

do walk in the gospel, the power of God, which they are heirs of;

for this is a day for all to keep their possession in the gospel order,

who are heirs with Christ, of the increase of whose government there is no end.

So the foundation of our women's meetings is Christ,

to all them that be heirs of him, and of his government.

And the ground of our order of the women's meetings is the gospel, the power of God,

which was before the devil was;

and all that be heirs of the gospel,

which has brought life and immortality to light in them,

which shines over him that has darkened them, and was before he was.

I say, they are heirs of the comely order of the gospel;

and therefore, I say, take your possessions of it, and walk as becomes the gospel;

and keep the comely order of it, and in it keep your meetings.

And here is the ground and foundation of our women's meetings.

Now mothers of families, that have the ordering of children, maids, and servants,

may do a great deal of good in their families,

to the making or spoiling of their children, maids, and servants;

and many things women may do, and speak of among women, which are not men's business.

So, as I said before, that you, both men and women,

be help mates in the image of God, in the righteousness and holiness in the restoration,

as man and woman were in the image of God before they fell;

and not only so, but in Christ the foundation,

and in his gospel that never fell, nor never will fall,

whose foundation stands sure,

for all his members and heirs to build upon.

And so see that nothing be lacking among you, then all will be well.

Postscript - And the elder women in the truth were not only called elders, but mothers.

Now a mother in the church of Christ, and a mother in Israel,

is one that gives suck, and nourishes, and feeds, and washes,

and rules, and is a teacher, in the church, and in the Israel of God,

and an admonisher, an instructor, an exhorter.

So all that are come to that office, growth, and stature, be diligent;

for a mother in Israel, or in the church of Christ,

is beyond all the mothers in Egypt, and in Sodom,

and the mother of harlots, mystery Babylon,

who had power over tongues, nations, and people, with the cup of her fornication.

But the mothers in spiritual Israel, and church of Christ,

has the cup of salvation, and the breasts of consolation,

which are full of the milk of the word, to suckle all the young ones,

and to nourish, and instruct, admonish, and exhort, and rebuke all the contrary;
and to refresh and cherish every tender one.

So the elder women and mothers are to be teachers of good things, and to be teachers of the younger,
and trainers up of them in virtue, in holiness, and godliness, and righteousness,
in wisdom, and in the fear of the Lord, in the church of Christ.

And if the unbelieving husband is sanctified by the believing wife,
then who is the speaker, and who is the bearer?

Surely such a woman is permitted to speak,
and to work the works of God, and to make a member in the church;
and then as an elder, to oversee that they walk according to the order of the gospel.

George Fox

292-To Friends in New England, Virginia, and Barbados.

Dear friends,

Be faithful in the power of the Lord God, in what you know,
and then the Lord will preserve you;

that you may answer the witness of God in every man,
whether they are the heathen, that do not profess Christ,
or whether they are such as do profess Christ,
that have the form of godliness, and are out of the power.

And keep your meetings, you that know the power of the Lord, and feel it,
that in it you may have unity with God, and one with another.

The Lord God has a seed in those parts,
who shall be heirs of his grace that brings salvation,
which grace is it that teaches, in which grace they sing praises to the Lord.

So, now you who are come to the dawning of the day,
and to the ending of the night of the apostasy;
happy and blessed are you, who are come to see these things,
to see the hidden mysteries of God revealed,
and his glorious riches to the Gentiles,
through the power of an endless life.

And you that are and have been faithful, spread the truth abroad, you that know it;
and feel that which makes free;

let not principalities and powers separate you from the love of God,
which you have in Christ Jesus, who has all power in heaven and earth given unto him,
mind his reign, his teaching, his kingdom, which has no end;
for God has some to be brought out from among those heathens,
if you be faithful among them, answering the witness of God in them;
for as the Lord said, 'I will give him for a covenant to the Gentiles;' and those are called heathens.
Therefore keep your meetings, and dwell in the power of truth, and know it in one another,
and be one in the light, that you may be kept in peace and love in the power of God,
that you may know the mystery of the gospel;
and all that ever you do, do in love;
do nothing in strife, but in love, that edifies the body of Christ, which is the church.

So as any are moved to go among the heathen, in the power and love of God,
to preach the gospel, (which is the love of God to them),
bring them to the power of God;
to that God, which is the God of the stones, which they make idols of,
and the God of the trees, earth, brass, silver, iron, and gold, which they make gods of;

and that he is the living God;

for those are dead gods that are made with men's hands.

He is the living God that clothes the earth with grass and herbs,

and causes the trees to grow, and bring forth food for you,

and makes the fishes of the sea to breathe and live,

and makes the fowls of the air to breed, and causes the roe and the hind,

and the creatures, and all the beasts of the earth to bring forth,

whereby they may be food for you.

He is the living God, that causes the stars to arise in the night, to give you light,

and the moon to arise to be a light in the night.

He is the living God, that causes the sun to give warmth unto you,

to nourish you when you are cold.

He is the living God, that causes the snow and frost to melt,

and causes the rain to water the plants.

He is the living God, that made the heaven and the earth, and the clouds,

and causes the springs to break out of the rocks,

and divided the great sea from the earth,

and divided the light from the darkness,

by which it is called day, and the darkness night,

and divided the great waters from the earth, and gathered them together:

which great waters he called sea, and the dry land earth:

he is to be worshipped that does this.

He is the living God, that gives unto you breath, and life, and strength,

and gives unto you beasts and cattle, whereby you may be fed and clothed.

He is the living God, and he is to be worshipped.

And that which gives you to be sensible of him, and to know him,

is that which convinced you in your hearts of sin and unrighteousness.

So all gods that are made of stone, mortar, wood, silver, brass, iron, or gold,

are not the living God, but are made of men's hands;

and the living God is he that gives you life, and breath, and strength,

and all things that are good,

and would have you to feel after him,

with that which checks you for sin and evil;

and would have you to worship him in spirit, and serve him who is *holy* and righteous,

and to live in peace;

who has promised he will give Christ Jesus for a covenant of light and peace to you,

who are called Gentiles and heathens.

And now is the day approaching to you, (this covenant of light),

by which you shall come to have peace with the Lord God, the king of the whole earth.

This is the King of kings, and Lord of lords, in whose hand is the breath of all mankind;

this is the God of the spirits of all flesh,

who has made all nations of mankind of one blood, to dwell upon the face of the earth.

And God having divided the sons and daughters of Adam,

and scattered them up and down the face of the earth,

being in the transgression and sin, led away with the god of the world,

the wicked one, the devil, that abode not in the truth,

who causes people to destroy one another, and murder one another about earthly things:

this is the prince of darkness, that rules in all the hearts of the children of disobedience;

disobedient to that which is righteous in them,

which discovers the unrighteous actions and words from the righteous.

And Christ, the second Adam, the Lord from heaven, saves men from sin;

who is the prince of peace, and of life, and the covenant of God,

who brings men to have peace with God, and one with another,

who destroys the devil, the author of strife:

this is Christ the second Adam,

which brings the sons and daughters of Adam into reconciliation with God again,
and destroys sin, and finishes it,
and makes reconciliation for sin and iniquity.

George Fox

293.- To friends in Barbados.

Dear friends,

To whom is my love in the Lord Jesus Christ,
by whom were all things made, and by whom all things do consist,
and who fills all things, and does uphold all by his word and power;
who is the first and last, the holy head of his holy church,
and the door into the holy way, for his holy people to walk in,
and the setter up of a holy worship in the holy spirit and truth,
to worship the holy God in;
and the setter up of a holy religion, to keep from the spots of the world;
which religion is pure in his sight.
And this never came out of the brain-beaten stuff of man,
nor of his chamber of imagery;
but for his people to walk in, that they might sing forth his praises in righteousness.

And therefore, all Friends, in your men and women's meetings be faithful,
and see how you do grow in the truth and power of godliness, and are circumcised;
and witness your renewings into the heavenly image of him that created you;
and that you all may be fruitful in the knowledge and grace of our Lord Jesus Christ,
who is the orderer of all things;
and wear his livery and fine linen, the righteousness of Christ;
and hold forth his ensign and his standard,
and all to be filled with his grace, and love, and peaceable truth,
and be over all outward earthly things;
so that none be carnally but spiritually minded;
and walk as becomes the glorious order of the gospel,
having the water of life in your cisterns, and the bread of life in your tabernacles,
and fruits on your trees, to the praise of God. Amen.

And all your family meetings do not neglect, among your whites and negroes,
but do your diligence and duty to God and them;
which you will not neglect, if you keep in the faith of Abraham,
and of the blessed seed which inherited the crown.
And be at peace among yourselves,
that each one show that you are in Christ the prince of peace;
and that does show that you are the disciples of Christ,
and learners and followers of him.
So possess him who is life eternal. Amen.

And your love and kindness towards us,
the Lord redouble it of his mercy into your bosoms.
We are all pretty well. We have had great travail by land and sea,
and rivers and bays, and creeks,
in New England, Jersey, Delaware, Maryland, Virginia, and Carolina,

where we have had great service among Friends, and governors, and others,
(and men and women's meetings), and with the Indians, and their kings and emperor.
O blessed be the Lord God Almighty, who is over all, and over all gives dominion.
And glory be to his great name forever. Amen.
And his truth is of a good savor in the hearts of people, and spreads.
So no more but my love.

George Fox

Read this in your men and women's meetings.

Maryland, the 24th of the 12th month, 1672.

294.

Friends,

The truth is above all, and will stand over all them that hate it,
who labor in vain against it,
and will bring their old house on their own heads, to their great trouble;
and in the winter, and cold weather, when that their house is down,
and their religion is frozen, and their rivers are dried up,
and their husks are gone, and the swine begin to cry about the plantations,
and the vermin run up and down among their old rubbish,
and their sparks and candles are gone out,
and hail and storms light upon the head of the wicked,
then woe will be to Gog and Magog, and to all the wicked, who have no covering.
In Christ you have peace, in the world you have trouble.
No peace with God can be enjoyed, but in the covenant of light;
without it is trouble. Amen.

George Fox

295.

Friends,

At the first convincement there is not so much danger,
for the spirit of God keeps in the fear of the Lord, and under judgment;
then after getting acquaintance or knowledge, and a familiarity, and a liberty,
but not in the holy spirit, there is greater danger;
and therefore your knowledge and familiarity must be in the invisible spirit;
for the flesh fades and withers, as the grass.
So that knowledge and familiarity is as grass that withers;
but the word of the Lord endures forever.
And the right knowledge of one another is this:
to know one another in that word which was in the beginning, before man fell;
'for man lives not by bread alone,
but by every word that proceeds out of the mouth of God.'
This is the fresh and heavenly food from above,
and above all the husks that the swineherd feeds his swine with, in the unrepented state.

Friends,

All keep your meetings in the power of the Lord God, that has gathered you;
and none to quench the spirit, nor despise prophesying;
and so keep up your testimony in public and private.
Let not the mouths of babes and sucklings be stopped, nor the seed in males or females;
but all be valiant for the truth upon the earth.

Concerning your women's meetings;
encourage all the women of families that are convinced,
and mind virtue, and love the truth, and walk in it,
that they may come up into God's service,
that they may be serviceable in their generation, and in the creation,
and come into the practice of the pure religion,
which you have received from God from above,
that every one may know their duty in it, and their service,
in the power and wisdom of God; for now the practical part is called for.
People must not be always talking and hearing,
but they must come into obedience to the great power of the great God of heaven and earth.

And so that none may stand out of the vineyard idle,
and out of service, and out of their duty;
for such will talk and tattle, and judge with evil thoughts of what they in the vineyard say and do.
And therefore the power of God must call all into their duty,
into their service, into their places, into virtue, and righteousness, and into the wisdom of God.
For all that be out of their duty in their service,
though they have the knowledge of it,
yet are not so serviceable in the creation, nor in their generation;
for the power of God must go over, and is over all such;
by which power all must be acted;
in which true obedience is known.

And, therefore, train up your young women to know their duty in this thing,
that they may be in their services and places;
which they are to do in the power and wisdom of God;
by which you are kept open to the Lord,
to receive of his gifts, and graces, and of his life,
through which you are to minister one to another.
And all keeping in it, then there is none to let or stop its flowing,
but through it you all are to be watered as a garden of plants,
by which they are nourished.
And so all be faithful and diligent in the Lord's business,
and make all the sober women,
professing truth in the country about you, acquainted with this thing;
and when you have them together at the Monthly Meeting, read this among them.
So no more but my love.

297.

Dear friends,

Keep in the power of the Lord;
for if you lose that, you lose the kingdom which stands in power, and peace, and righteousness, and joy
in the holy ghost;
for out of the kingdom is strife, and no peace;
and therefore keep in the power, and life, and love, which you did first receive;
that you all may be heirs of the kingdom, and sit under your teacher the grace of God, which will bring
your salvation,
that you may witness that you have a teacher from God, that brings your salvation;
which salvation is your walls and bulwarks, that he may be glorified,
and you may have your comfort in your salvation.
And keep your men's and women's meetings,
both being heirs of life, and of the gospel order, and of Christ and his government;
though you may have some opposers.
But this is a day of possessing of Christ, and his government, and of the gospel order;
and therefore do not lose your authority, men nor women, in the gospel, nor in Christ;
though some may slight it.
For the foundation of our men's and women's meetings is Christ Jesus, who bruises the serpent's head,
who is the head of all false orders and foundations, and the gospel, which is the, power of God,
which brings life and immortality to light, shines over him that did darken you;
which power of God he is out of.
And therefore all in the power and spirit, encourage both men and women in their duty,
in the order of the gospel of Christ, in whom you have dominion,
and in him who changes not. My love is to you all.

George Fox

298.

Dear friends,

To whom is my love in that which changes not,
the royal seed, that bruises the serpent's head;
in whom you have life and peace, in that live and walk,
that you may bear fruit to the glory of God, and answer that of God in every one.
And live in the peace that passes knowledge and understanding;
and in this troublesome time of wars and strife, mind the power of God,
and his kingdom that stands in righteousness, and joy in the holy ghost,
that is over all, and never will have an end;
and that will keep you over all these times of trouble, fresh in the life and power.
My troubles have been great in the service of the Lord;
and the convincement of people is great in America, and the islands in those parts;
blessed be the Lord God over all forever Amen.
Whose power, and life, and truth are over all;
and he in his power gave dominion over all, by sea and by land.
And people and Friends are well settled beyond the sea;
and meetings are precious beyond words.

So in haste, my love to all Friends, in all those parts, as though I named them;
and live in love, for that does edify you.'

George Fox

Bristol, the 1st of the 6th month, 1673.

299.-To Friends in Jamaica.

Friends,

We do hear that some, professing truth among you,
do not keep to your meetings so diligently as they ought to do,
nor yet meet but few of you together on the First-days.
And the reason is, that upon the First days some of you write and make up your accounts;
so as you cannot have time to go to and frequent the meetings.
Truly friends, this is an ill savor to come over here into England,
and shows that you mind your own business more than the Lord's,
and the things of this life, more than the things that pertain to the life that is without end;
which should be sought for first, if you desire to be blessed and to prosper.
And if you do not, you will grow loose and wither,
and not have the blessing of God with you; you cannot expect it.
And therefore, you that go under the name of the friends of God and of truth,
keep diligently your meetings on the First day together,
that the Lord's power may stir among you;
for if you do not keep your meetings upon the First day of each week,
you are worse than the world, that meet in their steeple-houses or places of worship,
who prefer your own business before the Lord's.
The Lord, I say, will not, in so doing prosper you in it.
And therefore I say once more, in the name of Christ Jesus,
keep your meetings, who are gathered in it.
And let there be meetings on the week days, and also men's meetings,
to see that nothing be lacking among you, once in a fortnight;
and likewise a women's meeting, though there be but a few.
For you that have seen the order of truth in England and other places,
how can you go out of the practice of it, without growing wild and withering.
That so men and women in their distinct places, may be help mates in government,
in the seed of life, and in the wisdom of God, by which all things were made,
and in the gospel, the power of God, which was before the devil was:
so that you may feel the presence of the Lord with you.
And that all Friends may be invited to the meetings;
and that you may be good examples and patterns unto all in the island,
in righteous dealing and doings, in weights and in measures.
And keep to the sound language, and the honor that you have received from above;
so that your lives and conversations may preach in virtue, righteousness, and holiness,
that God may be glorified through you, and among you all,
that you may be patterns in holiness, and in truth,
as you expect the blessing of God in, with, and among you.
And owe nothing to any man but love.
And so seek first the kingdom of God, and keep in it,
then all outward things will flow to you, so there will be no want of them,
if you enjoy God, who upholds all with his word and power, and gives the increase of all.

And see that there may be no ill example among you,
and no such ill report may be heard of you in Old England.
And when you have got up your First-days and weekly meetings,
and men and women's meetings, in the power of God,
which will preserve you in truth and righteousness;
see that nothing be lacking among you;
then send over how things are with you, how truth spreads and prospers,
from your men and women's meetings,
to the men and women's meetings in Old England. So no more but my love.

George Fox

300.

Dear friends,

Let your faith stand in the power of God,
for that is your keeper unto the day of salvation;
so everyone that has not yet obtained it, come to that day,
for the kingdom stands in power, and not in words.
Therefore as I said before, let your faith stand in the power of God,
in which the kingdom stands, the kingdom of peace and joy,
which stands in righteousness, and holiness, and in the holy ghost;
where no unclean thing enters, neither can it.
For the power of the Lord God keeps you fresh, keeps you open,
and keeps you alive, and keeps you in a sense of the things of his kingdom,
the treasures, the pearls, and riches, and jewels thereof;
and this power will keep you all in peace, and in unity, and quietness,
and condescension, and love, and kindness one to another;
and in the power of the Lord, and in his spirit,
you will be enabled to give the Lord his glory,
and continual praise, and continual thanks, which is due unto him from you all;
it will ascend to him who is worthy of all, blessed forevermore.
And so none quench the spirit, nor the motions of it in you,
for fear that Isaac's well be stopped up by the uncircumcised Philistine,
that must go down into the pit, who has lived aloft;
for as Christ comes to take the peace from the earth, which men are in,
as all sects and ways, that have peace in their ways, religions,
and worships, and traditions of their forefathers;
as in the days of his flesh, when he came among the Pharisees, Sadducees,
Herodians, Scribes, and other sects among them;
and likewise all others, that now have a peace in the earth, and that are settled in it,
they must know that peace taken away before they are redeemed out of the earth;
and so as he takes away that peace,
such as come to learn of him, and to be his disciples and followers,
his peace be gives unto them;
who is the King of peace, the Prince of peace, and of life;
and which is such a peace that the world cannot take away from them.
And this you and all Friends everywhere, have sufficiently known,
who have been and are the learners of Christ Jesus, both men and women,
that in all your persecutions, mockings, imprisonings, spoiling of goods,
they could never take your peace away, which you had from this Prince of peace.
Is not this true, and the scripture fulfilled in you?

Therefore let him have the praises and the glory out of all your hearts;
and keep this peace, in the unity of the spirit, the bond of peace;
you are bound to keep it with the spirit, this Prince of princes' peace;
you are all bound to keep it by the law of life, the law of the spirit;
for Christ is the same now, today as yesterday, and so forever ;
the same as in the apostles' days, who said:
"Think you that I came to send peace on earth? I tell you no; but rather debate.
For the father shall be against the son, and the son against the father.
And the mother against her daughter, and the daughter against her mother.
And the daughter in law against her mother in law," .. Luke12,53.
"And he that loves father or mother more than me, is not worthy of me," said Christ Jesus.
"Or he that loves son or daughter more than me, is not worthy of me.
And he that does not take up his cross, and follows not me, is not worthy of me.
He that will save his life, shall lose it;
and he that is willing to lose his life for my sake, shall save it."
And, speaking to his disciples, said, " He that receives you, receives me;
and he that receives me, receives him that sent me." Matt. 10.
These things, friends, have been seen, and have been fulfilled, and must be fulfilled;
for Christ is the same today as yesterday, and so forever .
For have not you seen, son against the father, and father against the son;
and mother against the daughter, and daughter against the mother?
And this has been through retaining Christ, who sets at variance, and so not at peace;
for he does not bring a peace to that nature they lived in, in old Adam.
And so we may see, when people are convinced, what variance it makes in a family.
This has been seen and fulfilled, when a husband is convinced, or a wife is convinced,
or son or daughter in a family is convinced.
And this must be fulfilled, and interprets itself in the fulfilling;
for he brings a sword and war, and not peace to that nature they lived in,
and had in old Adam, before they received the Prince of peace,
and the sword of the spirit from him to war against the other peace which they had;
and so the peace of all religions must be broken,
before they come to the true religion from above;
and the peace of all worships must be broken,
before they come to the worship in the spirit and truth the devil is out of;
and the peace of all ways, must be broken, that men and people are in,
before they come into the way of Christ Jesus;
and the peace of all churches must be broken,
before they come to the church which is in God;
and the peace of all fellowships must be broken,
before they come into the fellowship of the spirit, and unity therein,
which is the bond of peace;
and the peace of all earthly teachers must be broken,
who are made of men by natural tongues,
before they come to the heavenly teacher, and the tongue of the learned indeed;
and the peace of all earthly bishops and shepherds must be broken
before they come unto Christ, the bishop of the soul, and heavenly overseer,
and heavenly shepherd, who feeds with his heavenly food;
and so the heavenly priest, made higher than the heavens,
who is holy, harmless, separate from sinners,
breaks the peace of the earthly priests,
and of all them that are made lower than the heavens, (trouble makers),
that are not separate from sinners, nor from sin,
but hold up sinners, and prop them up, and plead for sin throughout the term of life;
this Prince of peace, made higher than the heavens, breaks all their peace,
as he did above sixteen hundred years since, for he is the same now as then,

and his power and spirit will make them rage still,
and they that confess him before men, they will rage at them still.
And therefore, as I said, keep in Christ's power, in which the kingdom stands,
and not in words, that you may see the fulfilling of the scriptures;
and stand still in the power, which will keep you all to the day of salvation,
that are not come to it.
And so the Lord preserve you in his fear, and give you wisdom from above,
that you may be preserved in the unity of the spirit,
which (as I said before) is the bond of peace,
which is your duty to keep the peace of the Prince of princes.

And all you that have received the power of Christ in your hearts,
have you not seen what wars, and what rumors, and nation against nation,
as it was in the two births in the womb, that came forth,
two nations, two births, nation against nation;
and much may be seen, what wars outwardly there have been, and bringing down,
before the appearance and receiving the Lord;
and so here he being received, here is people against people, and nation against nation,
and earthquakes, and shakings within and without.
They that receive the Lord's power must feel this, and know this,
and see the fulfilling of it, and not look out, for his kingdom without,
like a company of Pharisees, lo here, lo there,
but as Christ, the power of God, is known within,
(as Christ said the kingdom of heaven is within),
and as they come to feel it there, they shall know the shakings and earthquakes,
and wars, and rumors, and that part that pertains to nations,
that must be shaken before they come to be of the holy nation,
which is against the other;
and this is to be known, and seen, felt, and fulfilled
with the power of Christ Jesus, and by his spirit;
as they that live in it may take a prospect of these wonderful things
and workings of the Lord God and his power in this age.
Therefore be still in the power of God, which is your keeper, as I said before;
for it is your keeper in the night, before you come to the day,
and it keeps you to the day of salvation;
for the virgins lamps did burn in the night, and it was their light,
and they that were wise, that got oil in their lamps, entered;
for the voice of the bridegroom was at midnight, and bid them arise.
And so as outward midnight is a great while off the day star's arising;
yet here is a lamp burning.
Therefore every one see that you get oil in your lamps, that you may not go forth,
that you may arise at the hearing of the heavenly voice of the bridegroom, and enter with him;
though satan's messengers have told you, there is no hearing his voice these days.
Sad messengers they are, and have been,
they see who have received the true message of the Messiah in his power,
through which they see over them,
and see their own foundation, Christ Jesus,
who was the foundation of the prophets and apostles.

George Fox

*Let this be read in your men's and women's meetings, and copies kept in their books.
Worcester Prison, the 2d of the 7th month, 1673.*

301.-To all the Women's Meetings.

Dear friends,

This is the day for all to take your possessions, that know the gospel, the power of God, which brings life and immortality to light in them. I say, this is the day for all to take their possessions of this gospel order, which was the apostles' doctrine to the church in the primitive times, that they should keep the comely order of the gospel. The words are general to men and women; and now you being heirs of the gospel, as was said before, that has brought life and immortality to light in you, by which you see over the devil, that has darkened you, and before he was, in whom is all disorder. Therefore keep this comely order of the gospel, the power of God, the everlasting order and gospel, it will outlast all other orders in old Adam; in which order of the gospel you have joy, you have peace and comfort. So everyone take your possessions of this holy, everlasting, joyful, and peaceable gospel and order; for the peace is in the power of God; so it is called the gospel of peace, that keeps all in the peace, which you have from the Prince of peace, that the world cannot take away from you; and likewise that you may be heirs and possessors of Christ, and of his government, which is pure, holy, righteous, and heavenly, of the increase of this heavenly man's government there is no end; but there will be an end of old Adam's and the devil's, which began in time, and will end in time, but there will be no end of his, that was set up from everlasting to everlasting. So all be possessors of this heavenly government, and of this heavenly, glorious, and comely order.

And whereas it has been said by them which are without, you must come to hear the gospel preached; the answer is, and will be from the possessors of the gospel, I am an heir of the gospel, and do inherit it; for it is my portion, and do know it and possess it, and need not you to tell me of it, and of my portion.

And whereas it has been said by them without, you must come and hear Christ preached. The answer is from the possessors of him, I have examined myself, and proved myself, and have found Christ Jesus in me, and he rules in my heart by faith; and I am in him, and he is in me; and behold you (that is as much as to say, take notice) 'all things are become new.'

And whereas the saying has been by them that are without, why do not you come to bear the word preached? The answer is, and will be, from the possessors of him, the word is near me, in my heart and mouth, to obey it and do it; and need not say to any, who shall ascend to bring it down from above,

or who shall descend to bring it up from the grave;
for I am come to the righteousness of faith's speaking. (mark, faith's speaking),
that said on this wise, "The word is near you, in your heart and mouth,
to obey it and do it;" by which word I am born again of the immortal seed,
which lives, and abides, and endures forever ;
by which word I have milk to give freely to babes and sucklings.
So the possessors have breasts; and the possessors' breasts are not dry;
glory to the Lord forever.
So no more but love; and God Almighty preserve you in his wisdom,
that is pure and gentle from above, by which you may be all ordered,
and order all that you have under your hands to his glory.
And keep in the unity of the holy spirit, which is the bond of peace,
of the Prince of princes' peace,
which is every one of your duty to keep this heavenly peace of the Prince of princes,
which none can take away from you; for you are bound with the spirit to keep it,
so that your praise may be in the gospel;
that you may admonish and exhort all that do profess the truth of the gospel,
that they may walk in the truth, as becomes the gospel,
and that every one that does profess Christ Jesus, and has received him,
may walk in him in the new and living way, out of the old way.

George Fox

302.

To all Friends,

That live in the truth, and by it are become God's freemen and women,
and by the truth and power of God are brought out of the world's vain fashions
and customs, in their feasting, and revelings, and banquetings, and wakes,
and other vain feastings, where they spoil the creatures,
and dishonor the Lord God more those times and days,
which they call holy days, and feast days,
than any other times and days;
and therefore you that are brought out of such things,
and do see the vanity and folly of them;
and likewise you that are brought out of
all the extravagant feasting of companies in corporations,
and of making of feasts,
when the masters of companies are chosen, and constables, and head-boroughs,
you see their vanity, and their folly, and madness,
in their destroying of the creatures, to the reproach of christianity,
and the dishonor of God, and the blaspheming of his name;
and many times through the abusing of themselves by excess,
are more like beasts than men, in these things and doings;
and therefore as you do see the folly and vanity of all such doings,
in their voluptuous and vain feasting, and cannot observe their evil customs,
then that vain spirit is in a great rage and fury,
because you have, and do, break off fellowship with them in all these their vain customs.
And therefore you that are redeemed from these things by Christ,
and from the feasting of the rich,
and all other of their vanities, and voluptuous dishonoring of God therein;
I say to you, mind and practice Christ's words, as you may read in Luke 14, v12.

Christ said, 'When you make a dinner, call not your friends, nor your brethren, neither relative, nor your rich neighbors, for fear they return the favor, and you be repaid;; but when you make a feast, call the poor, the maimed, the lame, and the blind, and you shall be blessed; for they cannot repay you again, but you shall be repaid at the resurrection of the just.'

So here you may see how Christ ordered you to make a feast or a dinner, and to whom, contrary to the world; and **though it is a cross** to them, yet it is to be obeyed, and observed, and practiced; for it is the heavenly man's doctrine, and command, and will and he that does it shall know his doctrine; and this will judge the world in their vain feasts, dinners, and suppers, which they make for the rich, for which they have self-reward.

But Christ's command being obeyed, denies self, and has the Lord's recompense; and all that call him Lord, should do as the Lord commanded; and they that are his disciples, and do love him, will keep his commands; for said Christ, "If you love them that love you, what thank have you? For sinners also love those that love them.

And if you do good to them that do good to you, what thank have you? For sinners also do even the same. So give and it shall be given unto you. Good measure, pressed down, shaken together, and running over into your bosoms;" and the Lord is kind to the unthankful, and therefore, "be you merciful, as your heavenly Father is merciful" Luke 6, v32-38.

And therefore as you have forsaken all the world's vain feasting, dinners, and suppers, (if so), give the blind, the lame, the maimed, the widow, the fatherless, and the poor, a feast or a dinner, and obey Christ, the heavenly man's doctrine, though it do cross old earthly Adam's will and practices; and though he be angry, never heed him, but obey the Lord.

George Fox

303.

Dear friends,

All be faithful in the eternal power of God that is over all;
I say, keep in this power of God, that you may answer that of God in all, and not that which is contrary; for the kingdom stands in power, and in righteousness, and joy in the holy ghost:
so that which does not live in the power, and righteousness, and joy in the holy ghost, comes not into the kingdom.
So this kingdom, and power, and righteousness, and holy ghost, in which is the joy, is over all;
and this kingdom stands not in word, but in power.
So know one another in the power, and in the spirit of God, (who is a spirit), know and confess Christ in his death and sufferings, and in his resurrection.
So no more but my love in him.

George Fox

Worcester Prison, the 21st of the 9th month, 1673.

304.-To Friends in Virginia.

Dear friends, to whom is my love,

I am glad to hear of the increase of truth among you,
and the Lord prosper his work, and increase people in his knowledge, who will fulfill his promise,
'that the knowledge of the Lord shall cover the earth as the waters cover the sea,' in the new covenant;
though in the old covenant, the word was to Jacob, and the statutes to Israel;
the like was not to other nations, but the new covenant is to all nations, Jews and Gentiles;
'For I will give him for a covenant of light to the Gentiles,
and he shall be my salvation to the ends of the earth;'
therefore he said, 'Look unto me all you ends of the earth, and be you saved.'
and there is no salvation by any other name under heaven, but by the name of Jesus, which signifies a savior.

And in his name keep your men's and women's, and all your other meetings,
that you may feel him in the midst of you, exercising his offices;
as he is a prophet, which God has raised up to open to you,
and as he is a shepherd, who has laid down his life for you, to feed you, so hear his voice;
and as he is a counselor, and a commander, follow him and his counsel;
and as he is a bishop to oversee you, with his heavenly power and spirit;
and as he is a priest, who offered up himself for you,
who is made higher than the heavens, (and that is higher than all the priests that are made upon the earth),
who sanctifies his people, his church, and presents them to God without blemish, spot, or wrinkle:
so, I say, know him in all his offices, exercising them among you, and in you.
I am glad to hear of some of your diligence, in taking that great journey to Carolina through the woods;
for if you visit them sometimes, it would do well;
and there is a people at that place you call New Country, as you go to Carolina.
who had a great desire to see me, among whom I had a meeting.
I received letters, giving me an account of the service some of you had with and among the Indian king,
and his council;
and if you go over again to Carolina, you may inquire of captain Batts, the old governor,
with whom I left a paper to be read to the emperor,
and his thirty kings under him of the Tusrowres,
who were to come to treat for peace with the people of Carolina:
whether he did read it to them or not, remember me to major general Benett, and colonel Dew,
and the rest of the justices that were friendly and courteous to me, when I was there, and came to meetings;
and tell them, that I cannot but remember their civility and moderation, when I was among them;
and so the Lord redouble into your hearts, and theirs,
the love and kindness which they and you showed unto me.
I have been a prisoner here about these eight months,
and now I am premunired, because I cannot take an oath;
but the Lord's seed and power is over all, blessed be his name forever,
and glory and honor to him, who is over all, and is worthy of all.

George Fox

Read this among Friends in their meetings.

Worcester, 1673.

My dear friends,

Live in the seed that bruises the serpent's head, who is the head of all false teachers,
and ways, and false worships, and religions:
but Christ is the head of all the true worshippers;
and in his name keep your meetings, in whom you have salvation,
and not by any other name under heaven.

And sit under your teacher, Christ Jesus, that does bring your salvation, the grace of God,
that you may all witness that you have a teacher, from God, that does bring your salvation;
and in your hearts you have received him, and believed in him,
and with your mouths confession is made to salvation, that your teacher has brought you;
that you all may witness his salvation to be your walls and bulwarks,
that does surround your camps and tabernacles.

George Fox

London, 1673.

306.- To Friends in Holland.

Friends,

Do not grow barren, but in the root abiding, you will spring upward,
and bring forth much fruit in this life, and in the life to come inherit life eternal;
and so your lives being hid with Christ in God,
you will be made conformable to his image, and know the power of his resurrection,
and the fellowship with him in his sufferings, and the fellowship with him in his death,
that you may have fellowship with him in his resurrection and life;
and as you have borne the image of the earthly,
so also you may bear the image of the heavenly.
And as your vessels have been full of wrath and dishonor,
so your vessels may be full of his mercies, and praises to God;
and as in your old earth has dwelt unrighteousness,
so you may see and know the new earth, wherein dwells righteousness.
There is a belief that God is not the author of,
for such have not the witness in themselves of what they do believe;
and a belief may be of God and Christ, and of the scriptures,
and yet such may be in death,
for they are not in Christ the light, and so are not children of the light;
and there is a faith, which Christ is not the author of, and that faith gives not the victory;
nor purifies the heart, neither do they in it please God, nor have they access to God,
and that is the dead faith which has no works.
And there is a hope that does not purify, and that hope is that which is not of Christ,
who saves, and purifies, as he is pure;
but that hope is the hope of the hypocrites.
And there is a way that may be defiled,
where all the wolves, dogs, and beasts, and the unclean pass,
and has many turning ways in it, and many crooked, rough, and mountainous ways in it;
and there is the broad way that leads to destruction;
and these are not the way of Christ, that leads to life, which is the narrow and strait way.
And there are many names in the world by which there is no salvation;
the beast has many names, which all the world wonders after,

and receive the beast's mark, that he marks them with,
his beastly spirit and power which he has from the dragon;
but there is but one name under the whole heaven by which people shall be saved,
and that is the name of Jesus;
and they gathering in his name, by whom the world was made,
and receiving their Father, the Lord God Almighty's name and mark in their foreheads,
Christ is in the midst of them, and they will not receive the beast's mark,
nor will not be marked by him.
And there are many religions in the world,
all which are spotted and defiled with the world's spirit,
with which they do destroy one another;
but there is but one pure religion from above, that is undefiled in the sight of God,
and that keeps from the spots of the world,
and leads to visit the widow and fatherless in their distress;
and they that receive this pure religion from God, (who is above),
it is by God's spirit, the fruits of which is love;
and this pure undefiled religion from God
has the glory in all the hearts of them that do receive it, who is the author of it;
and it is above all those religions that are below,
that are made by men's earthly, sensual, and devilish wisdom,
who with it compel people to conform to them,
and such are not gentle, pure, nor peaceable, as the wisdom which is from above is.
And there is but one true worship,
which the devil is out of, and his unclean spirit, and he cannot get into it;
which worship is in the spirit and in the truth,
which Christ the heavenly man has set up above sixteen hundred years since.
And every one that comes into the spirit, and into the truth,
are the true worshippers of the God of truth, who is a spirit;
and all that are not in the spirit and truth, are in the beast's worship,
(out of the spirit of God), and in his wrath under the dragon's power.
And there are many instructors that cause people to err;
but there is but one spirit of truth, which leads into all truth;
and this is the one spirit that led the prophets and apostles to give forth the scriptures;
and all the instructors that are out of it,
cause people to err from the spirit that the prophets and apostles were in,
and so are in confusion.
And there is one leader, Christ Jesus, that God has given;
and all that are not led by him, are led into the ditch, the corrupting place,
and they tell them, there is no perfection here.
And all the learned in Babel's confused tongues, who have the letter of the scriptures,
yet follow their own spirits, (see not), and the divination of their own brains,
and use their tongues, such build up Babylon again,
who are not in the spirit the prophets and apostles were in,
and know not the tongue of the learned,
nor the scriptures of Christ, and the prophets, and the apostles;
but they are as a sealed up book to them;
and therefore they are raging and contending about the meanings of them,
teaching their people, by their example, to do the same.

George Fox

Who feel the precious truth of God,
by which you are made God's free men and women,
and have bought the truth, do not sell it for dross or dung,
but be valiant for the truth upon the earth,
you who have received God's seed into the good ground,
that in this life some bring forth fifty, sixty, and a hundred fold
of fruit from God's seed, to his glory,
and that have received the anointing oil in your lamps from the Holy One
that they may burn and shine both night and day in your tabernacles,
through which you may be lighted into the bridegroom's chamber;
and the power of God has always been your keeper,
and will be unto the day of salvation;
which power of God is over all,
yes, over the power of the devil, the waster and destroyer,
who makes the world like a wilderness,
and fills it with unrighteousness, death, darkness, and cruelty.
Therefore let your faith stand in the power of God,
which the kingdom stands in,
which is a cross to the world's power, that causes persecution;
which power of God is the gospel,
which was before the devil was, that brought death and darkness into you;
this power of God brings life and immortality to light in you,
by which power you see over him that has darkened you, and before he was.
And you that are heirs of this gospel keep the holy and heavenly order of it ;
by which power of God you come to dig,
and have found the pearl in your own field, of great price;
by which power of God you come to sell all,
and to purchase the field, then you have riches enough.
And have salt in yourselves, that you may savor withal;
and that your salt lose not its savor,
through which you may be kept from under the feet of men,
though they that will live godly in Christ Jesus must suffer persecution.
And it is not only given you to believe in Christ, but to suffer for his name,
whose name is above every name.
And there is no salvation by any other name under heaven, but by the name of Jesus;
whose name is a strong tower, and the righteous flee unto it, and are safe;
by whose name and power (that is over all) you have been upheld through all your tribulations,
sufferings, imprisonment, and spoiling of goods.
And Christ Jesus, and his power, is the same today as he was yesterday, and so forever .
And therefore, as I said before, let your faith stand in his power;
for Christ's kingdom stands not in word, but in power, and in righteousness, and in joy in the holy
ghost;
whose kingdom is an everlasting kingdom, and the riches in it are everlasting.
Blessed are all they that are heirs and possessors of this,
their minds and hearts are kept over all fading things,
and the riches that have wings, that the spoiler may spoil.
And therefore consider all the faithful before you,
how they accounted all but as loss, dross, and dung,
to the excellency of the knowledge that they had in Christ Jesus;
and consider likewise the faith of the martyrs, the faith of the apostles,
and primitive christians, that kept the faith and testimony of Jesus; their patience was seen.
And likewise consider all the prophets of God to Enoch,
how their faithfulness is made manifest;
and all the rest, how they were tried by persecutors, by prisons,

and by spoiling of their earthly goods and riches,
but never of the heavenly goods and riches;
for there the thief and spoiler could not come.

And therefore mind that noble seed, that never bowed to sin and iniquity,
nor the devil, but bruises his head, and destroys him and his works,
that you may all be flesh of his flesh and bone of his bone,
who is your heavenly food and bread that comes down from heaven,
through whom you may eat, and live by him, as he lives by the Father;
and so by eating this heavenly bread that comes down from heaven,
you may have everlasting life.

The Lord may try you by persecution, or spoiling your outward goods which he has given you,
by permitting the spoilers and persecutors come to try you,
that you may come forth like gold seven times tried in the fire, (the perfection of trial),
for many are the troubles of the righteous,
but the Lord will deliver out of them all;
and happy are they that are tried, that they may come forth more pure than gold.
And let none sell their birthright for a mess of pottage, and a piece of bread, Esau-like.
And let none have their eyes wandering after their carrying away the fleece;
nor look back at Sodom's judgments;
for the earth is the Lord's, and the fullness thereof;
and he can make the fleece grow again.

And, therefore, consider the riches of Job, and the poverty of Job,
and how his friends despised him in his poverty, and how they were reproved;
and God increased his prosperity, and lengthened his tranquility.

And as Daniel's windows were opened towards outward Jerusalem,
in the time of the informers, when he prayed to his God,
as he did before in the time when they were not.

And therefore should not all your windows and doors
be open towards heavenly Jerusalem, your mother,
that God may come in and help you against the false mother and her children.
And therefore keep your meetings in the time of sufferings, as you did before,
and preach the word in season, and out of season;

the word, I say, that commands the clouds and storms, and was before they were.

And therefore blessed are those eyes that see the sun of righteousness that never sets,
the sun of righteousness that changes not;

for the prophet speaks of a sun and moon that shall be turned into darkness,
before the notable day of the Lord come;

and where this notable day of the Lord is seen, and by whom it is seen,
they see the glorious son of God, the son of righteousness, by whom were all things,
who is over all things, who is the head of his people, and dwells in them,
who is present with them, and who was, and will be, to all eternity;
of whose kingdom there is no end, who is God over all, blessed forever .

George Fox

Kingston, the 1st of the 7th month, 1674.

308. Given forth in the time of his sickness in Worcester prison, 1674

My dear friends,

In England, and all parts of the word;

the gospel, which is the power of God, which you have received from the beginning,
keep in it, and the fellowship of it;
in which there is neither sect nor schism,
but an everlasting fellowship and an everlasting order;
which gospel brings life and immortality to light, in every one of your hearts,
and lets you see over him, that has darkened you.
Now every man and woman here, will have a testimony in their own hearts,
of this order and fellowship, being heirs and inheritors of it;
by which you will see over all the false orders and fellowships,
that are or may be setup or made.
Therefore it is good for everyone to keep their habitation.
For those that went in Cain's way, (as the apostles' speak of),
they envied the apostles that kept the fellowship.
And Cora's way, and Balaam's way; these were them that had been great professors,
that envied the apostles.
For mark, it was the way of such as were of Cain, Cora, and Balaam's spirit,
to oppose the power, who were against Abel, and Moses, and the apostles;
and so there began the apostasy,
and there came up the many orders, among them in the apostasy
So that at last the gospel order was lost among them,
and the government of Christ, and his worship; and the beast was then set up.
And therefore now the gospel order is to be set up again,
and the government of Christ Jesus,
by them that be heirs of him, and of his government,
who is first and the last, the beginning and the end,
of the increase of whose government there is no end.
Now, I say, you that be heirs of Christ, possess him, and walk in him;
and as you have received him, so walk all in peace, and love,
and live in his worship in the spirit and truth, which the devil is out of.
And at your general assemblies of the ministry at London, or elsewhere,
examine, as it was at the first,
whether all the ministers that go forth into the countries,
do walk as becomes the gospel.
For that you know was one end of that meeting, to prevent and take away scandal.
And to examine, whether all do keep in the government of Christ Jesus,
that preach him, and in the order of the gospel, and to exhort them that do not.
For the foundation is already laid, which is Christ, and his government is set up;
of the increase of which there is no end.
So had all these called christians, kept in his order, and government,
they had not troubled themselves, and others, with so many disorders,
if he had been head of their church;
so if you keep in the gospel order, and government of Christ Jesus,
you will keep out of the apostasy, which they have been in,
and the many false orders, and governments, that they went into,
and made one against another, when they went from the true;
as you may see in the scriptures of truth,
that it was some high Cain and Cora-like spirits that did so;
for Cain was able to build a city.
And Cora, that opposed the chief leader Moses, was of the princes of the people.
And so these opposed (with their many orders), the true order.
And Balaam, that was able to teach a nation, and prophesy before a king,
made the children of Israel to stumble by his bad counsel.
These were men of esteem, these are they the world went after,
these came to ride upon the people;
and such as these opposed Abel, Moses,

and Christ, (the leader and governor), and his apostles,
and set up the many orders, and governments, in their churches,
and broke all into sects.

And therefore, friends, if you keep under Christ,
the governor, who governs his church in righteousness,
and who is a prophet, and preacher, and keep in his gospel order;
none of these can deceive you, let them come with never so fair pretences.
For Christ bruises the serpent's head,
who is the head of all false teachers, and false orders, that are not in his power.
Christ is the first and last;
and therefore, keep in his power,
and in the unity of his spirit, which is the bond of peace.
Mark, the pure, holy, eternal, invisible spirit of God is the bond of peace.
Therefore, forfeit not your bond of the Prince of princes;
for if you do, you lose your life, and go into death, and into an evil spirit,
and break the Prince of princes' peace,
so that you lose your peace with him Christ Jesus.
And therefore it concerns all, that profess themselves to be ministers,
to be humble, else they are no learners of Christ;
not to be harsh nor high minded,
but walk as examples among God's flock,
and not to be lords over God's inheritance;
but let him be Lord whose right it is.

And you have known the manner of my life, the best part of thirty years,
since I went forth, and forsook all things;
I sought not myself, I sought you and his glory that sent me;
and when I turned you to him, that is able to save you, I left you to him;
and my travels have been great, in hungers and colds, when there were few,
for the first six or seven years, that I often lay in woods and commons in the night;
that many times it was as a by-word,
that I would not come into houses, and lie in their beds.
And the prisons have been made my home a great part of my time,
and in danger of my life, and in jeopardy daily.
And among you I have made myself of no reputation, to keep the truth up in reputation,
as you all very well know it, that be in the fear of God.
With the low, I made myself low;
and with the weak and feeble, I was as one with them,
and condescended to all conditions,
for the Lord had fitted me so before he sent me forth;
and so I passed through great sufferings in my body, as you have been sensible.
And few at the first took care for the establishing men and women's meetings,
though they were generally owned when they understood them:
but the everlasting God, that sent me forth by his everlasting power,
first to declare his everlasting gospel,
and then after people had received the gospel, I was moved to go through the nation,
to advise them to set up the men's and women's meetings, many of which were set up;
and I was moved to write to other places, for them to do the like, that kept the power.
And this was the end, that all that had received the gospel, might be possessors of it,
and of the gospel order, which is heavenly;
and that all that had received Christ Jesus, might so walk in him,
and possess his government in the church,
who are members of him the heavenly head.
And so men and women being heirs of Christ,

they are heirs of him, and of his government:
so that men and women may both possessors of this government;
and men and women being heirs of this gospel, might inherit it.
Then men and women are heirs of the order of the gospel,
which is from heaven, and not by man, nor of man;
which is an everlasting order, which is from the power of God;
for the gospel is called, the everlasting gospel.
So that all now in the restoration by Christ Jesus, into the image of God,
may he help mates in holiness and righteousness,
as Adam and Eve were in, before they fell;
for in the church of Christ, where he is head,
there is his gospel, and his order, and his government;
there is his power felt in every one's heart,
and there are these offices of admonishing, rebuking, exhorting, reproving,
among them that are convinced, and converted, by them that are in the power; for there are several
states.
So they that would not have people to be admonished, that go under the name of truth,
and yet go into sin and wickedness, those are out of the gospel order,
and government of Christ Jesus, and of a loose mind themselves,
and would be up themselves, and lords.
But that spirit is for judgment, for it is out of the power of God,
and out of the spirit, in which is the fellowship.

George Fox

309.

Friends,

Seek the peace of all men; which peace is in Christ,
which is a peace that the world cannot take away.
And blessed are the peacemakers, that make peace among the brethren and people;
these shall have a blessing from the Lord, the king of peace;
but woe be unto them that cause strife and offence.
And all walk in the righteousness of Christ the Lord, over your own righteousness,
and do, and act, and speak in his righteousness;
then you act, and do, and speak, and walk in that, in which you have peace,
and then God will delight in you,
and you will be loved of him, for he loves the righteous.
And let it be below any of God's people to raise an evil report on his people,
or any others, or to give both their ears to any one's report of his people or matter,
until they have heard both parties;
so that righteousness, and truth, and judgment, may be kept up, and not fall.
And in your men and women's meetings,
you are in and about the Lord's business, and not your own;
and therefore let "the Lord be in your eyes,
that all of you his presence, and power, and wisdom, and judgment may receive,
to do, and act, and speak in.
And this keeps all in his fear, to be careful of their words and doings,
and keeps all solid, and virtuous, and sober;
and then whatsoever is of a good report, and is decent and comely,
and whatsoever is virtuous, and tends to virtue, and is lovely,
that to follow after and cherish.

And here your eyes are kept open, to see that nothing be lacking,
and that you stand in that which shall never fall,
in the power, and spirit, and seed Christ,
who is the sure foundation, and the rock of ages.

George Fox

310.

Friends,

In everything give thanks to the Lord;
for from him every good thing you do receive;
for the apostle said, 1 Thess. 5, v18. 'In everything give thanks:
for this is the will of God in Jesus Christ concerning you,'
and they that do not obey this doctrine,
do not do the will of God in Christ Jesus.
And the apostle said,
**'Every creature of God is good, and nothing to be refused,
if it be received with thanksgiving,' etc. 1 Tim. 4, v4.**
And David said, 'At midnight I will rise to give you thanks,
because of your righteous judgments.' Psalm 119, v62.
And David said, 'Oh give thanks unto the Lord, for it is good,
because his mercy endures forever.' Psalm 118, v1.
So the Lord is worthy of all the thanks and praises, through Jesus Christ,
who created all by Jesus Christ,
to his glory and honor forevermore.

George Fox

311.-For the men and women's meetings in Barbados.

Dear Friends,

Let all things be done in love, and in the spirit of Christ,
which is the spirit of the lamb, that must have the victory;
for patience runs the race, and has the crown.
And keep down rough Esau's spirit,
for that will not let the Jew inward pass the king's highway.
And therefore quench nothing that is good;
but keep in the love of God, that is shed in your hearts,
and every one keep to your own springs, and at your own breast,
and feel your own bread in your own house (from heaven.)
And strive not for mastery, but let Christ be the master,
who is the wisdom of God, and your wisdom,
and righteousness, and sanctification, and justification,
and you to dwell in humility and love, that will bear all things;
and that is not easily provoked, and envies not;
if your love is not in this love, it is not the love of God.
Though you may be convinced of the truth;
but they are happy that do obey the truth of what they are convinced;

and if they do not, they will lose the days of their innocence and simplicity.
And know the birth that is freeborn, which can give the cheek to the smiter;
For there is a birth of the mortal seed,
and there is a birth of the immortal seed, by the word of God,
that lives and abides forever;
which latter has a habitation that is forever.
And take heed, friends, in laying open one another's weakness;
but if anyone has anything to say, let them speak to the person concerned;
and if they will not hear, take two or three more, before they are brought into public.
This is the order of the head Christ, to his body, his church.
And if any report be upon any, let them speak to the parties that are concerned;
for the report may be false; and the Lord said, 'Thou shall not raise a false report upon my people.'
So in this you will have a care one of another,
for one another's good, preferring one another in the truth.
And so let the true brotherly love continue, and kindness, affableness, and courteousness,
and whatever is decent, comely, and of good report in the eyes of God,
and the hearts of all good men, that follow after;
and so, that in your men and women's meetings, nothing may be seen of the old leaven,
of the old malice, nor of the old man, nor his deeds,
nor his old image, nor his old bottle be drunk of, nor his sour grapes eaten of;
for if you do, it will set your teeth on edge, one against another.
But mind the royal seed, Christ Jesus, that makes all things new, that new and living way,
a new man, after God and his image:
so children of the new covenant, having the new leaven,
that leavens up into the love of God, which edifies the body, of which Christ is head;
and new bottles, full of new wine from Christ the vine;
the new wine which makes all your hearts glad to God and Christ, and one in another.
So here is the new heart, the new spirit, the new life, in which the living God is served.
And therefore, this is the word of the Lord God to you all, 'Let this new way,
new covenant, new man, new leaven, new wine, new life,
show forth its fruits in the new life, from the new man.
So that the fruits of the old may not appear,
and that the bond of peace, in the unity of the spirit, may be kept among you.
So keep in this unity of the spirit, which is the bond of peace;
and none to break their peace, and go into the ill behavior;
for that is out of the spirit of God and Christ, which is meek, gentle, etc.
So that the Lord God of your lives may be glorified in you all,
and above all, who is over all,
God blessed forever and ever.

George Fox

312.

All Friends,

That are in the power of God, and in his spirit;
through this spirit you pray unto God, and ask in the name of Christ Jesus,
(which all true prayers are to be in),
and the true singing and rejoicing are to be in the spirit,
and the true preaching and ministry are to be in the spirit;
for the saints were made able ministers of the spirit, and not of the letter.
Now when a minister, in the spirit of the living God,

does minister spiritual and heavenly things,
they that receive them, receive them with joy in the assembly;
now he that is a minister of the spirit, and ministers spiritual things,
if they that receive them, receive them in sincerity, with joy and gladness,
and rejoice in the receiving of them, while the other is ministering them,
he that is a minister of the spirit, does not judge such;
but rejoices in them that do receive them, and praises God for the same.
And so likewise they that do sing in the spirit do reach to the spirit in others,
whereby they have a sense that it proceeds from the spirit;
for at the hearing of the speech of the true minister,
there is joy to all that seek and thirst after righteousness;
for the preaching the gospel is the glad-tidings, the joyful news,
and is a comfort both to soul, body, and spirit,
to all that receive it in integrity and sincerity,
and they cannot but rejoice at the sound of the power, where it is received;
and they that preach in this cannot judge such as rejoice in the spirit and power,
and in their souls praise God when they hear the sound of it.

Oh! the everlasting gospel, the everlasting power of God,
which is liberty, where this is heard (the sound of it),
which is the liberty to the spirit, to the soul, to the creature.
If a creature should praise God in his soul, in his spirit,
in the very hearing of the sound of this glorious gospel, or make a joyful melody;
the minister of the spirit, who preaches the glorious gospel,
cannot judge such for that, and say it is a confused noise;
for that is the minister of the letter that so judges,
who may gather up parcels of the letter, and make a song of that, or preachment of that,
to which the gospel ministry of the spirit is the savor of death unto death,
and of life unto life.

And concerning praying in the spirit;
'which spirit makes intercession to God, with sighs and groans that cannot be uttered.'
Now where this spirit is prayed in, (which all true prayer is to be in),
it makes intercession through the veils, through the clouds and thick darkness,
by the invisible power, to the invisible God;
and this prayer being made in an assembly to the throne of grace,
there the assembly (in their spirits) join in this spirit, and do make intercession,
and do enter through the veils, clouds, and thick darkness to the throne of grace.
And if some of these should praise God in a joyful sound with their souls and spirits,
can he that prays in the spirit, and makes intercession therein,
judge them that groan in the spirit, and feel the intercession to the throne of grace?
No, he cannot; for he feels a unity in the spirit;
and in case that some do groan and sigh, when another is praying in the spirit,
that makes the intercession easy in the invisible spirit,
to the invisible God, and throne of his grace;
which the spirit of God operating in the assembly,
makes some to sigh and groan, being sensible of their wants;
and the power has awakened such;
therefore can any judge such that pray in the power and spirit, that has awakened them?
No, but hears them, and is glad where it stirs;
and so having the mind of the Lord, and makes intercession to him by his spirit,
who hears the sighs of the needy, and groans of the oppressed, he cannot judge such.
And therefore they that do judge such sighers, prayers,
and such who make a joyful melody, (from the word dwelling in their hearts),

they who judge such, are not in the spirit that makes intercession;
and that which is contrary is to be reproved and admonished in private,
by them that are in the spirit of God, for fear that they pluck up the wheat and tares together,
and make a confusion in the church;
for God is not the author of confusion, but of peace and good order.
But that spirit which is high and lofty, and can form a praise by words,
and pray in his own spirit,
will judge such sighing, groaning, praising, and singing, as before;
but the exalted spirit is to be cut down with the sword of the spirit.
For if any should sigh, or groan, or rejoice, or make a joyful sound,
when another is praying in the spirit of God, and ministering in the spirit, spiritual things;
this the spirit of error cannot bear,
but swells, and breaks out into confusion and disorder,
which, (as I said before), is to be cut down with the sword of the spirit;
for he denies the effect of true prayer, and the spirit of prayer, which makes intercession,
who has, or would have, no feeling of the effects of true prayer;
but that which is formal, and in the imitation, that makes many to groan and sigh,
who are burdened with that spirit; yea, many tender ones.
And therefore all are to keep low before the Lord,
in the humility, in the spirit and power;
out of the imagination, imitation, and self exaltation.
And so keep in the unity of the spirit, which is the bond of peace;
yes, the bond of the Prince of princes' peace.
Here the gospel of peace is known,
and the peace of God, which passes all understanding;
which is the King of kings, and Lord of lords, and Prince of princes' peace,
who said, 'In me you have peace:'
and all are bound by the spirit of God to keep his peace;
and all his believers, and faithful ones, and true christians,
are bound to keep it among themselves,
and in all their assemblies (his church) which he is the head of.

George Fox

Worcester Jail, the 14th of the 9th month, 1674.

313.

Friends,

All that are sensible of the power of God, and have received it,
which is immortal and everlasting, live in it, and grow up in it;
for the power of God is over the power of the devil;
which power of God is the gospel, and it is called the cross of Christ.
And therefore all you men and women,
that have received the gospel, the power of God,
and come to be heirs of it, take your possessions of the same;
and in it keep your men and women's meetings,
in your possession of the gospel, the power of God.
Here is the holy, heavenly, and powerful order,
which is everlasting, and will have no end;
and this order of the gospel, which is the power of God,
is over all the orders in the world, and before they were,

whether Jews, Gentiles, or apostate Christians.

For the apostle said, in Gal 1, v11-12

' Now I certify you brethren, (namely, the church),

that the gospel which was preached of me, was not after man;

for I neither received it of man, neither was I taught it, but by the revelation of Jesus.'

So **I can declare to you , in the presence of the Lord,** (end of presence, back to home)

that the gospel, which is the power of God,

I neither received of man, neither was I taught it, but by the revelation of Jesus Christ.

And all you that have received the same power,

(namely, the gospel), and are possessors of it, can testify,

that the gospel, the power of God, is neither by man, nor of man;

though some men and women, in their carnal wisdom, may oppose it;

but as Peter said, 1 Pet. 1 v12.

'the gospel by the holy ghost, sent down from heaven,'

was it which was preached to the churches then, and so it is now.

And therefore, all you that have received it,

this heavenly and everlasting power of God, the heavenly dignity;

keep in your possessions of it,

being heirs of it, and in the holy order of it,

and walk, as becomes the gospel,

and let your conversation be according to it as the saints and the churches were in the primitive times;

for Christ that redeemed his people out of their vain conversation,

and purchased them with his blood,

and is become the head of the church, the heavenly and spiritual man,

has given them a heavenly and spiritual possession and order to walk in,

and to keep in, which is the heavenly, and eternal, and everlasting unity and fellowship;

namely, in the everlasting gospel, the power of God,

which I am not ashamed of, of the gospel of Christ;

for it is the power of God unto salvation, to every one that believes. Rom.1 v16.

And the cross of Christ is the everlasting power of God:

so no longer do you keep in fellowship, but as you keep in the cross of Christ;

for the enemy to the cross of Christ is the mind that runs into outward and earthly things,

and sets up another god, namely, their belly;

and another glory, namely, their shame;

and therefore it is called the mystery of the fellowship of the cross of Christ,

which is the power of God.

So this fellowship is not of man, nor by man;

for it is in the everlasting power of God.

And therefore, forsake not the fellowship,

and the assembling of yourselves together,

as the manner of some is, and was;

but exhort one another, and so much the more,

because you see that the day draw near more and more unto you;

for if there be a sinning willfully,

after that you have received the knowledge of the truth,

there remains no more sacrifice for sin,

but a fearful looking for judgment, and for indignation,

which shall devour the adversaries.

And therefore, keep in the new and living way,

which is prepared for all the true believers, as you may see in Heb. 10 v24.
And 'exhort one another daily, while it is called today;' mark, while it is called today;
for you may lose the harvest day, and be hardened before tomorrow;
and' for fear that-any of you be hardened, through the deceitfulness of sin ;'
and this was the practice of the church, that was in the light, power, and spirit of God,
as in Heb.3, v13. And in Titus, see how the apostle admonishes him,
who was in the power of God,
to exhort and rebuke, with all authority; ,
after he had showed him how the grace of God,
which brings salvation, appeared to all men, which taught the saints how to live,
and they that went from it were to be rebuked, and others exhorted to it. Tit. 2 v11.

And also he instructs Timothy, who was in the power of God, to exhort the church;
and likewise that the scriptures, which were given forth by the inspiration of God,
were profitable for doctrine, to reprove instruct, and correct in righteousness,
that the man of God may be perfect, thoroughly furnished to all good works;
mark, the man of God, not the man of the world, that denies perfection;
and they that have the spirit of God, that gave forth the scriptures, do the same. 2 Tim. 3, v16,17.
And they that were to exhort, were to be an example in word and conversation,
in love, in spirit, in faith, and in pureness;
such were to give attendance to exhortation, and to doctrine, and still are, as you may see in 1 Tim.4,
v12-13.

And Peter said to the church in the primitive times, which ought to be the practice of the church of
Christ now,
'As every man has received the gift, even so let him minister the same one to another,
as good stewards of the manifold grace of God.
If any man speak, let him speak as the oracle of God;
if any man minister, let him do it as of the ability which God gives;'
mark, God gives, and not man, or as God has ministered to him,
that God in all things may be glorified through Jesus Christ,
to whom be praise and dominion forever and ever. Amen.' 1 Pet. 4, v10-11.
And the apostle said, 'To every one of us is given grace according to the measure of the gift of Christ;
for there is one God and Father of all, which is above all, and through all, and in you all.'
So everyone, now as then, is to mind him that is in them all ,who is above all,
and his gift, and the measure of grace, the gift of Christ;
for it will teach them, and bring their salvation;
and through the measure of the gift of grace they grow up to a perfect man,
and to the measure of the stature of the fullness of Christ, as may be seen Eph. iv.

And as God has dealt to every man a measure of faith, in the faith they should walk,
which gives them victory and access to God, which purifies their hearts;
with which they please God.
And the apostle said to the church then,
which is to be the practice of the true church now,
that according to the grace that was given,
' whether we prophesy, let us prophesy according to the proportion of faith;'
or any office, let us wait on the office; 'or, he that teaches, on teaching;
and he that ministers, on ministering; or, he that exhorts, on exhortation;
and he that distributes, let him do it with simplicity,' etc.
And' he that shows mercy, with cheerfulness;' as you may see, Rom. xii.
So all this is to be done, in the faith,
and according to the measure of the grace given to every one;
so that all may be done in the faith according to the measure of grace given to everyone,
so that all may be done in the faith from one spirit,

which the manifestation of is given to every one to profit withal;
by which spirit they are all baptized into one body,
which Christ the heavenly spiritual man is the head of.
So all members, from the eye to the foot, are serviceable in the body,
in the grace of God, who are joined together by the spirit of God,
and to Christ their head, from whom they receive nourishment;
for the spirit of God does distribute to everyone severally, as he will,
and so are all made to drink, (mark to drink), into one spirit;
in which they have all fellowship in the heavenly drinking of the spiritual drink,
and eating of the spiritual bread that comes down from heaven.
Therefore every man and woman's eye must be lifted up to heaven,
and minds, and thirsts, and desires, and hearts, and the soul that hungers,
and the needy that sighs, and the poor that groans,
for this bread that comes down from heaven;
and the spiritual drink,
and so they may have the spiritual bread in their own houses,
and heavenly water in their own cisterns,
with which they have to refresh themselves and others.
So here may all eat and drink to the praise and the glory of God,
for all drink into one spirit.
And as they eat of the bread that comes down from heaven,
then they can say the scripture is fulfilled; 'All eyes are lifted up unto you,
you open with your hand;' namely, your power; 'and you fill with your blessings;'
and, then with their souls, hearts, and spirits, minds, and lips,
they will show forth his praise, in praising God, the Creator,
who is in all, over all, through all, and above all.

And therefore, in the power and name of Jesus, in whose name you were gathered,
keep you meetings, your men's and women's meetings,
that in the power you may be kept in the holy unity, and holy order,
in diligence, in the church of God, and in his business, and affairs,
admonishing, exhorting, rebuking such as talk, and do not walk accordingly:
such as profess, and do not possess:
and such as are the sayers, and are not the doers.
So that everyone's life and conversation
may be as becomes the gospel of our Lord Jesus Christ, the heavenly man,
and keep in the unity of the spirit, which is the bond of the Prince of princes' peace:
which, if you break, you forfeit your riches in your estate and inheritance of life.

And some men may say, man must have the power and superiority over the woman,
because God says, "The man must rule over his wife; and that man is not of the woman,
but the woman is of the man.'
Indeed, after man fell, that command was;
but before man fell there was no such command; for they were both help mates,
and they were both to have dominion over all that God made.
And as the apostle said, 'for as the woman is of the man,'
his next words are, 'so is the man also by the woman;
but all things are of God.'
And so the apostle clears his own words;
and so as man and woman are restored again, by Christ up into the image of God,
they both have dominion again in the righteousness and holiness,
and are help mates, as before they fell.
So then the man is not without the woman,
neither the woman without the man in the Lord.

He that has an ear to hear, let him hear.
But there are some dark spirits that say,
that for women to meet together to worship God, apart from the men,
is monstrous and ridiculous.
But this dark spirit has not defined what worship is;
for if a company of women should meet together,
and some of these women should kneel down,
and lift up their hands and eyes to God,
and pray to God, or praise God,
as John would have fallen down to the angel, this is worship.
And if the dark spirit calls this monstrous and ridiculous,
because men are not with them,
then it will follow that it is monstrous and ridiculous to pray to God,
or to worship God, except men be with them.
Therefore, with the spirit of God,
all may see what confusion this dark spirit is running into,
that is against women's meetings,
and that women must not worship God apart from the men,
and calls it monstrous and ridiculous;
but from their own monstrous spirit, their own ridiculousness is manifest.
For you may see in the scripture what worship was,
and what worship is;
such as were not to worship idols,
they were not to lift up their hands nor eyes to them, nor to fall down to them,
but to worship God,
and to bow down to him,
and to lift up their hands and eyes to him;
for all men and women must lift up their eyes, hands, hearts, and spirits to the Lord,
and to bow to him, and worship him;
and ought in all their meetings, that gather in the name of Jesus,
to wait upon the Lord for wisdom, counsel, and understanding,
that by it they may be ordered and directed in his holy service and business,
in his holy church, which Christ is the holy head of,
as they are directed and ordered by the Lord's power and wisdom,
to praise, and magnify, and glorify him, with thanksgiving,
both in your men's and women's meetings,
and all other meetings, in the name of Jesus Christ,
for he is in the midst of them,
their prophet, priest, teacher, shepherd, bishop, and counselor,
opening with his heavenly power, feeding with his heavenly food,
counseling with his heavenly counsel,
sanctifying them, to present them to the holy God without spot,
overseeing them with his holy power and spirit;
that God may have the praise and the glory through Jesus Christ,
in all, and through all, who is blessed forever .

So Friends are not to meet like a company of people about town or parish business,
neither in their men's nor women's meetings, but to wait upon the Lord;
and feeling his power and spirit to lead them, and order them to his glory;
that so whatsoever they may do, they may do it to the praise and glory of God,
and in unity in the faith, and in the spirit, and in fellowship in the order of the gospel;
and the devil and his instruments cannot get into this gospel, which is the power of God;
and that makes him rage;
and he would not have the woman to have a share in it,

(who first deceived the woman, and now would again), nor the men neither.
Nor can he get into the worship of God,
which is in spirit and truth, which the devil is out of;
and therefore keep your possessions in the power of God,
and your habitations there within,
and in Christ Jesus, who bruises the head of the serpent,
who is the head of all false orders, and disorders,
and has made the world like a wilderness,
and he in his instruments is against the order of the gospel, and the power of God,
that men and women should be in the possession of, and the dignity thereof.
And this many spoke evil of in the apostles' days, and so they do now;
but the power stands, and the order of it over his head, and his instruments;
and Christ is the same today as yesterday; and so forever;
and of the increase of his government there is no end.
So all that be heirs of Christ,
and of his power and righteousness are heirs of his government;
and they see there is no end of the increase of it.

And you may see how the apostle, after he had convinced people,
he brought them into the order of the gospel;
and the Jews after they came out of Egypt,
they were brought into the order of the law of God.
And as the christians come to believe in Christ,
then they are to come into the order of the gospel.

So as I was first moved of the Lord God,
to go up and down the nation to preach the gospel,
then after the Lord moved me to go up and down, to exhort and to write,
that all people might come into the possession of the gospel, (and the order of it),
which is the power of God, which was before the devil was;
which is not of man, nor by man and his word;
by which all things are upheld and ordered to the glory of God.
And Christ is a priest after the order of Melchisedeck.
So you may see there was a heavenly order in the power and spirit of Christ's priesthood,
as there was of Aaron's;
of whose order Christ came not.

And the apostle said to the church, 'Let all things be done decently, and in order.'
And this order was in the power of God, the gospel, (1 Cor.14, v40) where all decency is.
And the apostle said, "Though he was absent in the flesh,
yet he was present with them in the spirit, rejoicing and beholding their order;"
namely, the churches' order, and their steadfastness in Christ.
"And as you have received Christ Jesus the Lord, so walk in him."

So this was the spiritual order of the gospel, which the apostle in spirit beheld,
and does admonish them unto; in whom their walking should be;
namely, in Christ, the spiritual heavenly man;
and not to walk in old Adam, who was without this spiritual heavenly gospel order;
which is the duty of all true christians, to walk in Christ and his gospel order.
And it is said in Psalm 37 v23. 'The steps of a good man are ordered by the Lord;'
and that is, by his power and spirit.

And in Psalm 50, v23. 'To him that orders his conversation aright

will I show forth the salvation of God;'
'and who offers praises, glorifies me,' said the Lord.
So they that offer up praises by the spirit, glorify God,
which all must keep to, and not quench it.
And all whose conversation is ordered aright, it is by the power of God, the gospel;
for they are kept by the power of God unto the day of salvation;
and this is the right order, and everlasting order, which all must keep and walk in;
by which all conversations must be ordered aright,
that all may see their salvation, Christ Jesus, who is the head of the church,
and who see and receive him, have life everlasting,
and through him they have peace with God.
So all in him live, and meet, in whom you have life,
and a peace that is everlasting, that none can take away;
which peace is not this world's peace.

And also the whole church of Christ,
which are the believers in the light, children of the light,
living stones, that make up the spiritual household;
over which house Christ is the head;
all such believers, men and women, are a chosen generation,
a royal priesthood, a holy nation, a peculiar people,
that they should show forth the virtue of Christ,
that bath called them out of darkness into his marvelous light.

So into him the life, namely, Christ Jesus, by whom the world was made,
here in him they know their election before the world began.
So a royal priesthood, Christ's church is called,
offering up spiritual sacrifices to God, who is a spirit;
and this royal priesthood has a high priest,
made higher than the heavens, namely, Christ Jesus;
and this royal priesthood is not after the order of Aaron,
whose order was proved by his rod's bearing fruit,
laid over night in the tabernacle, and in the morning brought forth fruit;
but your order is proved by your rods' budding, and bringing forth fruit,
in the morning of God's day, which are the fruits of the spirit;
through which spirit you come to offer according to your order,
which is in the power of God, the gospel, the spiritual sacrifices,
the first fruits of the spirit to God, who is a spirit;
according to your order (as I said before) of the gospel, the power of God.
For the Jew outward was to offer the first fruits of the earth,
according to the order of Aaron;
but according to the order of the gospel, you (both men and women)
are to offer the first fruits of the spirit to God, who is a spirit, over all, blessed forever.
And show how the Lord has blest you in your spiritual fruits,
and how you have been captives, in spiritual Egypt, and how you were redeemed.
Much more I might write concerning these things
but they are hard to be uttered, or to be borne;
for there has so much strife and foolishness entered into the minds of people,
and a want of the stillness and quietness in the pure spirit of God,
in which things are revealed that have been veiled;
in which things are opened that have been hid, and uncovered that have been covered.
But wait all in the diligence, in the holy life,
by which the holy things are seen and received, in which the holy unity and fellowship is.
So no more but my love.

314.- To all my dear Friends, elect and precious, in America.

Stand fast in the faith which Christ Jesus is the author of,
by his heavenly ensign, in your heavenly armor,
and your feet shod with the preparation of the heavenly gospel of peace,
and your heads preserved with the helmet of salvation,
and your hearts fenced with the breastplate of righteousness,
and so stand feeling and seeing God's banner of love over your heads,
manifesting that you are the good ground,
that God's seed has taken root downward in, and springs upward in,
and brings forth fruits in some sixty, and some an hundred fold in this life,
to the praise and glory of God,
always beholding the sun of righteousness, that never sets,
ruling the supernatural day, of which you are children,
and the persecutor's sun, (which rises and sets again),
the heat of it cannot scorch your blade,
which it may do to that seed that grows on the stony ground.

And therefore, be valiant for God's truth upon the earth,
and fear him, that can break their fetters, their jails, and their bonds in sunder,
and can make your fleece to grow again, after the wolves have torn the wool from your backs;
for the rod of the wicked shall not be always upon the backs of the righteous.

And therefore mind Christ, who is the first and last,
who bruises the head of him who is the head of all persecutors, namely, the devil.

And consider how all the faithful in all ages suffered, from righteous Abel to just Lot,
and the children of Israel by Pharaoh, and the true prophets by the false,
and Christ and the apostles by the vagabond professing Jews, (out of the possession),
and what rejoicing it was to them to suffer for the Lord Jesus,
and how it was given unto them, not only to believe, but also to suffer;
so it was the gift of God to them not only to believe, but to suffer,
and to bear them up in their sufferings.

And consider how all the martyrs and saints have suffered since the apostles' days,
by the heathens and false Christians; and so there is no new thing under the sun.

And therefore, keep your meetings in the name of Jesus,
whose name is above every name, in whose name you have salvation;
and be valiant for God's truth upon the earth, and sound his name abroad,
and keep in the truth, and give no just occasion to the adversary;
for the lamb must have the victory.
And keep in the Lord's power, that is over all, and in his peaceable truth,
in which you will seek the good and eternal welfare and salvation of all people.

And the prophet Isaiah speaking of Christ, says,
'In all their afflictions he was afflicted, and the angel of his presence saved them;'
so all Friends feel the Lord in all your afflictions.

And the apostle said, ' We ourselves glory in you, (namely, in the churches of God),
for your patience and faith in all your persecutions and tribulations that you endure.'

So here you may see the saints are one another's joy in the Lord,
who does uphold them in all their persecutions, tribulations, and sufferings;
and therefore look over the devil, that is out of truth, that makes to suffer,
to Christ, who bruises his head;
and in Christ, who is first and last,
in him have you rest, life, and peace.

And you see, by faith, 'Moses chose rather to suffer afflictions with the people of God,
than to enjoy the pleasures of sin for a season.'
So by faith, 'he esteemed the reproaches of Christ
as greater riches than the treasures in Egypt.'

And by faith, 'Moses forsook Egypt, nor fearing the wrath of the king,
for he endured, as seeing him who is invisible;'
and so by faith God's people now forsake spiritual Egypt.

And by faith 'the mouths of the lions were stopped;'
and by faith they endured tortures,
not accepting deliverance that they might obtain a better resurrection;
and by faith they underwent all the cruel mockings, scornings, bonds, and imprisonments;
and by faith they underwent stoning and sawing asunder,
and were tempted and slain with the sword;
and they wandered about in sheep-skins and goat-skins,
being destitute, afflicted, and tormented;
of whom the world was not worthy.'

Now all these lived in the one faith, by which they saw him who was invisible;
which is the faith of God's elect now, (which Christ Jesus is the author and finisher of),
which faith upholds his people now, as it did then,
against the persecutors in days and ages past.

And hold fast the hope which anchors the soul,
which is sure and steadfast, that you may float above the world's sea;
for your anchor holds sure and steadfast in the bottom,
let the winds, storms, and raging waves rise never so high.
And your star is fixed,
by which you may steer to the eternal land of rest, and kingdom of God.
So, no more, but my love to you all.

George Fox

Swarthmore in Lancashire, the 12th of the 12th month, 1675.

315.-To Friends in Barbados.

Dear Friends,

To whom is my love in the holy truth;
my desire is, that you may all be valiant for it, against all deceit,
that the lamp of God may be kept clean;
and all may be faithful in your testimonies of light, and life,
against all those things which have come up in this night of apostasy
from the light, life, and power of God.
So look at the Lord and his eternal power,
which has brought you out of the night of apostasy, to his eternal praise,
and his power has preserved you to this day.
The Lord with his glorious power
was with us in all our assemblies, at this Yearly Meeting;
he has the dominion, and over all evil spirits gave dominion to his people.
Glory to his name forever. Amen.

Great persecutions are in most counties in England,
and many are imprisoned in many places, and their property confiscated.
And we had a very large Yearly Meeting here, and very peaceable and quiet.
And the Lord's power and presence was richly manifest in our meetings,
and the Lord wonderfully supports Friends in all their trials and sufferings,
and Friends generally are in much love and unity one with another.

Now, friends, we desire that at your Quarterly Meeting,
you may write over an epistle to the Yearly Meeting in London,
of the affairs of the church of Christ,
and the prosperity, and the spreading of his truth there;
for we had a large epistle from the Half-Year Meeting in Ireland,
which declares, that Friends were all in unity there;
and likewise an account was given from Scotland, that Friends were in unity there;
and likewise an epistle was read in our Yearly Meeting here,
from the Yearly Meeting in Holland,
which gives an account, that Friends are in love and unity there;
and in Friesland, Germany, and other places;
but at Embden and Dantzick, they are under great persecution;
and we have lately a new meeting set up beyond Holland,
who have been under much suffering and persecutions,
but they stand faithful to the Lord.
And at Algiers, in the Turks country,
Friends there have set up a meeting among themselves, (who are captives), about twenty Friends,
and some other of the captives have been convinced at that meeting.

And one Thomas Tilby, a captive Friend,
has a testimony for God, and speaks there among them;
and their patrons, or masters, let them meet;
and one of their masters spoke to a Friend, as he was going to a meeting,
and thought he had been going to a public tipping house,
and he stopped him, and asked him where he was going?
and he told him, to worship the great God;
and he said it was well, and let him go;
and some of the Turks said,
they had some among them of their people, that would not buy stolen goods.
I have written a large epistle to them to encourage them,
and that they might preach the gospel abroad in those parts,
both in their words, lives, and conversations;
and this meeting there, among the Turks, may be of great service.

And now, friends, all be careful of God's glory, and seek the good one of another;
and strive all to be of one mind and heart,
and that the peace and gentle wisdom of God may order you all.
And be courteous, and kind, and tender-hearted one to another;
and so the Lord God Almighty, in his holy spirit, preserve you all
in unity and fellowship one with another. Amen.

George Fox

*And Friends you may send a copy of this to the Caribbean Islands,
to be read in their Quarterly Meetings; and you may read it in your own.*

MANY SELECT EPISTLES TO FRIENDS,

OF

THAT ANCIENT, EMINENT, AND FAITHFUL

MINISTER OF JESUS CHRIST,

GEORGE FOX

VOLUME 2 Contd.

316.

Dear Friends,

All that feel the life, and power, and spirit of the living God,
who are made alive by Christ Jesus, the living heavenly, and spiritual man;
and so are come to feed upon the heavenly and spiritual things,
which Christ your shepherd directs you to, according to your capacity, age, and growth;
and so to know him that God has sent to feed you,
above all the feeders that men have sent.

Therefore, look unto him, who with his net, (which is his power),
has gathered you out of this great sea, the world.

And now, do not build like the fools upon the sand of the seashore;
but upon the rock and foundation, which is Christ the life,
that will stand over death, tempests, winds, and storms;

and so looking unto Jesus, that is your savior,
that has saved you out of the flood of destruction,
who is the author of your faith;
by which faith you may walk upon the world's sea,

looking unto him that will finish it;
and so in truth you can say, faith is your victory;
this is your victory, even your faith, that Jesus has been the author of,
the heavenly and spiritual man.

And faith comes by hearing of the word, by which all things were made and created,
and by which all things are upheld,

which lives, and abides, and endures forever;
which word was in the beginning with God, and God was the word;
which word became flesh, and dwelt among us,
who beheld his glory, the glory as of the only begotten son of God,
who is risen, whom you come now to hear and see,
and not only so, but come to be made partakers of his glory,
and of his resurrection from the dead.

So blessed are they, and you, that come to have part in the first resurrection,
that on you the second death may have no power;
and such as do, they know a dying to sin here, and putting off the body of sin and death,
and a crucifying the old man, with his affections and lusts;

and a putting him off, and to be dead from the rudiments of the world:
and so they that 'die with Christ, shall live with him;'
and they that are risen with Christ,
can never touch, taste, nor handle the doctrines, commandments,
and dead rudiments of men of the world.
But let such put on the new man,
which (after the image of God) is created in righteousness and holiness;
and such come to live in Christ, and walk in him,
and have their part or lot in the first resurrection, in Christ Jesus,
and the second death has no power over them:
but they live in him, that has power over death, hell, and the grave,
(and over the devil, and the power of death),
Christ Jesus, who was before he was, the first and last.
But they that will not believe in Christ the resurrection and the life,
are for condemnation with the devil, hell, and death,
which are to be cast into the lake of fire;
and over such the second death has power.
And therefore, all that come out of death, and partake of the first resurrection,
and know that they have been dead in sins and trespasses,
and are quickened by Christ Jesus, and know a living here in Christ,
and a dying here with Christ, while upon the earth,
(for John spoke it while he was upon the earth),
the 'second death shall have no power over them;'
and they that do not, the second death has power over them,
which (as I said before) must be cast into the lake of fire, that burns with brimstone;
and such have not the blessing, (as they in the first resurrection), but the curse, woe, and misery.
And therefore all you who are the first-fruits to God, in the resurrection by Jesus Christ,
and who know him, the resurrection and the life,
and are translated from darkness to light, and into the kingdom of his dear son,
that stands in righteousness and holiness, and joy in the holy ghost;
that you may show forth righteous and holy fruits,
so that you may glorify God, the Father of our Lord Jesus Christ;
and may be as lights to the dark world, and salt to season the unsavory.
for every sacrifice, which was offered up to God, was to be seasoned with salt;
so every sacrifice now that is to be offered up to God,
must be seasoned, and made savory with this heavenly salt of his heavenly spirit,
so that all may give a good savor to him,
and be as a sweet smelling sacrifice to the pure holy God, that made all to his glory.
And you cannot bring forth this holy, righteous, and pure fruit unto God,
but as you abide in Christ Jesus, the truth,
who did descend and ascend far above all principalities, thrones, and dominions,
that he might have the pre-eminence above all and that you in him might live above all unto God.
And so every one of you that has received Christ Jesus the Lord over all,
in him (who is your Lord) walk, who is the amen;
and there all the living can praise God together;
and the living gather in the name of Jesus,
the name of him who was dead, and is alive again, and lives forevermore,
who is the first and last.
And here you all know, that there is no salvation in any other name under the whole heaven,
but in the name of Jesus; who is a priest made higher than the heavens.
So in his name keep your meetings, in whom you have salvation;
and these are the true meetings, and true gatherings,
who feel Jesus Christ in the midst of them,
their prophet, their counselor, their leader, their light and life, their way and their truth,

their shepherd, that laid down his life for them,
that has bought you, his sheep, who feeds you in his pastures of life;
and your heavenly bishop, to oversee you, that you do not go astray again from God.
And so it is through him you overcome,
and he that overcomes shall go no more forth out of his fold, out of his pastures,
who shall sit down in the heavenly places in Christ Jesus,
who is your priest, that offered up himself for you, and sacrifices for you,
and makes you holy and clean,
that he may present you blameless up to the holy and pure God;
and here you come to witness and know him in his offices,
by his light, spirit, and power;
and all your men's and women's meetings, in the power of God,
which was before the devil and his power was,
in the holy order of the gospel keep them,
you being heirs of the everlasting gospel,
the everlasting power of God, that will last forever;
a joyful gospel, a joyful order, a comfortable gospel,
so a comfortable order, a glorious gospel, and glorious order.
So in this everlasting gospel, the power of God,
in which you have everlasting fellowship and dominion over all sin and wickedness, unrighteousness,
unholiness,
and all that is bad whatsoever, you have dominion over,
in the gospel, the power of God, yes, over the devil.
And this gospel may everyone testify unto, and to the order of it,
that it is not of man, nor by man,
neither is it received but by the revelation of Jesus Christ, sent down from heaven,
which all the believers, that have part in the first resurrection,
live, walk, and keep in the order of this gospel;
and so have power to admonish, exhort, reprove, and rebuke, with all authority,
such as talk of Christ, and do not walk in him;
such as profess him, and do not possess him;
such as live not in the religion that was set up above sixteen hundred years since;
such as profess Christ the way, and walk not in the way, the truth, and the life,
all such talkers, and not walkers, are dishonourers of God,
and cause his holy name to be blasphemed among such as make no profession.
And therefore, all Friends that know that you are alive to God, by Jesus Christ,
and know your translation from death to Christ the life,
and from darkness to Christ the light;
so that you may all come now to be help mates in your restoration by Christ Jesus,
into the image of God, and his righteousness and holiness,
that man and woman were in before they fell;
for before they fell they were help mates to subdue the earth,
they had both power over all that God made, (while they kept in the image of God),
and his righteousness and holiness;
and so all that God made was blessed and good to them;
and so none can renew up into the righteousness and image of God, but Christ Jesus.
And therefore, I say, in him live and walk, and keep his gospel-fellowship and order;
so that men and women may be help mates, in the distinct men and women's meetings,
one unto another in the gospel, the power of God,
in the restoration, as man and woman was in before they fell.
So if the men have anything to communicate unto the women,
or the women anything to the men,
in the righteousness, and wisdom, and power of God,
in the gospel order, in which the heavenly fellowship, unity, and order are kept,

they may, as brethren and sisters.
So here is the foundation of our meetings;
and our men and women's meetings are testified to by the spirit of the everlasting God,
that the foundation of them is Christ,
of the increase of his righteous, glorious, and spiritual government and peace there is no end;
nor of the glorious, everlasting, heavenly unity and order of his heavenly gospel,
which the spiritual and heavenly minds keep and walk in accordingly,
which is not of man, nor by man;
so man has no glory, but God and Christ alone,
who is almighty, omnipotent, immortal, everlasting, and eternal, and dwells in the light,
blessed forever, the inexpressible God.

And so all keep the unity of his eternal spirit,
which is the eternal bond of your heavenly and eternal peace,
of your King of kings, Lord of lords, and Prince of princes' peace, Amen.

All Friends be faithful in the Lord's power, and in his spirit,
to the Lord God and his truth, that is over all,
and will keep you over all, as you all do live and walk in it, to the glory of God,
and bring forth fruits that are heavenly to his praise.
So live in the possession of life eternal, which was before death.
And so in this power of Christ, nothing can get between you and the Lord,
your everlasting home. So with my love.

George Fox

Swarthmore, the 10th month, 1675.

**317.- To all the elect and chosen of God in Christ Jesus,
before the foundation of the world.**

Friends and brethren,
It lies upon me from the Lord to write unto you these following lines.
First, I was sent out by the Lord God, in his eternal light and power,
to preach the word of life, which was before the word of death,
and to turn people to the light, which was before darkness and the power of it,
that all might be reconciled to God, by the word;
and that all might believe in the light,
which is the life in Christ the, word,
and so become children of the light,
and to know Christ the author of their faith;
and their faith to stand in him, who is the author and finisher of it;
and to turn people to the spirit,
which they had quenched, vexed, and grieved, and rebelled against
that in that holy spirit, they might see before the spirit of error was;
and that in the spirit they may know God and Christ,
and the scriptures, which were given forth from it;
and that in the same spirit, they might all have fellowship one with another,
and with the Father and son;
and so to preach the everlasting gospel, the power of God,
(which was before the devil was),
that brings life and immortality to light, in all that do receive it,

that they might see over him that had darkened them.
Which gospel I received not of man, nor by man, but of the Lord Jesus Christ,
by his holy spirit sent down from heaven.
And so after I had received this, and preached it,
and many thousands were come into it, in several places of the nation,
then by the same power, and spirit, and light,
I was moved to advise, to the setting up the men's Monthly and Quarterly Meetings,
and the women's meetings.
So that all in the power of God, the gospel, which was before the devil was;
and in the light, which was before darkness was,
and all in the holy spirit, before the unholy spirit was.
That they might be all in their possessions of the light, spirit, and power of God;
and therein to keep this heavenly order of the gospel,
being heirs of Christ, and of his government;
of the increase of which there is no end.
Which gospel order is over all the orders of Adam in the fall,
or among the apostates from that gospel the apostles were in,
and will stand, (the power of God, the gospel), when they are gone.
So that all the heirs of life and grace, and heirs of the gospel,
might be in their possession, and keep in the power which was before the fall was;
and into this no apostasy can come.
So here in this power of the gospel,
all have their liberty, and all have unity, and all have liberty in the spirit,
and unity in the light, and unity in the faith,
that Jesus Christ is the author of.
So that all may see him and his government,
which is over the government of Adam in the fall;
for he was before old Adam was, and will be when he is gone.
And so that all might be in the possession of Christ,
and as they have received him, so to walk in him,
the heavenly and spiritual man;
of the increase of whose government there is no end;
but there will be an end of old Adam's.

Now, friends, whosoever shall come, under whatever pretence,
to alter these meetings, or to deny or speak against the men and women's meetings,
it is the spirit of confusion and opposition,
which would be seeming to do something,
yet its work is to disquiet the simple minds;
and it is the very same spirit with John Perrot's;
and mark his end, and their end, and such as join with it.
For it is against the power of God, in which the order is established,
and the eternal spirit and light, in which the men and women's meetings were set up;
in which all things should be established, and are fastened,
in the light which was before darkness was,
and in the power of God, before the devil was,
and in the holy spirit, before the unclean spirit was,
and will stand when he is gone.
Therefore, in it keep your possessions in the power of God,
and in his light and spirit,
that you may know the mountain of the Lord established above all mountains.
And they are none but loose spirits, and such as tend to looseness,
that stand against the men and women's meetings,
though it may come under pretence to set up a better way;

or, under pretence only to alter them to another day,
and, it may be, pretend their fear of the corruption of observing a day.
All this is but from a corrupt spirit of darkness, which God will blast;
for we put no holiness
in the usual and constant days of Monthly and Quarterly Meetings.
For I would have them all to know,
that they who are heirs of the gospel, and of Christ Jesus,
are redeemed out of the vain observation of days,
and out of the Jewish and apostate christians' holy days,
to God by Christ, who made all days, and every thing good,
and their eyes are to the supernatural day of Christ;
and they are the children of this day.

And that is a creeping spirit, that would alter the usual and constant meeting days,
under pretence to prevent people from the corruptions of observing a constant day,
or under a pretence of keeping people out of a form,
and so would father their deceit upon God.

For they who are in the possession of the power,
by which all true forms and all things are upheld,
(which word and power gives form and being to all things),
and all they that are in it, are above all such things,
and judge all such dark spirits.

And they that are in the observation of days,
are not heirs of the power, nor of Christ,
who was before days were,
and such cannot sit in the heavenly places in Christ Jesus,
to do his churches' business.

So, I say, that after people were turned to the light, power, and spirit of God;
and they all come into the light, power, and spirit of God;
all such are to make up the men and women's meetings;
and in it to feel the wisdom of God, by which all things were made and created.
and with it to be ordered, and to order all things to God's glory;
so that wisdom may be justified of her children.

Now concerning laying all marriages before the men and women's meetings.

Some have darkly objected,

this is not as was in the beginning.

Whereas in the beginning we were but few in number,
and could not presently be so sensible of the service of them,
as when grown more numerous, and a body of people;
but in the beginning there was a care things might be kept clear:
for, in 1653, several Friends came to me, concerning marriage,
and to know what they should do in that case.

And I waited upon the Lord,

and saw in his eternal light,

that all that did marry, they should lay it before some faithful Friends,
in the wisdom of God,

that they might see into it.

These were my words then, as in a paper of mine,
given forth that year, may be seen.

And afterwards I was moved to go round the nation,
to advise to the setting up the men and women's meetings,

and to write to those places where I could not go:
that all the faithful might keep their meetings in the power of God,
and in it be settled, and established:
and that all marriages might be laid before the men and women's meetings,
who were in the wisdom of God, and in the possession of his gospel order,
who had the care of the church of Christ's business,
that they in the wisdom of God might look into it,
and see that they were clear from all other persons, etc.

And therefore now that pretence is generally taken away from all,
they cannot say now, that they cannot tell where to find a meeting of the faithful,
to lay their marriages before them, before they declare it in the common public meetings.
Now that the men and women's meetings are settled in the power of God,
to look after the churches' affairs;
for all know where they may be found at certain days, times, and places, to lay it before them.
And they that go together in the truth and power of God,
will be willing to lay their marriages before them that are in the same truth and power of God;
so that all things may be done in truth, love, and unity,
and pureness, clearness, and holiness, to the praise and glory of God.
And all, whosoever they be, that oppose this good order,
are loose spirits, out of the power of God;
and their work tends to looseness, and to draw into a loose liberty,
under a deceitful pretence of keeping people out of forms.

So the same power and spirit,
that directed all marriages to be laid before the faithful, at the first,
when there were but few Friends, in many parts of the nations,
and no men's nor women's meetings:
I say the same power of God that did convince Friends at the first,
the same power and spirit directed to the setting up the men's and women's meetings,
that they might be in the possession of the gospel, and its order.
And the same power and spirit of God set up our order for marriages in our men's and women's
meetings:
and that all are to speak first to their parents, and have their consent,
before they engage the affections of the children;
and this order is settled by the power of God, in the men and women's meetings.
For some formerly did speak to neither father nor mother,
till they had drawn out and entangled the affections of the daughter;
and that brought great troubles and discontent upon the parents, and among Friends.
And therefore this is to be inquired into, in the men and women's meetings,
where their marriages are to be spoken of.
So as Friends come to truth, which the devil is out of,
and to the power of God, which was before the devil was;
all being heirs of life, and the gospel, and heirs of Christ;
I say, take your possession of life, and come into the order of life, and into the order of the gospel,
and then you will have a witness in yourselves, and will say with me,
our order is not of man, nor by man, but by Jesus Christ, and his gospel;
and of his government, of the increase of which there is no end.
And so all be faithful, keeping in your possessions, and in your inheritance,
in that where no apostasy can come;
for I must tell you, here is the same spirit stirring, if it could prevail,
that would lay waste God's heritage,
and bring you out of your possessions, that it might rule over you;
but if you keep your possessions of the gospel order,

the power of God in Christ Jesus,
you will rule over it, being in and upon the foundation of God, that stands sure;
though some earthly loose spirits it may draw after them.
But mark the end of it; for the power remains, and will remain,
and the seed reigns over the head of all such false spirits, and orders, and governments,
that are not set up by Jesus Christ, and it will grind them to pieces:
that is the word of the Lord God to you, let whoever will oppose it;
for the power was before they were, and will stand when they are gone.
For all our men and women's meetings, which are set up by the power and spirit of God,
these meetings are for the practice of religion, and to see that all that do profess truth, do practice it
and walk in it.
And all such as are against them are begetters of people into talking, and not walking, and of saying,
but not doing;
and such always were judged by all them that walked in the truth, and in the pure religion, that is
undefiled before God,
that kept and keeps from the spots of the world.
And all such are never like to prosper, that are against the practice of the pure religion.

And therefore, as I said before, live in the possession of the gospel and its order,
the power of God, which was before the devil was, or the apostasy either;
and know his government, of the increase of which there is no end,
who is set up from everlasting to everlasting, the Amen.

And live in love and unity one with another;
for that edifies the body of Christ,
and that is it, which will bear all things;
and in the patience run the race, and have the crown,
and keep in the meekness of the Lamb, that will have the victory.

And such opposers as cry against forms, and prescriptions, and edicts of men,
they are the most in it themselves this day,
and gather into a separation, by prescriptions and subscriptions;
and under a pretence of crying against such things,
oppose the power, and them that are in the possession of it.
But the power will blast them,
and make them to wither, like the grass and corn on the house-top,
as it did John Perrot and his company;
to whom it was the word of the Lord then, and so it is to these now;
and the word lives, and abides, and endures forever.

So with my love in the Lord Jesus Christ to you all,
in whom is my labor and travail for your eternal good and settlement upon the eternal rock.
Amen. Farewell.

George Fox

Let this be read in the men's and women's meetings, when Friends are assembled together.

Swarthmore, the 12th of the 12th month, 1675.

All dear friends and brethren,

Keep up your testimony in the light, power, and spirit of God,
for the worship, that Christ set up above sixteen hundred years since,
in the spirit and truth, (which truth the devil is out of, who is an unclean spirit),
which is a worship that cannot be shaken.

And keep up your testimony, against the anti-christian ministry,
that is inwardly ravened from the spirit of God, and the light of Christ,
and his anti-christian tithes, and maintenance,

which he has set up, by that inwardly ravening spirit,
who has ravened from the spirit of Christ,

who said, 'Freely you have received, freely give;'

and Christ's ministers coveted no man's silver, nor gold, nor apparel.

And keep up your testimony in the power of Christ,

for the church that is made of living stones, (which he is the head of),

who are the first born written in heaven,

a spiritual household, a royal priesthood, that offer up spiritual sacrifices.

So that everyone may have something to offer from the spirit to God,

who are of the church that is in God;

gathered by the power and spirit of Christ to him;

who feed on the bread that comes down from heaven;

and drink of the heavenly wine, and so become flesh of his flesh, and bone of his bone,

and sit together in the heavenly places in Christ Jesus;

who is the heavenly and spiritual head of his church, which is written in heaven.

And also keep your testimony, for your pure and undefiled religion, and for the wisdom that is above.

And keep your testimony for the cross of Christ, which is the power of God,

by which the world is crucified to you, and you to the world.

And you that were dead, and are risen with Christ, keep your testimony for those things,

that you have sought, and have found, and received from above, (those heavenly things),

where Christ sits, at the right hand of God.

And likewise, keep your testimony for the new and living way, Christ Jesus;

and likewise for the light of Christ, which you believe in,

and have become children of the light and of the day.

And keep your testimony for your men and women's meetings, in the power of God,

by which you are gathered out of the apostasy, and over it,

into the everlasting gospel order, as was in the apostles' days.

Which gospel order is not of man, nor by man;

but by Christ, the spiritual man.

And all you that are ministers of this gospel,

help and encourage all those women in their meetings that labor in the gospel;

and the women may in the same power of God (the gospel) help and assist you.

So that you may be help mates together,

in the restoration by Christ, in his glorious gospel and order,

who never fell, nor changed, nor will change.

So that all the plants that God has planted, may flourish, bud, and spring,

and bring forth fruit, to the praise and glory of God, in his power.

And this gospel of Christ Jesus, is everlasting, and holy, and glorious;

which you all, that feel it, are heirs of;

which has brought life and immortality to light in you;

which gospel, the power of God, was before the devil was, that had darkened you.
Now, in this power of God, the gospel, is all your comfort, and glad tidings;
and an everlasting joy, in this everlasting gospel;
and an everlasting possession and comfort, in the everlasting order,
which is the gospel of Christ Jesus,
who is the first and last, the spiritual heavenly man;
his spiritual and heavenly order,
for his spiritual and heavenly ones to keep and walk in.

And, friends, keep your testimony against the world's vain ways,
words, fashions, customs, and worships, as you did at first,
and to your proper, sound, plain language.

And, friends, keep your testimony to the Lord in all your sufferings and afflictions;
for by the testimony of Jesus, and by the blood of the Lamb, did and do the saints overcome;
and the testimony of Jesus is the spirit of prophecy;
by which they see him that gives them their victory;
and they feel him that suffered for them;
and in all their sufferings and afflictions,
he suffers with them, and is afflicted with them;
who is able to save to the uttermost, and to help and succor you in all distresses;
who is blessed forever. Amen.

And, friends, keep your testimony (who are children of the new covenant, and are taught of God;
in whose hearts God has written his law, and put it in your minds),
for your counselor and leader, which God has given you;
and for your prophet, which God has raised up, whom you ought to hear;
and for your shepherd, that God has given, who laid down his life for you,
who has redeemed you from the world's hireling shepherds,
and leads you in his pasture of life,
and brings you to rest in his fold.
And keep your testimony for Christ, your priest,
who is made higher than the heavens,
who laid down his life for you, and sanctified you,
and presents you to God, without spot or wrinkle;
who is holy, harmless, and separate from sinners.
And so keep your testimony for your heavenly spiritual bishop, Christ Jesus,
who is the bishop of your souls,
who does oversee you with his light, power, and spirit.

And keep your testimony, for the sufferings and resurrection of Jesus Christ;
for they that suffer with him, shall reign with him.
But they that shuffle, and flee in the time of persecution,
and deny him before men, such he will deny,
or be ashamed of, before his heavenly Father.
Who deny him, or are ashamed of him, before earthly men,
such fear the wrath of men, more than the wrath of God;
and such are the stony ground, whose blade is scorched up by the heat of persecution;
but the good seed sown in the good ground,
that brings forth thirty, sixty, and a hundred fold in this life.

And keep your testimony for your unity in the faith, that gives you victory;
and your fellowship and unity in the spirit,

which is the bond of the Prince of princes, King of kings, and Lord of lords' peace.
Amen.

George Fox

319.-To Friends in Nevis, and the Caribbean Islands.

Dear friends,

To you all in Nevis, and the Caribbean Islands thereabouts,
I have seen a letter from some of you,
wherein I understand that there has been some scruple concerning watching,
or sending forth watchmen in your own way.
Truly, friends, this I declare to you,
that it is a great mercy of the Lord,
to subject the governor's mind so much by his power and truth,
that he will permit you to watch in your own way, without carrying arms,
which is a very civil thing, and to be taken notice of.
For could Friends obtain the same in Jamaica, and other places,
they would willingly have done it,
and did proffer themselves to do it to the governors.
But because they would not bring swords and guns, and other arms,
to watch against the Spaniards, as they pretended,
their standing fine was about 17s. each man's neglect,
but they took often 30s. worth for it,
and tied some of them neck and heels besides,
till the blood has come forth at their mouth, nose, and ears.
And this I have seen upon record, who freely proffered to watch in their own way,
but it would not be accepted.
And in other places it has been the same.

And now as for watching in itself:

Do not you watch your plantations against thieves in the night ?
And are not common watches set to discover thieves in the towns,
or house-breakers, or such as might wickedly fire houses?
Such civil things we were subject to,
and do submit ourselves, for conscience' sake,
unto every such ordinance of man, which are for the punishment of evil doers,
and for the praise of them that do well.

Now those evil doers that may rob your plantations, or houses,
you complain to the magistrates, for the punishment of them,
though you cannot swear against them;
or if the Indians come to rob your plantations, or houses,
you complain to the magistrates
for the punishment of such evil doers, to stop them,
which magistrates are for the praise of them that do well.
So this watching is for the preventing thieves and murderers,
and stopping burning of houses.

**So we do submit to every such ordinance of men for the Lord's sake;
for the apostle exhorted to submission,**

whether it be to the king, as supreme,
or governors, as unto them that are sent by him,
for the punishing of the evil doers, and for the praise of them that do well;
for so it is the will of God,
that with well doing you might put to silence the ignorance of foolish men,
as free, not using your liberty for a cloak of maliciousness,
but as servants of God;
so that justice, and truth, and righteousness
may be set upon the unrighteousness, and unjust,
not using this liberty for a cloak of unrighteousness to anyone,
but as servants in the righteousness of the righteous God,
as you may see in I Peter 2 v13-16. and in Titus 3 v1.
'Put them in mind to obey magistrates, and to be ready to every good work'
Mark,' every good work,' that is against the evil,
as drunkenness, murder, whoredom, these and all manner of uncleanness;
so far we can obey them, in the Lord's power and truth,
as they act against the evil, and that which dishonors God;
and if they act against the good,
or if they would compel us to those things,
which are matter of conscience in us towards God,
we resist not, but suffer under them.
For rulers are not to be a terror to the good workers, but to the evil;
and will you then not be afraid of the power?
Do that which is good, and you shall have praise of the same;
for he is a minister of God to you for good,
for he should keep down the evil.
But if you do that which is evil, be afraid;
for he bears not the sword in vain;
for he is a minister of God to revenge and execute wrath upon him that does evil.
So he is the revenger and executioner of the wrath upon the evil doer,
as God has placed him,
upon the adulterer, and him that steals or kills, and bears false witness, etc.
But when the magistrate turns his sword backward upon the just and righteous,
then he abuses his power, and therein the just suffer under him.
And therefore such have been warned by the just,
as you may see through the scriptures.
So you are not to be the revengers, but he is the revenger;
and to that power that executes the revenge, and brings the sword
upon the adulterer, murderer, thief, false witness, and other evil doers,
we must be subject to that power, and own that power,
not only for wrath, but for conscience' sake;
which is for the punishment of the evil doers, and the praise of them that do well.
For if any should come to burn your house, or rob you
or come to ravish your wives or daughters,
or a company should come to fire a city or town, or come to kill people;
do not you watch against all such actions?
And will you not watch against such evil things in the power of God in your own way?
You cannot but discover such things to the magistrates, who are to punish such things;
and therefore the watch is kept and set to discover such to the magistrate,
that they may be punished;
and if he does it not, he bears his sword in vain.
So if you watch your own plantation against thieves,
in your own way, for the good of yourself and your neighbors,
against such as would burn your plantation, and your neighbor's,

and destroy and rob you, will not, you discover this to the magistrates,
to punish such evil doers,
who are set for the punishing of the evil doers, and executing wrath upon them,
and for the praise of them that do well? Surely yes.

And for this cause we pay tribute to them,
and give Cesar his due that we may live a godly and peaceable life under them,
as they are God's ministers attending upon this very thing,
to wit, the punishing of the evil doers, and the praise of them that do well;
for the law was not made for the righteous,
but for the sinner and disobedient, which is good in its place.
Now if they do not do their duty,
we are clear in giving them their tribute or customs;
I say, if they do not do their duty to keep down evil doers,
and be for the praise of them that do well,
God Almighty will turn against them.
But if the magistrate would have all, both God's due, and Cesar's too,
that we cannot give;
for God must have his worship, his praise, his honor, and his due;
and Cesar must have his due, his earthly custom and tribute;
and so herein, we render unto God the things which are God's,
and unto Cesar the things which are his.
And whereas some may say, that the apostle would not eat flesh,
for fear that he should offend his brother,
that was upon a religious account;
and not to give offence to the magistrate,
who is set for the punishing of the evil doers, and for the praise of them that do well.
And whereas the apostle said, Col. 2, v20-21.
'Wherefore if you be dead with Christ, from the rudiments of the world;
why, as though living in the world, are you subject to ordinances,
touch not, taste not, handle not, which all are to perish with the using,
after the commandments and doctrines of men?'
Now these ordinances, these doctrines, these commandments,
were concerning religion and worship;
and that was another thing, where the apostle said,
'Be subject to every ordinance of man, for the Lord's sake;
for the punishment of evil doers.' 1 Pet 2, v13.
For this was for the Lord's sake,
which was for the praise of them that do well, and for the punishment of the evil doer.
So he makes a distinction here.

And you know that masters of ships, and Friends,
have their watches all night long,
and they watch to preserve the ship, and to prevent any enemy,
or hurts that might come to the ship, by passengers, or otherwise.

And Christ came in the fourth watch of the night, walking on the sea, etc.
And Peter was in the ship, and his disciples,
as you may see in Matt. 14, v25. and in Mark 6, v48.

And Simon Peter had part of the ship, as you may see in Luke 5, v10.
And so it was that James and John, sons of Zebedee, were partners with Simon.

And Christ said, (Luke 12, v38-39.) speaking of his coming, and exhorting to watch,
'If he, (to wit, the master), should come in the second or third watch,
and find them watching, blessed are those servants.'

So this watching was for Christ, and against sin and evil in their own hearts.
And then he brings a comparison,
'And this know, that if the good man of the house,' said he,
'had known what hour the thief would come, he would have watched,
and not suffered his house to be broken up,' etc.

And so here is the good man's watching against sin and evil without,
and the spoiler and thief without, whom the magistrate is to revenge,
and to lay his sword upon.

And here is also a watching against sin and evil within,
and a waiting to receive Christ the Lord at his coming.

And as there is a shutting the outward doors,
to keep out the murderers and the thieves,
and a bolting and locking of them out.
So there is a shutting up, and locking the door of the heart,
to keep out the adulterer and murderer, and all that is deceitful,
from coming within, into the heart.

And, friends, the priests and professors used to bring this scripture,
"You must be subject to every ordinance of man for the Lord's sake;"
to the end that we should pay them their maintenance, and hold up their worship.

And when the magistrates brought that scripture for these ends,
we could not obey them in these things,
nor touch, nor taste their ordinances, doctrines, nor commandments,
But to be subject to every ordinance of man for the Lord's sake;
which was for the punishment of evil doers;
as drunkards, thieves, murderers, adulterers, and such like,
and to keep down such evil doers,
and that we might live a godly and peaceable life under them;
which was for the praise of them that do well;
this we always owned, and were subject to,
and watched against, and declared against in our own way,
and laid such actors and actions before the magistrates,
for them to punish, and keep down with their power, which is their sword of justice;
but if they would compel us to things that we could not do,
contrary to our conscience,
for the Lord's sake, we suffered for it.

So where Friends have the government, as in Rhode Island, and that province,
Friends were willing to watch, in their own way,
and they made a law, that none should be compelled to take arms.

So Friends have always offered to the magistrates,
though they could not join with them in carrying arms, swords, and pistols;
yet to watch in their own way against the evil doer.

And this they have proffered in Barbados as I have heard,

to discover if negroes should rise up to burn plantations, or steal, or do any hurt, or other Indians invading their land.

And so if the foreign Indians should come to steal your goods, or to kill;
For you to be left in your own freedom to watch in your own way ,
and to discover to the magistrate such as would destroy your lives or plantations or steal,
let them come from at home, or come from abroad,
such evil doers the magistrate is to punish, who is for the praise of them that do well.
So that you may live and lead a godly and peaceable life under them.
And you that are righteous,
you watching, discovering and declaring against such evil doers, and things,
you clear yourselves, and demonstrate that your testimony is against such things.
And if the magistrates should be evilly inclined,
and God should bring the evil doers as a rod upon them;
yet you are clear in your testimony,
that knows truth, and are in your duty, and in your obedience.
And for this cause he has his tribute, and his custom, and his due,
and double honor, if he rules well;
and God has his praise, and his honor;
and in that power and truth of God,
which is against untruth, and the power of darkness;
and in the light which is against evil;
and in the life, which is against death,
you discover the bad to him, for him to punish them upon true evidence;
and if he does not do it, it will lie upon him.

And if he be a praise to the evil, and a discouragement to the good,
then the Lord will deal with him;
and though to such, for conscience, and for the Lord's sake,
we cannot be subject to the evil, but rather suffer thereby,
and are subject to that which punishes and keeps down the evil, and are glad of it.
And we desire that justice were uppermost in all magistrates,
that they would hear Friends at their yes or no,
that do come to them, and discover to them the evil,
and that they might see what they should do, and what they should not do.
So Friends may discover all that which is evil, which comes to devour and destroy,
both within and without, both within the island and without,
to them that should keep it down.

And so, in the Lord's everlasting power, in which freedom is and dominion,
the Lord God Almighty keep you in his power and life,
in the gospel, which brings life and immortality to light in you that you may see over the devil that had
darkened you,
and kept you in a separation from God;
so that by his gospel, the power of God,
which was before the devil was, and will be when he is gone, who was the author of strife;
that in that power you may all freely approach to God,
and in it feel nothing between you and the Lord of hindering your passage unto him.
So that in this gospel, the power of God,
in which life and immortality are brought to light,
you may keep and feel your everlasting fellowship and order of the gospel;
which is not of man, nor by man.

So my love to all Friends in all those parts, as though I named them;
and be at peace one with another;
neither judge one another about such things, but live in love, which does edify.
And in the power of God,
that your hearts, and souls, and minds, may unite together in it;
and all to walk as becomes the gospel;
and let your lives and conversations preach,
that with a measure of the spirit of God you may reach to that of God in all;
so that his name maybe glorified, and he honored,
in your bringing forth much heavenly spiritual fruit, from the heavenly seed,
that Christ the heavenly seeds-man has sown in your hearts;
that so a hundred fold of holiness, righteousness, godliness, virtue, and piety,
from this heavenly seed, you may bring forth and increase in this life-time,
and in the world to come reap life everlasting.

And give no occasion to your adversaries, neither in your lives nor words;
but that you may all serve God in the new life,
showing forth that you are new men, and that you are renewed in the image of God,
and that you are born again of the immortal heavenly seed,
by the eternal everlasting word, that lives, and abides, and endures forever.
And that you do feed upon the heavenly milk and bread from above,
and that your conversation is in heaven,
and that you are clothed with the fine heavenly linen,
which is the righteousness of saints,
which is Christ's (the heavenly and spiritual man's) livery;
by which his servants are known by his badge of righteousness,
and distinguished from all the servants of old Adam, Egypt, Sodom, and Babylon,
with their badge of unrighteousness.

And so be valiant for God's truth upon the earth, and spread it abroad;
preach Christ and his kingdom, his light, his grace, his truth to men;
that all should walk in it;
and his dreadful day upon all the talkers of God,
and Christ, his prophets, and apostles' words,
that do not walk in the same power, spirit and life, grace and truth;
as they walked in.

I say, preach this to the magistrates, and among the heathen men,
and show yourselves to be quickened (by Christ) who have been dead in sins and trespasses;
but that you are now made alive by him;
and so show forth his light, life, and truth, and that you are awakened to righteousness;
and therefore show it forth to them that are asleep in the unrighteousness:
so that the Lord's glory, and righteous power, truth, light, and life,
may flow over all, to his glory over all, forever. Amen.

And much I could write to you concerning these things but I have not been very well;
but, blessed be the Lord God, his everlasting seed is over all,
which reigns from everlasting to everlasting, and my life is in it.

And therefore, stand and live in the Lord's name and power,
which is against all manner of unrighteousness;
and in the light, which is against darkness, and all the works thereof;
and in the life, which is against death, and over death, and all the actors of it;

and in the truth, that is over all evil,
and against all the doers thereof, within and without.
And so, that in the light, life, power, and truth of God,
and in his holy spirit, you may live in fellowship,
and in the unity of the spirit, which is your bond of peace;
yea, even of the Prince of princes' peace;
which the world cannot take away from you.

George Fox

Swarthmore, the 5th of the 9th month.

**320.-An encouragement
to all the faithful women's meetings in the world,
who assemble together in the fear of God,
for the service of the truth.
Wherein they may see how the holy men
encouraged the holy women,
holy in the time of the law, and in the time of the gospel;
though selfish and unholy men may seek to discourage them.
But go on in the name and power of Christ, and prosper.**

Friends,

You may read in the old world,
how one family after another, till Noah's time, served the Lord God.
And then from Noah, Abraham, Isaac, and Jacob, and their wives,
and after Moses and Aaron had brought the children of Israel out of Egypt,
and that they were come to be a great people,
Moses said, 'I would all the Lord's people were prophets.' Numb. 11, v29.
And when a young man said unto Moses, 'Eldad and Medad do prophesy in the camp;'
and he would have had Moses to forbid them;
but Moses answered and said unto him again,
'Would to God all the Lord's people were prophets,
and that the Lord would put his spirit upon them.'

So Moses here, (who was captain, governor, and judge over Israel),
was far from restraining any from prophesying in the camp,
but reprov'd his envy that would have had him forbid them;
and did moreover encourage them,
by saying, 'I would to God all the Lord's people were prophets;'
and surely all the Lord's people are made up of both men and women.

And the Lord having given his law to the children of Israel,
which was holy, just and good,
the Lord said, 'I have poured out my spirit ,upon the house of Israel:
so that by this spirit, they might understand his law, which was spiritual.' Ezek.39, v29.

Now in the time of the law, there were the assemblies of the women;
for all the women that were wise of heart,
did work with their hands about those holy things which God had commanded.

And all the women whose hearts stirred them up in wisdom,
these women wrought about those holy things
that belonged to the tabernacle and sanctuary; as you may see in Exod. 35, v29.

And likewise the assemblies of the women, in the 35th chapter,
and of the women', assembling at the door of the tabernacle of the congregation;
and in the margin it is said, they assembled by troops.

Now, here you may see, that the women were in the work and service of God, as well as the men;
and they had their assemblies.

For God had poured out his spirit upon the house of Israel,
to give them an understanding, both men and women,
to do that, and make those things which God had commanded, which were called holy things;
which were but figures and shadows of the substance, Christ Jesus, the holy one.

Now Moses and Aaron, and the seventy elders,
did not say to those assemblies of the women, we can do our work ourselves,
and you are more fit to be at home to wash the dishes; or such-like expressions;
but they did encourage them in the work and service of God,
in those things which God had commanded them in the time of the law.

For God having poured his spirit on the house of Israel,
to give them an understanding,
to do those things which God had commanded them;
by which spirit their hearts were stirred up to do God's work, both males and females.

And in the time of the law, the women were to offer up sacrifices and offerings,
as well as the men, upon God's altar;
as you may see, Hannah when she brought Samuel, and offered him up to the Lord,
she brought him to the house of the Lord in Shiloh,
and when she brought him, she took up with her three bullocks, besides flour and wine;
so see how she paid her vows to the Lord,
and offered up her sacrifices upon Gael's altar.
And other places might be shown of the women's offerings and sacrifices.

And you may see Hannah's fervent zeal to God,
and what a large speech she made in magnifying and exalting the Lord, in 1 Sam.1& 2.

And so you may see, the offerings and sacrifices of the women
were accepted upon God's altar, as well as the men's.

But the hire of a whore was not to be brought into the house of God for any vow,
for it was an abomination to the Lord. Deut. 23, v18.

Now Hannah's husband, and the other women's husbands,
that offered up their offerings upon God's altar, were not offended at them,
nor did they say, their offerings were enough for them both;
but every one was to offer up their peace-offerings
and thanksgiving-offerings themselves, and other offerings.

So here you may see the service and work of the women,
and how serviceable the women were in their assemblies in the time of the law,
about the tabernacle and holy things,
and how the women offered upon God's altar, as well as the men;
they had their liberty.
But the hire of the whore was to be kept out of God's house,
and not to be offered up upon God's altar.

So you may see man and woman were help mates in paradise, before the fall;
and death reigned from Adam till Moses,
and after Moses received the law from God,
which went over death, (and sin that brought it),
who saw the state of man and woman in paradise.
Men and women in the time of the law were help mates again to one another,
in the work and service of the holy things about the tabernacle and sanctuary,
and the women had their assemblies.

And it is said, in Joel 2, v29 and in Acts 2, v18
'that the Lord would pour out of his spirit upon all flesh in the last days or times.'

So this spirit being poured upon all flesh in the christian times,
sons and daughters, handmaids and servants, old men and young men,
that by the spirit of God, all these might have his visions, prophecies and dreams;
and this is his spirit, by which all should profit in the things that be eternal,
and to serve God in the spirit,
both men and women, sons and daughters,
old men and young, handmaids and servants;
all offer up to God his spiritual sacrifices.

For all being dead in old earthly Adam,
Christ, the heavenly Adam has tasted death for them all,
and is a propitiation for the sins of the whole world,
and he enlightens all, and his grace has appeared unto all,
and his spirit is poured upon all flesh,
and his gospel, which is the power of God, is preached to every creature under heaven.

And now, must not all receive the grace, and believe in the light,
and receive this gospel, and walk and labor in it;
both men and women, sons and daughters, old men and young, servants and handmaids.

Yea, I say, the gospel being preached to all nations, and to every creature under heaven,
old men and young, servants and handmaids, sons and daughters;
I say, then must not all these receive this gospel, and the light and grace?
and are they not all to walk in it?
and to offer up their spiritual sacrifices upon the heavenly altar, in the new covenant,
and to walk in the new and living way;
and all to receive the light of Christ, which enlightens all;
and to become children of light,
and to feel the blood of Christ to cleanse them from all sin,
which they have in old Adam.

So as the women were to offer, in the old covenant, and in the time of the law,

upon the outward altar, their offerings;
and God poured out his spirit upon the house of Israel,
that they might understand, and do what he commanded them;
at which time they had the assemblies of the women, which were not forbidden.

So now, in the time of the gospel, and the day of Christ, which enlightens all,
and in the time of his grace, which has appeared unto all men to teach them,
and to bring their salvation;
and in the time of his gospel preached to every creature,
and in the time of his pouring out of his spirit upon all flesh,
that they might understand, and walk, and live in his gospel,
and by his spirit offer up their spiritual sacrifices.

So, in this the time and day of Christ, the captain of our salvation,
must not all these labor in the gospel, and in the word, and in the grace, and in the light,
and know and do God and Christ's work
and service about his heavenly tabernacle and sanctuary?
Has not every one their service that are enlightened?
And his grace, that has appeared unto them, are they not stewards of it?
And must not they have their assemblies of the women in the time of the gospel,
and of the new covenant, and in the time of grace ,and light, and life,
as well as in the time of the law, and of the old covenant?

And are not all to labor in that which tends to God's glory, and praise, and honor?
For which end he has made them all, and for which end he has redeemed them, and converted them,
and translated and sanctified them to make them vessels of his honor, and of his grace and mercies.

And so now the end of an our men's and women's meetings in the time of the gospel,
(the power of Christ being the authority of them),
is, that they might all labor in his power, and in his grace, and in his spirit, and in his light,
to do his service, and his business in truth and righteousness. .

So the women in the time of the gospel, light, and grace,
are to look into their own selves and families,
and to look to the training up of their children;
for they are oft-times more among them than the men,
and may prevent many things that may fall out,
and many times they may make or mar their children in their education.

So now they come to be exercised in the grace of God,
and to admonish and exhort, reprove and rebuke,
and to keep all their families modest, honest, virtuous, sober, and civil,
and not to give liberty, nor indulge that which tends to vice, or lasciviousness,
or any evil, or idleness, or slothfulness, or the fashions of the world, which pass away;
and to stop all vain words, and idle talking, and stories, and tales, which are unprofitable;
but rather to turn their ears to godliness, which they should be trained up and exercised in,
and not to fulfill the lust of the eye; for that being satisfied, brings the pride of life,
and then comes the lust of the flesh; and this is not of the Father, but of the world.

And if either men or women suffer such things,
they suffer that which defiles their children and families;

and therefore such things are to be reprov'd in families,
and their children to be stopp'd from going into such things.

And therefore they are to have an esteem of truth and virtue above all such things,
and not to indulge any such things as will draw out their minds from virtue to vice.

Now when the women are met together in the light, and in the gospel, the power of God;
some are of a more large capacity and understanding than other women,
and are able to inform, and instruct, and stir up others into diligence, virtue,
and righteousness, and godliness, and in the love and wisdom of God, to inform and reform their
families,
and to help them that be of weaker capacities and understandings in the wisdom of God,
that they may be fruitful in every good work, and word.

So that they may see that all their families are order'd to God's glory;
and that which tends to looseness or evil,
either in words, ways, or actions, that would corrupt them,
either in their lives or manners, may be kept down and reprov'd.

So that all their children and servants may be train'd up in the fear of God, in the new covenant;
for among the Jews in the old covenant, they that sojourn'd among them were to keep the sabbath,
and if they did eat of their sacrifice, they were to be circumcis'd.

And the women had their assemblies in the days of the judges and the kings;
and old Ely's sons abus'd them, and old Ely did admonish his sons,
but he did not restrain them from their wickedness;
and therefore God cut off his sons,
and he lost the ark of God, and the priesthood, and his own life also.

So many of you may admonish your children,
but if you do not restrain them by the help of the spirit of God, which God has given to you,
you will quench the spirit of God in you, by indulging them;
so by that you will lose your spiritual offering, and your priesthood therein;
and take heed if you do not lose your own lives, and your children's also;
therefore mind old Ely for your example.

Now old Ely was not against the assemblies of the women,
who assembled by troops, as (in the margin of the bible) you may see, 1 Sam. 2, v22, 23.
though some men may be against women's meetings or assemblies in the gospel-times,
and against women's speaking or prophesying,
but they are ignorant of the universal spirit,
and of their service and labor to God, in his grace and gospel;
and are of a narrow spirit, and are not the true servers of God themselves;
for if they were, they would have all people to serve God in his power,
and to keep the true religion, which is to visit the fatherless and the widows,
and to keep themselves from the spots of the world.

And some there have been, that would not have the women to meet without the men;
and some of them say, the women must not speak in the church,
and if they must not speak, what should they meet with them for?

But what spirit is this, that would exercise lordship over the faith of any?
And what a spirit is this, that will neither suffer the women to speak among the men,
nor to meet among themselves to speak?

But all this is for judgment,
with that spirit that gives liberty unto all that labor in the gospel,
in the light, and in the grace.

And some men and women there are that suggest,
if women should meet (by themselves) in the order of the gospel, the power of God,
they would be too high;
but such men and women, as so suggest, are too high already,
and would be ruling over men and women possessions, and waste their own;
for if they were in the power and spirit of God,
they need not fear anyone's getting over them.
For the power and spirit of God gives liberty to all;
for women are heirs of life as well as the men, and heirs of grace,
and of the light of Christ Jesus, as well as the men,
and so stewards of the manifold grace of God.

And they must all give an account of their stewardship,
and are to be possessors of life, and light, and grace, and the gospel of Christ,
and to labor in it; and to keep their liberty and freedom in it, as well as the men.

**And they are believers in the light, as well as the men,
and so children of the light and of the day, as well as the men.**

And so the assemblies of the women, whom God has poured out his spirit upon,
are to be in the time of the gospel, as well as in the time of the law,
that they may be help mates to the men in the time of the gospel,
in the restoration, as they were in the beginning, and time of the law.

So all the women, (in all their assemblies in the time of the gospel,
and of the new covenant of light, life, and grace),
are to be encouraged, as they were in the time of the law,
and to be stirred up in the wisdom of God to their diligence and service of God and Christ,
in his new covenant, in his gospel time,
to do the Lord's business about the heavenly tabernacle, and heavenly garments,
as the women were about the figure in the time of the law.

And now, you that stumble at women's meetings,
had not your women many vain meetings before they were convinced,
and you were not then offended at them, when they met to satisfy the flesh,
and had junketing meetings to themselves;
did you reprove them for such meetings?

And why should they not now meet in their conversion,
in the Lord's power and spirit, to do his business,
and to visit the fatherless and widows,
and to keep themselves from the spots of the world,
which is the practice of the pure religion,
wherein the men and women may be help mates in the religion that is not of the world,

that keeps from the spots of the world.

But some have said, that such meetings must not be, but as business requires or occasions them.
As much as to say, you must not make up the hedges till the beasts have devoured your corn;
and then the parish overseers must meet together to compute the damage.
And here their wisdom is seen, as if it were not more their duty to meet,
to prevent bad actions that may fall out,
and with the power of God to stop up gaps to prevent evil, or weak places;
for when the evil is entered into, it is too late to meet then,
which rather brings scandal than remedy;
and therefore the laborers in the gospel, men and women, (being help mates),
are to see that all walk and live in the order of the gospel,
and to see that nothing be lacking, then all is well.
For the women in their assemblies may inform one another of the poor widows and fatherless,
and in the wisdom of God may find the best way for the setting forth of their children;
and to see that their children are preserved in truth,
and to instruct them in the fear of the Lord.

And you may see the care of Abraham, about Isaac taking his wife;
and the care of Sarah, that the son of the bondwoman should not be heir with her son,
and how that he sent his servant, that spoke to the parents,
before he spoke to Rebecca the daughter,
concerning the message of his master Abraham,
and they confessed it did proceed from the Lord, as in Gen. 24, v35-50.

And also you may see the care of Rebecca concerning Jacob, who said,
'If Jacob take a wife of the daughters of Heth, what good will my life do me?'

And here you may see Isaac and Rebecca were help mates;
and Isaac did not say, hold your tongue, you foolish woman.
For Isaac exhorted Jacob, and charged him,
not to take a wife of the daughters of Canaan; as you may see in Gen.28, v1.

And when Rebecca was with child, the children struggled in her womb, and she said,
If it be so, why am I thus? And she went to the Lord to inquire,
and the Lord said unto her, 'Two nations are in your womb, and two manner of people,
and the elder shall serve the younger,' as in Gen. 25, v23.

So you may see, that she had recourse to the Lord, and inquired of the Lord,
and he heard her and spoke to her, and she heard the Lord's voice.
She is an example to all women in that condition, to ask counsel of the Lord, as she did.

And when Sarah said to Abraham, 'Cast forth the bondwoman and her son;
for the son of the bondwoman shall not be heir with my son Isaac;'
but this thing was grievous in Abraham's sight, because of his son Ishmael.
But God said unto Abraham, 'Let it not be grievous in your sight,
because of the lad, and because of the bondwoman;
for in all that Sarah has said unto you, hearken unto her voice;
for in Isaac shall your seed be called.'

Here you may see God justified this honorable woman's speaking,
and her husband Abraham did according to her words, as in Gen. 21, v10-14.

for the church was in Abraham's house at that time; and so Sarah spoke in the church.

And you may see the counsel of Rebecca to Jacob,
and how she instructed her son, in chap 27, v43-45.

And likewise you may see Rachel and Leah their counsel to Jacob,
who answered Jacob, and said unto him,
'Is there yet any portion or inheritance for us in our father's house?
Are we not counted of him as strangers?
For he has sold us, and has quite devoured also our money;
for all the riches which God has taken from our father, that is ours, and our children's;
and now therefore, whatsoever God has said unto you, do.'
This was Rachel's and Leah's counsel unto Jacob;
and were not these three a church then?
And did he forbid them from speaking in the church? see Gen. 31: 14, 15, 16.

And in Exodus 1 there you may see the midwives, which feared God,
did not obey king Pharaoh's command, in destroying the male children,
but saved them alive.

And after that the king of Egypt sent for the midwives, and asked them,
'Why they had done so, in saving the male children?'
Yet these midwives, after he had thus examined them, and re-enforced his command,
yet they still disobeyed his command,
and would not yield to his persecuting, murdering decree;
and therefore it is said, God dealt well with the midwives.

'And it came to pass, because the midwives feared God, that he made them houses.'

And here you may see the Lord took care for these honorable women that feared him.

And do you think that these honorable women did not meet often together,
and took counsel together, to stand together,
and dedicate their own lives and estates to preserve the lives of those male children?
Would you not say, if this were in your days,
that these were bold women to answer the king after such a manner,
and to disobey the king's commands thus? as in Exod.1, v16-20.

And after the children of Israel came out of Egypt,
and saw the destruction of Pharaoh and his host;
after Moses made an end of his song, and praising of the Lord,
then Miriam the prophetess, the sister of Aaron,
took a timbrel in her hand, and all the women went out after her with timbrels and with dances,
(mark, all the women),
and Miriam answered them, and said, 'Sing you unto the Lord; for he has triumphed gloriously,
the horse and his rider has he overthrown in the sea.'

Now, here you may see what an assembly there was of the women,
that praised the Lord, who were instructed by Miriam the prophetess;
and Moses and Aaron were not offended at them;
for they were sensible of their joy, and were partakers of the deliverance and salvation,

the women as well as the men; as you may see in Exod. 15, v20-21.

And Deborah, a prophetess, judged Israel,
and sent to Barak and exhorted and encouraged him;
and she prophesied to him that he should not have the glory of the battle;
but that the Lord should sell Sisera into the hands of a woman;
as you may see in Judges chap.4.

Then sung Deborah and praised the Lord;
and there you may see her large declaration,
in praising and magnifying the name of the Lord, the whole chapter throughout;
and how she said, 'Blessed be Jael above all women, the wife of Heber;
blessed shall she be in the tent.'
And we do not read that the elders did reprove her, or bid her hold her prating;
for she was filled with the power of the Lord to praise his name. Judges 5

And you may see how the apostle set forth the honorable women,
and their faithfulness and constancy,
who by faith received the dead, raised to life again. Heb.11,v35

And Hannah, who prayed in the temple before Ely, as before said,
who was ignorant of her condition, he reprov'd her, and thought she had been drunk;
but she convinced him;
so that at last he encouraged her, and desired the Lord to grant her petition;
and when the Lord had granted it to her,
you may see how this honorable woman exalts the Lord, 1 Sam.2,v1-10

And Ruth and Naomi, you may see what virtuous women they were,
and how the women blessed the Lord on their behalf,
and how they declared of the goodness of the Lord to them.

And Huldah the prophetess, who dwelt in Jerusalem, in the college,
where the king sent out the priest Hilkiah, and his scribe, and others, to inquire of her.
Now the Jews here did not despise communication with a woman.
And she instructed the priest and the king's scribe, who came to her.

So neither king nor priest did despise this prophetess's teaching and instruction,
but obeyed it, as you may see what a large sermon she preached to them,
in 2 Kings, 22 from 14 to the end.

And you may see Abigail, that honorable woman's wisdom,
how she saved her family and her house from destruction.
Yet she did not go to ask her husband (old churlish Nabal) at home,
but she, who was innocent and wise, took it upon herself;
and you may see what a brave sermon she preached to David, who heard her patiently;
and she told David, how that 'he was bound up in the bundle of life with the Lord God.'
And David blessed the Lord God that she came to him,
and said, 'the Lord God of Israel had sent her that day to meet him;'
and said, 'Blessed be your advice, and blessed be you who have kept me this day from shedding
blood;'
as you may read in 1 Sam.25, v18-35.
And was not this a noble and honorable act of this woman, which prevented so much evil and

bloodshed,
which her husband had like to have brought upon them?
So David did not despise the counsel of this honorable woman, who was wiser than her husband Nabal.

And now, must not the virgins, in the time of the gospel,
trim their lamps, and get oil into their own lamps,
by laboring in the grace, light, and power of Christ,
and keep their lamps trimmed and always burning.

In the time of the law it was Aaron the priest's office;
but in the time of the gospel all the virgin minds must trim their lamps,
that their lamps may burn the clearer;
and to see that they have oil in their lamps from the heavenly olive tree, Christ Jesus.

And therefore, they that would not have the virgins and women to be diligent,
serving the Lord in his heavenly business and service,
their lamps are going out, and they are become fools,
and would have others like themselves.

And the Lord sent Elijah in the time of the famine, and said unto him,
'Behold, I have commanded a widow woman to sustain you;'
and he arose, and went to Zarephath,
and when he came to the gate of the city,
the widow woman was gathering sticks to make a fire, to bake her a cake,
who had but one handful of meal and a little oil in a cruise,
and yet in faith she made the man of God a cake,
though she had no more than this, that she and her son might eat and then die;
but her meal wasted not, nor her cruise of oil, according to the word of the Lord;
and so the Lord blessed this woman, as you may see in 1 Kings 17, v9-17.

And in the 2nd of Kings, chapter 4, there you may see the faith of the widow woman,
and how largely she spoke unto the prophet Elisha,
and how the Lord increased her stock of oil through her belief and faithfulness.

And Elisha passed unto Shunim, where there was a great woman,
and she constrained him to eat bread;
and so it was, as oft as he passed by, that he turned in there to eat bread;
and she said unto her husband,
'Behold, now I perceive, that this is a holy man of God,
which passes by us continually;
let us make him a little chamber, I pray you, on the wall,
and let us set for him there a bed, and a table, and a stool, and a candlestick,
and it shall be that when he comes to us, that he shall turn in there.'
Now to this good action of this holy woman was her husband subject;
and how she was blest afterwards for her faithfulness, and receiving of the man of God!

Now the prophet or the Lord did not despise this woman's speaking,
In the time of the law.

Neither did Solomon despise the prophecy his mother taught him. Prov. 31

And David said, 'The Lord gave the word,
and great was the company of those that published it.' Psalm 68, v11

And the king's daughter was among the honorable women.
So there were the honorable women, that feared and served the Lord God,
in the time of the law, and before the law.

But now there should be much more in the time of the gospel,
which is preached to every creature;
which gospel-light has enlightened every man that comes into the world;
and in the time of the covenant of grace,
which has appeared unto all men, to teach them, and bring their salvation.
And so in the time of the gospel, light, and grace,
the honorable women should be help mates,
and fellow-laborers together in the work and service of the Lord,
as man and woman was before they fell, and as they were in the time of the law.

For that honorable Deborah, which was a valiant mother in Israel,
was a judge and a prophetess. Judges 5

And Jephtha's daughter, was not she a virtuous young woman?
and see what a sermon she preached to her father, and said to him,
'Let me go up to the mountains to bewail my virginity:'
and he said unto her, go;
and she went and her companions, fellow-virgins:
and she said unto her father, as you have opened your mouth unto the Lord,
so do unto me according to what has proceeded out of your mouth,
forasmuch as the Lord has taken vengeance for you of your enemies.

And the daughters of Israel went yearly to lament the daughter of Jephtha.
Judges 11, v 30-31, 34-40

So here they had a Yearly Meeting upon this occasion;
but the assemblies of the women about the works and services the Lord commanded,
was beyond this.

And Manoah, Samson's mother, unto her the angel of the Lord appeared,
and declared unto her great things, which she declared unto her husband,
but her husband did not reprove her;
and when her husband was in fear that they should die,
then his wife encouraged him, saying, 'If the Lord were pleased to kill us,
he would not have received a burnt offering, and have showed us all these things.'

And here you may see the steadfastness of this woman's faith,
beyond her husband's, as in Judges 13.

And the woman of Tekoah, see what a sermon she preached to king David. 2 Sam. 14

And you may see what a large sermon the woman of the city of Abel preached unto Joab the general;
she told him, she was one of them that were peaceable and faithful in Israel;

and you seek to destroy a city and a mother of Israel;
why will you swallow up the inheritance of the Lord?
So she convinced him and preserved the city.

And so these and such women are recorded to posterity for their wisdom,
and their virtue, and zeal, and their faith,
as you may see in chapter 20 of II Samuel v16-22.

And what think you of Esther?
read her book, and see the behavior of this virtuous, honorable woman,
who by her wisdom, faith, and virtue, preserved her people Israel;
she was a nursing-mother to them;
as you may read in the book of Esther,
who kept a fast with her maidens to the Lord,
and also desired Mordecai to keep a fast in Shushan Esther 4, v16.

Now, all you careless women, that are out of God's service,
and think you have no need to be in the service and work of the Lord,
hear the word of the Lord, what Isaiah says to such:
'Arise up, you women, that are at ease;
hear my voice, you careless daughters, give ear to my speech;
many days and years shall you be troubled, you careless women;
for the vintage shall fall, and the gathering shall not come.'
Nor you cannot expect it in your ease and carelessness,
that neglect God's voice and speech, and are not diligent;
your heavenly vintage will fall, and of it you will have little gathering.
'Tremble, you women, that are at ease; be troubled, you careless ones;
strip yourself, make yourself bare, gird sackcloth upon your loins,' etc. Isaiah 32, v9-11
Therefore put off that careless garment, and shake off sloth,
and put on diligence in the service of God.

Now, the Jews had their assemblies of mourning-women ;
and therefore the prophet calls for the mourning-women,
and let them bewail, says he, when the Jews went into transgression.

And this was because the men and women were not diligent in his service,
in the power and spirit of God, which he had poured upon them.

And Jeremiah says, 'Hear the word of the Lord, O you women!
and let your ears receive the word of his mouth,
and teach your daughters wailing, and everyone their neighbors lamentation' Jer. 9, v20.

So, here the prophet exhorts the women, to hear the word of God first,
and then to teach and exhort their daughters and neighbors,
yes, wailing and lamentation.

And were they not, and are they not,
to teach their families and their neighbors from the word of the Lord,
both in the time of the law and the gospel, to prevent wailing and lamentation.

And see in Ezekiel, how he exhorted, and what the Lord says there;

I will cause lewdness to cease out of the land,
that all women may be taught not to do after their lewdness.

And then, as they are obedient to this teaching,
they will shun the judgments that came upon the Jews,
which were compared to women; as in Ezek.23.
And the assemblies of the women did continue among the Jews till they went into captivity.

And when Saul and David had made a great slaughter upon the Philistines,
the women came out of all the cities of Israel (mark, out of all the cities of Israel;
and surely this was a great assembly of women) singing and dancing, with joy, and with instruments
of music;
and the women answered one another as they played, and sung praises, unto God.

And Saul the king was not angry with the women, but at David,
because they ascribed so much honor to him;
for they were partakers of the salvation of the Lord, and of the deliverance,
as well as the men. I Sam. 18, 6-9.

And so they are partakers in the gospel,
of the deliverance over the devil, the grand enemy of mankind;
and are exhorted to praise the Lord,
and to make melody in their hearts to the Lord,
for their salvation and deliverance by Christ,
in the time of the gospel, as well as the men. 1 Sam. 18,v6

And in 2 Chron.35, v25 there Jeremiah lamented for Josiah,
and all the singing-men and singing-women spoke of Josiah in their lamentation.

So here were not only singing-men, but singing-women,
which did not only sing but lament for this good man Josiah.

And in the days of Ezra, after the Jews returned from their captivity to their land,
there were two hundred singing-men and singing-women. Ezra 2, v65

And in Neh. 7, v67 where the priest stood up with Urim and Thummim,
(that is, light and perfection),
they had two hundred and forty five singing-men and singing-women.

So these were encouraged by the priests, according to David and Solomon's order;
and these were besides the assemblies of the women, about works and services in the holy things;
for these sung praises to God.

And in Zeph.3, v14-15 he said, 'Sing, you daughters of Zion,
shout and rejoice with all your heart, you daughters of Jerusalem;
the Lord has taken away your judgment.. the Lord is in the midst of you,
you shall see evil no more.'

And in Zech. 2, v10 he encourages them, to 'sing and rejoice, O daughter of Zion;
for, lo I come, and I will dwell in the midst of you, says the Lord.'
So here is great cause for the daughter of Zion to rejoice;

and who shall stop her mouth?

And in Luke 1, v38 you may see, how the angel of the Lord appeared unto Mary the mother of Jesus, and what he said to her, and what a noble virtuous mind was in her; and she said unto the angel, 'Behold the handmaid of the Lord, be it unto me according to your word;' so her belief was beyond Zachariah's the priest.

And when Mary came unto Elizabeth, what a meeting and salutation was there; and how she was filled with the holy ghost, and the babe leaped in her womb, and she praised the Lord God, and called her the mother of the Lord. Read from the 40th to the 55th verse, and see how she extols the Lord, and magnifies Christ Jesus; for here was a heavenly meeting of these two, which is chronicled to ages.

So you may see her belief was above Zachariah's the priest.
So Mary and Elizabeth were notable preachers of Christ Jesus.

And you may see in Luke 2, v7 how Mary wrapped Christ in swaddling-clothes, and how tender she was of the heavenly birth, conceived by the holy ghost. And so must all true and tender christians, that receive him in the spirit; and how she kept all the sayings that were spoken of Christ, and pondered them in her heart. Verse 19
And so should every true christian.

And there was Anna a prophetess, which was eighty-four years old, who departed not from the temple, but served God with fasting and prayer night and day, 'and she gave thanks unto the Lord, and spoke of Christ unto all that looked for redemption in Israel.' Here was a notable old woman of eighty-four years of age, a preacher and declarer of Christ.

And you do not read that ever any despised her, or said, it was forbidden for a woman to speak in the church.

But this woman is set forth for an example to all young and old women, of her love to Christ her savior; and not only so, but a preacher of him to all that looked for redemption in Israel.

And the woman of Canaan that came unto Jesus, and said, 'Lord, help,' but he answered 'it is not meet to take the children's bread and cast it unto dogs;' and she said, 'truth, Lord, yet the dogs eat of the crumbs which fall from the master's table.' Then Jesus answered and said to her, 'O woman! great is your faith, be it unto you even as you will.'

So you may see, by this woman's faith in Christ Jesus, this woman's daughter was made whole, which was an example for all the faithful to look unto Jesus for help, as you may see in Matt. 15 v22-28

And Mary, that took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the whole house was filled with the odor of the ointment. But when Judas saw it, he had indignation, saying, 'What profit is this waste?

Why was not this ointment sold for three hundred pieces of silver,
and given to the poor,' as you may see in Matt. 26 and Mark 14 and John 12.
Now this was Judas, who carried the bag, and betrayed Christ;
and many there are that carry the bag now,
that would not have their wives nor the women bestow any thing upon Christ, nor his poor followers.

But Jesus said, 'Let her alone, why trouble you her?
She has wrought a good work on me;
for the poor you have with you always, and whenever you will, you may do them good,
but me you have not always; she has done what she could;
she is come beforehand to anoint my body to my burial.
Verily I say unto you, wherever this gospel shall be preached throughout the world,
this also that she has done shall be spoken of, for a memorial of her.'

So Christ did not forbid the woman's practice, but encouraged her,
and so he does still them that obey him.

And the woman that was twelve years troubled with an issue of blood,
who had spent all upon physicians, and grew worse and worse;
her faith was so strong, that she believed,
if she could but touch the hem of his garment, she should be well.

And as soon as she had touched his clothes, virtue went from Christ and healed her;
and then the woman came fearing and trembling,
and fell down before Christ, and told him all the truth, what she had done;
and he said unto her, 'Daughter, your faith has made you whole; go in peace.' Mark 5

Now Christ, who is the head of the church, here suffered a woman to speak before him,
from whom she had received the healing virtue.

And you may see when Christ was crucified, how many women were there,
as Mary Magdalene, and Mary the mother of James, and many others which came up to Jerusalem,
that were about Jesus at the time of his being crucified, as in Mark 15, v40-41.

And Mary Magdalene, and Mary the mother of James, came to the sepulcher,
and the angel said unto them, 'Be not afraid: you seek Jesus of Nazareth, which was crucified:
he is not here, he is arisen: behold the place where they laid him.
But go your way, tell his disciples and Peter, that he goes before you into Galilee,
there shall you see him, as he said unto you.'
For Jesus appeared first to Mary Magdalene, as in Mark 16, v1-7.

And in John 20, v13-17 it is said, the two angels said to Mary,
'Woman, why do you weep?' And she said, 'Because they have taken away my lord,
and I know not where they have laid him;'
and when she had thus said, she turned herself, and saw Jesus standing,
and knew not that it was Jesus.
But Jesus said unto her, 'Mary,' and she turned herself,
and said to him, 'Rabbi,' (as much as to say, master).
and Jesus said unto her, 'Touch me not; for I am not ascended yet unto my Father;
but go unto my brethren, and say unto them,
I ascend unto my Father, and your Father; and to my God, and your God.'
And Mary Magdalene came and told the disciples, that she had seen the lord,

and that he had spoken these things unto her.

So here Mary Magdalene was a messenger of Christ Jesus, who did not despise her speaking before him, who was the head of the church, nor did not refuse to send her to preach his resurrection to his disciples, though she was a woman.

And in Luke 24 v1-11 it is said, it was Mary Magdalene, and Joanna, and Mary the mother of James, and other women who were with them, who told the apostles, that Christ was risen; and this was said unto them, 'Why seek you the living among the dead? He is not here, he is risen. Remember that he spoke to you, when he was yet in Galilee; saying, the son of man must be delivered into the hands of sinful men.'

And they remembered these words, and they returned from the sepulcher, and told all these things unto the eleven disciples, and all the rest.

And mark, as I said before, it was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles; and these words seemed unto them as idle tales, and they believed them not.

Now mark their message, and to whom it was, and who they were that were the messengers, the weaker vessels, and to whom, to the apostles; and what they preached was, what they remembered Christ had spoken to them before, specifically, that Christ should suffer, and rise again.

And Christ appeared again to two of his disciples, and he talked with them, and asked, 'What communication they had?' And they said unto him, 'Are you a stranger in Jerusalem, and know not the things that have befallen?' And he said unto them, 'What things?' And they said unto him, 'Concerning Jesus of Nazareth, that was a great prophet, and mighty in deed and in word, before God and all people, which the Jews have crucified; but they trusted he should have redeemed Israel; and besides all this, today is the third day since these things were done. And certain women also of our company made us astonished, which were early at his sepulcher; and when they found not his body, they came, saying, that they had seen a vision of angels, which said, he was alive.'

So here the woman's testimony of the resurrection of Christ astonished them.

And Jesus said unto them, 'O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?'

Now here you may see it was Mary, and Joanna, and Mary the mother of James, and the other women that were with them, who declared the resurrection of Christ unto the eleven, which seemed but as idle tales to the apostles.

And here was a joyful women's meeting indeed,
of messengers and preachers of Christ's resurrection,
which is recorded to posterity to their renown, that all should believe;
though their message and speech were as idle tales to the disciples;
but they were owned by Christ the head of the church, as before said,
though their preaching was slighted by the apostles, and counted as idle tales;
but they came to believe afterwards, as in Luke 24, v11.

And the woman of Samaria, that Christ Jesus convinced,
and taught her how God was to be worshipped, that is, in the spirit and truth;
you may see what a large discourse Christ had with her, as in John 4,v7-26,
and suffered her to speak before the head of the church.

And Christ's disciples marveled that he talked with a woman;
and the woman left her pitcher of water, and went away into a city of Samaria,
and said unto the men of the city, (mark, unto the men),
'Come and see a man that told me all that ever I did, is not this the Christ?'
And many of the Samaritans believed because of the saying of the woman,
which testified, 'He told me all that ever I did.'
And when they heard Christ, they said unto the woman,
'Now we believe, not because of your saying only, but we have heard him ourselves,
and know that he is indeed the Christ, the savior of the world.'

So here you may see, there was a woman preacher,
that Christ (the head of the church) suffered;
and through her means many were converted unto Christ.

And when they had crucified Jesus Christ,
there were many women that beheld him afar off,
which followed him from Galilee, ministering unto him,
among which were Mary Magdalene, and Mary the mother of James,
and Joses the mother of Zebedee's children.

And here you may see, there was a women's meeting with Christ, in his sufferings,
which, when he was risen, some of them preached his resurrection,
as you may see in Matt. 27, v 61 and chap. 28, v1-10,
where you may read the message Christ gave to the women,
to declare to the apostles, as before said,
which is recorded and set forth, that others might believe their message.

And when Christ spoke in reproof to the Jews,
he said, 'I tell you of a truth, many widows were in Israel in the days of Elisha,
but to none of them was Elisha sent, save to Zarephath, a city of Sidon, unto a woman that was a
widow.'
And the Jews arose up, and thrust Christ out of their city,
being filled with wrath against him, for this saying, and his reproving of them.

And you may read at large the acts, doings, and sayings of this faithful woman,
in 1 Kings 17, v9. and Luke 4.

And in Luke 7, v40-50 Christ turned him to the woman, and said unto Simon,
'See this woman? I entered into your house, but you gave me no water for my feet;

but she has washed my feet with tears, and wiped them with the hair of her head.
And you gave me no kiss;
but this woman, since the time I came into the house, has not ceased to kiss my feet.
My head with oil you did not anoint;
but this woman has anointed my feet with ointment.
Wherefore I say to you, her sins, which are many, are forgiven;
for she loved much;
but to whom little is forgiven, the same loved little.'

And they that sat at meat with him began to say,
'Who is this that forgives sins?'
and he said unto the woman, 'Your faith has saved you; go in peace.'

So here you may see how Christ justified the woman's actions above Simon,
whose faith saved her; which is chronicled to her renown, and the honor of God.

And in Matt. 28, v1-10 there you may see this Mary Magdalene,
who was a preacher of Christ,
it was she, out of whom Christ had cast out seven devils;
and with her Joanna, the wife of Chusa, Herod's steward,
and Susanna, who ministered to Christ of their substance.

Now, would not some misers be ready to say these women picked their husbands' pockets;
and others, with Judas, who carry the bag, may say, we must have but one purse,
and is not our gift and benevolence sufficient? as in Matt. 27, v55-56, Luke 24, v1.

But this woman loved Christ; and Christ said,
'My mother and my brethren are these, which hear the word of God and do it'
Luke 8, v21

'And Martha received Christ into her house, and she had a sister called Mary,
that sat at Jesus' feet, and heard his words;
but Martha was cumbered about much serving;' and Jesus said unto her,
'Martha, you worried and troubled about many things,
but one thing is needful, and Mary has chosen that good thing,
which shall not be taken away from her.'
Which is the duty of every good man and woman to do,
if they will be kept out of the many things.
And you may see how Mary talked with Christ, and Christ with her.

So this is chronicled, that all might choose the good part,
and the one thing, which cannot be taken away from them;
and to be kept out of the many things that cumber, as you may see in Luke 10, v38-42.

And does not Christ say, 'The kingdom of heaven is like unto leaven,
which a woman took and hid in three measures of meal, till all the lump is leavened?'
So, must not every man and woman know this leaven in their hearts,
if they will know the kingdom of Christ Luke13, v21.

And the parable of Christ, concerning the woman that lost her piece of silver,
who lit a candle and swept her own house, and found it in her own house;
and when she had found it, she rejoiced, and told her neighbors.

And must not every woman light her own candle at the light of Christ Jesus,
and sweep her own house with the power of God, before she finds God's treasure?
And then for joy that they have found it,
go and declare it to their friends and neighbors?
And do not all those women that have found this,
preach Christ to their friends and neighbors, and call them together?
For may they not be allowed after they have lost an outward treasure,
and found it again, to call their neighbors together to rejoice with them,
which they may find by lighting an outward candle?
But their spirits being the candle of the Lord,
this must be lighted at the heavenly light and fire,
by which their everlasting treasure is found;
and must not they say then to their neighbors and friends,
rejoice with me, for I have found the piece which was lost?
'Likewise, I say unto you,' said Christ, 'there is joy in the presence of the angels of God,
over one sinner that repents;' as you may see in Luke 15 v8-10.

Now, here you may see all these renowned, faithful women,
were encouraged by Christ and his followers;
and are recorded and set forth to encourage all that are faithful to wait upon Christ,
and to light their candle at God's light and fire,
that so they may sweep their house and find their treasure,
that they may declare their joy of it to their friends and neighbors.

And also you may see Dorcas was full of good works,
and alms-deeds which she did:
'and all the widows stood by Peter weeping,
showing the coats and garments which Dorcas made, while she was with them,'
(to wit, the widows:) mark,
and was not there a women's meeting then?
while Dorcas was with them; that is, the widows;
and Dorcas was a disciple of Jesus. Acts 9:36-40.

And Paul on the sabbath went out of the city by a river side,
where prayers were made, and spoke to the women who resorted there;
and was not there a women's meeting also, who went there to pray together?

And there was a certain woman named Lydia,
a seller of purple, of the city of Thyatira, who worshipped God,
whose heart the Lord opened, that she attended unto the things spoken by Paul,
and she sought him to come to her house, and abide there, if he judged her faithful to the Lord,
and she constrained him and them that were with him. Acts 16, v14-15.
So you may see the faithfulness of this woman,
and the practice of the other women before they were converted.

And Priscilla, who was a notable faithful woman, whom Paul often mentions with her husband
Aquila;
and Philip's four daughters, who were prophetesses, who were set forth to encourage others.
And you may see Phoebe, whom the apostle Paul sends his epistles to the Romans from Corinth by,
and calls a servant of the church of Cenchræa;
and he saith, 'Greet Mary, which bestowed much labor upon us;
and Priscilla and Aquilla, my fellow-laborers in Christ Jesus.'

So here you may see there were women laborers and helpers in the gospel.
And he farther said, 'I commend unto you our sister Phoebe,
who is a servant unto the church.'
And said, 'Priscilla and Aquilla, my fellow-helpers in Christ Jesus,
which for my life have laid down their necks, unto whom not only I give thanks,
but also all the churches of the Gentiles.'

So here you may see in what esteem were this man and woman,
and Phoebe, and other women, for their faithfulness to the churches;
as you may read. Rom. 16

And the apostle said, that 'the unbelieving husband is sanctified by the believing wife,'
else their children were unholy; 'but now they are clean;
and the unbelieving wife is sanctified by the believing husband;'
so here is an equal share in the belief. 1 Cor. 7 ,v14

And the apostle said, that every woman that prayed or prophesied
with her head uncovered, dishonored her head.'
So women may pray and prophesy here,
according to order, in the church, as well as the man. 1 Cor. 11 v5, v34-35
And yet the same apostle in the 14th chapter forbids a woman to speak in the church.

And the apostle said, 'Let the women keep silence in the church;'
and 'if they will learn any thing, let them ask their husbands at home.'

But when they have learnt of Christ their husband at home,
they are not forbidden of Christ from prophesying or praying;
but to lie babbling and prating in the church,
such speaking in the church is a shame.

[for more information on this controversy see his letter to the Duke of Holstein.]

Now a widow has no husband to ask but Christ; nor a virgin,
yet she may prophesy;
and a believing woman, that has an unbelieving husband,
he is to be sanctified by her;
so she is not to learn her salvation of him,
but of Christ, and to do his work.

And the same apostle said, 'Let the men keep silence in the church,
if they speak an **unknown tongue**, and there be not an interpreter.'

So, here the men must keep silence in the church in this case, as well as the women. 1Cor 14, v27

And the apostle further said, 'I permit not a woman to speak in the church,
but to be under obedience;' as also said the law.

But though the law did not permit their usurping authority in the church,
yet it did permit their prophesying in the church,
in the time of the law, as well as in the time of the gospel;
as you may see by those famous women before mentioned,

in the Old Testament, as well as in the New.

And the same apostle said, 'I beseech you, Euodias, and I beseech Syntyche, that they may be of the same mind in the Lord; and I entreat you also, true yokefellow, help those women which labored with me in the gospel; with Clement also, and with other my fellow laborers, whose names are in the book of life.'

So here the apostle entreated his yokefellow to help those women who labored with him in the gospel, the power of God. So these women were help mates with the apostle in the labor of the gospel, (the power of God), as you may see in Phil. 4,v3. And all that be of his mind in the Lord, will encourage either women or widows, or virgins, that have received the gospel, to labor in it; and all that have not the mind of the apostle in the Lord, will discourage women's laboring in the gospel, and not entreat others to help them; but such will give them liberty to labor in the power of darkness, and to slothfulness, and carelessness; which the woe is unto, and not the blessing.

And again, the apostle writes to Timothy, 'that the women should adorn themselves in modest apparel, and shamefacedness, and sobriety, not with brodered hair, or gold, or pearls, or costly array, but which becomes women professing godliness, with good works; and let your women learn in silence with all subjection. But I suffer not a woman to teach nor to usurp authority over the man; but learn in silence. For the woman being deceived, was first in transgression.'

Now for a woman to preach or teach, such a teaching as Eve taught Adam, such a sermon as she had from the serpent, that drew herself, and Adam her husband, from God's teaching; here, in this teaching, she usurped authority over the man; and therefore God set the man to rule over the woman; but they were help mates before, while they were under God's teaching.

Now, to usurp authority over the man by such teaching, is out of the unity; which teaching is forbidden both by law and gospel; and they are not fit to teach, if they have not learned subjection to the spirit of God, and know the silence of all flesh before the Lord, and have not learned to adorn themselves with that which is modest, and the lesson of sobriety, which becomes godliness; and with the good works, the fruits of the spirit.

And such women as have learned this lesson may teach and prophesy; for the spirit is poured upon them to that end.

And the same apostle said, 1 Tim. 5, v2. 'that the elder women should be as mothers;' and a mother is a nurser, and a teacher, and instructor of her children; 'and the younger women as sisters, with all purity;' and sisters in Christ and in purity, all have but one father;

and a sister is in the unity, in the spirit, in the gospel.
'And if any woman that believes have widows, let them relieve them.'
So here was the woman's work, to relieve their widow. 1 Tim.5, v16.

And again, the apostle writes to Titus, and says to him,
'Speak the things which become sound doctrine.
The aged women, that they be of good behavior, as becomes holiness;
not false accusers, not given to much wine; teachers of good things.'

Now here they must be qualified before they can be teachers of those good things.

And that these aged women teach the younger women;
first, to be sober;
secondly, to love their husbands;
thirdly, to love their children;
fourthly, to be discreet;
fifthly, to be chaste, and keepers at home, and good,
and obedient to their own husbands,
that the word of God be not blasphemed.

Now here the aged women,
not a woman, but the aged women,
were to teach the younger women these things.

And how could these women be teachers of all these virtues and good things,
if these mothers and holy women did not meet together,
and converse together of holiness and virtue; as in Tit. 2, v3-5

And in 1 Pet. 3, v1-6 he encouraged wives and women,
that if their husbands will not be won by the word,
they may without the word be won by the chaste conversation of the wives;
'while they behold your chaste conversation,' he said, 'coupled with fear;
and whose adorning,' he said, 'let it not be that of the outward,
with plaiting of the hair or wearing of gold, or putting on costly apparel,
but let it be the hidden man of the heart, in that which is not corruptible,
even the ornament of a meek and quiet spirit,
which is in the sight of God of great price.'

And this, he said, was the ornament of the holy women in the old time,
with which they adorned themselves, who trusted in God, as Sarah,
'whose daughters you are, as long as you do well,
and are not afraid with any amazement.'

And likewise the believing husband, and the believing wife,
are heirs together of the grace and life.

And therefore the believing women being heirs of grace and life, as well as the men,
they may impart of their life, which they do inherit, as well as men;
for an heir of life is beyond an heir of the earth.

And there is no believing husband will hinder his believing wife,

'being heirs of life, to administer some of their temporal things to them that are in necessity;
he will not have all the earth to himself,
but let her have the disposing of some of it, as well as himself, while they do enjoy it;
and ministering of outward things, is the least love.
And women many times know the condition of poor families,
and widows, and such as are in distress, more than the men,
because they are most conversant in their families, and about such things.

But there are many idle talkers, and busy bodies, that are out of the sense and service of God,
that will not do good themselves, nor suffer others to do their service of love and charity for the Lord
in the church.

And John writes in his second Epistle unto the elect lady and her children,
'whom I love in the truth,' said he,
'and not only, but also all they that have known the truth, for the truth's sake,
which dwells in us, and shall be with us forever.
I rejoice greatly,' says he, 'that I have found your children walking in the truth.'
And further said, 'I write no new commandment unto you,
but that which we had from the beginning, that we love one another!'

And so he trusts to come and see her, and speak face to face unto her;
'the children of your elect sister greet you.' Amen.

So was not this an honorable woman, that had trained up her children in the truth,
as was commanded by John ?
And he admonished her against such as did transgress,
and did not abide in the doctrine of Christ Jesus,
that they had not the Father nor the son;
but they that did abide in the doctrine of Christ Jesus, had both the Father and the son.

So is not this an encouragement to all faithful women,
to see that their children do walk in the truth,
and abide in the doctrine of Christ, that they may have both the Father and the son? '

And farther Solomon said,
'A gracious woman attains honor, and a virtuous woman is a crown to her husband,
and every wise woman builds her own house.'
Surely then she has a work to do. He that has ears let him hear.
'But the foolish woman plucked it down with her hands.'
And there are too many of those that are in the transgression of the spirit and power of God,
with which they must build.
'But a woman that fears God, she shall be praised;
give her of the fruit of her hands, and let her works praise her in the gates!
And then surely she has a work to do, that must praise her in the gates.

'She stretches forth her hands to the poor;
yes, she reaches forth her hands to the needy.' Provo 31, v10-28
And must she not then have something of the outward to do it with?

She opens her mouth in wisdom, and in her tongue is the law of kindness.
She looks well to the ways of her household, and eats not the bread of idleness.
She is like the merchant's ship, she brings her food from far;

she rises also while it is night,
and gives meat to her household, and portions to her maidens;
she considers a field, and, buys it with the fruit of her hands; she plants, a vineyard;
she girds her loins with strength, and strengthens her arms;
she perceives that her merchandise is good; her candle goes not out by night.'

And here is an example to all women,
a pattern of virtue, and of fruitfulness,
and faithfulness, and valor, and practice in the Lord's work;
and such their children will rise up, and call her blessed.
'Many daughters have done virtuously, (says he), but this woman excellest them;'
that is, the nurse of them.

And now friends, many of other examples in the scriptures might be showed,
to encourage women's meetings in the service of God and Christ,
both concerning their faithful testimony for the Lord and Christ,
and their encouragement by the faithful in the old and new testament,
how that they had the assemblies and their meetings.
And now they being heirs of life, and of grace, and of the gospel of Christ,
which has brought life and immortality to light,
you may see over him that has darkened you, and before he was.

Therefore this gospel, the power of God, which is the everlasting orderer,
is to keep you in life and immortality,
that you may be help mates in the power and image of God to the men,
as man and woman, were in before they fell.

So, to administer of the heavenly and temporal refreshments, to such as want it;
and to stand up for your liberty in the light, and life, and grace, and glorious gospel,
being heirs of life, and grace, and of the gospel of salvation, and of Christ Jesus,
as well as the men.

So that all, males and females, are one in Christ Jesus,
who is the first and last, and over all from everlasting to everlasting,
your everlasting joy, peace, and happiness.

And if there was no scripture for our men and women's meetings,
Christ is sufficient, who restores man and woman up into the image of God;
to be help mates in the righteousness and holiness, as they were in before they fell.
So he is our rock and foundation to build upon.

'Wisdom has sent forth her maidens,
she cries upon the high places of the city, whoever is simple, let him turn in here;
as for him that wants understanding, she said to him, come, eat of my bread,
and drink of my wine, which I have mingled;
forsake the foolish, and live, and grow in the way of understanding.'

Here you may see the wisdom of God sends forth maidens,
(True ministers, who are chaste to Christ)
though the wisdom of the world will not receive them,
(that make ministry their wisdom),
and such as will not receive wisdom, will not receive her maidens. Provo 9, v1-3

The Lord said, 'I will pour out upon David, and upon the inhabitants of Jerusalem,
the spirit of grace and of supplication,
and they shall look upon me whom they have pierced, and mourn.
In that day there shall be great mourning,
the house of David apart, and their wives apart;
the house of Nathan apart, and their wives apart;
the house of Levi apart, and their wives apart;
the family of Shimei apart, and their wives apart;
all the families that remain, every family apart, and their wives apart.' Zech. 12, v10-14.

And this would be madness to all them that are not in that spirit;
but here everyone has the sense of Christ,
whom they have pierced in the spirit, which is poured upon them,
but the hard-hearted are not sensible.

George Fox

Marshgrainge, the 16th of the 9th month, 1676

MANY SELECT EPISTLES TO FRIENDS,

OF

THAT ANCIENT, EMINENT, AND FAITHFUL

MINISTER OF JESUS CHRIST,

GEORGE FOX

VOLUME 2 Contd.

**321.-To all the men and women's meetings that are gathered in the name of Jesus.
Several scripture testimonies to the saints' practices,
where all may see the practice of the holy men and women of God,
in their services in the church of Christ,
and what good works, and practices, and services, they exhorted unto, as follows,
as you may see has in the Old and New Testament,
which is the duty of all true christians to follow.
(GIVING!)**

**Who gave himself for us, that he might redeem us from all iniquity,
and purify unto himself a peculiar people, zealous of good works.** Titus 2, v14.

The woman wrought a good work upon Christ, as he said. Matt. 26,v10.

Paul said to the church of the Colossians,
being fruitful in every good work, and increasing in the knowledge of God. Col. 1, v10.

And that you may be established in every good word and work. 2 Thess. 2, v17.

She (to wit, a widow) well reported for her good works. 1 Tim. 5, v9-10.

That the church which believe in God might be careful to maintain good works;
these things are good and profitable to men. Tit. 3, v8.

And let ours also (to wit, the church of Christ) learn,
to maintain good works for necessary uses, that they may not be unfruitful.
This says Paul to Titus, and to the church. Tit. 3, v14.

Let us consider one another, to provoke unto love, and to good works. Heb. 10, v24.

That they do good, that they be rich in good works, ready to distribute,
willing to communicate; for God gives us all things to enjoy. 1 Tim. 6, v18.

But to do good, and to communicate, forget not;
for with such sacrifices God is well pleased. Heb. 13, v16.

As God has distributed to every man, and as the Lord has called every one,
so let him walk, and so ordain I in all churches. 1 Cor. 7, v17.

And Paul exhorts the church of the Romans
to their distributing to the necessity of the saints, and of being given to hospitality.
Rom. 12, v13.

And to make contribution for the poor saints that were at Jerusalem,
which the apostle Paul mentions to the Romans. Chap. 15, v26.

Only that we should remember the poor, the same which I also was forward to do,
said the apostle to the church at Galatia. Gal. 2, v10.

If any man minister, let him do it as of the ability which God has given him,
that God in all things may be glorified through Jesus Christ,
to whom be praises and dominion forever and ever. Amen. 1 Pet. 4, v11

And let us not be weary in well-doing;
for in due season we shall reap, if we faint not;
as we have therefore opportunity, let us do good unto all men,
especially to the household of faith. Gal. 6, v9-10

And whatsoever you do in word or deed, do all in the name of the Lord Jesus;
and whatsoever you do, do it heartily, as unto the Lord,
knowing that of the Lord you shall receive the reward of the inheritance;
for you do serve the Lord Christ. Col. 3, v17 & 23-24
Therefore, to him that knows how to do good, and does it not, it is to him sin.
James. 4, v17

He that has pity on the poor, lends to the Lord;
and that which he has given will he pay him again. Provo 19, v17

And you may see, such as were careful to hearken unto the voice of the Lord God,
and to obey and keep his commandments;
for the Lord your God will bless you, as he has promised,
you shall lend to many nations, and you shall not borrow. Deut. 15, v5-6

For the Lord shall open to you his good treasure,
the heaven to give you rain unto your land in his season,
and to bless all the works of your hands;
and you shall lend unto many nations, and you shall not borrow;
and all people of the earth shall see, that you are called by the name of the Lord;
and they shall be afraid of you. Deut. 28, v12

And David said, I have been young, and now am old,
yet have I not seen the righteous forsaken, nor his seed begging bread;
for he is ever merciful and lends, and his seed is blessed. Psalm 37, v25-26

A good man shows favor, and lends,
he will guide his affairs with discretion. Psalm 112, v5

The righteous shows mercy, and gives. Psalm 37, v21

The righteous give, and spares not;
he that has a bountiful eye shall be blessed; for he gives of his bread to the poor.
Provo 21, v26. and 22, v9

And he that gives to the poor, shall not lack. Provo 28, v27

God gives to all men liberally, and upbraids not.
So all men should give of that which they have received of him, liberally,
without upbraiding, as in James 1, v5

And he that gives, let him do it with simplicity. Rom. 12, v8

Give, and it shall be given to you, said Christ. Luke 6, v38

And see the care of the apostles of the poor saints, as in 2 Cor. 9, v1-12

But this I say, he which sows sparingly, shall reap sparingly;
and he which sows bountifully, shall reap bountifully. 2 Cor. 9, v6

So every man, according as he purposed in his heart, so let him give,
not grudgingly or of necessity;
for God loves a cheerful giver, (mark, a cheerful giver),
and God is able to make all grace abound towards you,
that you always having all-sufficiency in all things may abound to every good work,
as is written, 'He has dispersed abroad, he has given to the poor,
his righteousness remains forever.'
mark! now he that ministers seed to the sower,
both ministers bread for your food, and multiplies your seed sown,
and increases the fruits of your righteousness. Isa. 55, v10. and 2 Cor. 9, v7-10

Being enriched in every good thing to all bountifulness,
which causes through us thanksgiving to God.

And you may see how the disciples, every man according to his ability,
determined to send relief unto their brethren, who dwelt in Judea,
and they sent it by the hands of Saul and Barnabas. Acts 11, 29-30

And so of brotherly love, you need not that I write unto you;
for God teaches you to love one another. 1 Thess. 4, v9

But who has this world's goods, and sees his brother have need,
and shuts up his bowels of compassion from him, how dwells the love of God in him? John 3, v17

There is a generation whose teeth are as swords, and their jaw teeth as knives,
to devour the poor from the earth, and the needy from among men. Provo 30, v14

And therefore the poor and needy are not to be oppressed nor vexed,
nor sent away empty, but relieved, and their cause is to be pleaded; as in Provo 31, v9

And the apostle said to the church, 'Give to him that needs.' Eph. 4, v28

'But my God shall supply all your need, according to his riches in glory by Christ Jesus.' Phil. 4, v19

And Christ said, 'The Father knows what things you have need of.' Matt. 6, v8

And you may see the manner and way of collections,
that the apostles ordered for the saints, in 1 Cor. 16, v1

And the Lord said, 'If you deal your bread to the hungry,
and that you bring the poor that are cast out to your house,
and when you see the naked that you cover him,
and that you hide not yourself from your own flesh,
then shall your light break forth as the morning,
and your health shall spring forth speedily,

and your righteousness shall go before you;
the glory of the Lord shall be your reward.' Isaiah 58, v7-8

And if you draw out your soul to the hungry,
and satisfy the afflicted, then shall your light arise in obscurity,
and your darkness shall be as the noon-day.

And the Lord shall guide you continually, and satisfy your soul in drought,
and make your bones fat, and you shall be like a watered garden,
and like a spring of water whose waters fail not.
Here is the practice of godliness. Isaiah 58, v10-11

'The hungry and thirsty, their souls faint in them,
then they cry unto the Lord, and he satisfies the longing soul in their trouble,
and fills the hungry with goodness, (or good things.) Psalm 107, v5-6 & 9

The Lord which made heaven and earth,
which gives food to the hungry,
preserves the stranger, and relieves the widow and fatherless;
but the way of the wicked he turns upside down. Psalm 147, v6-7, & 9

If your enemy hunger, give him bread to eat;
and if he thirst, give him water to drink.
You shall heap coals of fire upon his head, and the Lord shall reward you.
Prov. 25, v21- 22

And the law of God you may see in Ezek. 18, v7&9
He that has not oppressed any,
but has restored the debtor his pledge, and has spoiled none by violence,
and has given his bread to the hungry, and has covered the naked with his garment,
he shall surely live, said the Lord God.

And Job said, 'Because I delivered the poor that cried,
and the fatherless, and him that had none to help,
the blessing of him that was ready to perish came upon me.
I caused the widow's heart to sing for joy, and I was a father to the poor.'
Job 29, v12-13 & 16

Dorcas, (a woman), a certain disciple of Jesus Christ;
when she was dead it is recorded,
'This woman was full of good works, (mark, full of good works) and alms-deeds,
which she did in her life time;
and all the widows, (mark, all)
they stood by Peter, (the widows), and wept,
and showed him the coats and garments that she had made while she was alive with them,' mark', with
them.
A women's meeting in the practice of religion. Acts 9, v36,39 to the end.

Pure religion, and undefiled before God and the Father, is this:
to visit the fatherless and widows in their affliction,
and to keep himself unspotted from the world.' James 1, v27

And this religion is to be practiced by all the right and true christians.
For if a brother or sister be naked, and be destitute of daily food,
and you say to one of them, depart in peace, warm yourselves, and fill your bellies,
notwithstanding you give them not those things which are needful to the body, what help is it?
Even so faith, if it has no works, is dead in itself. James 2, v15-17

and to show forth the works of faith, that works by love.

If you afflict any widow or fatherless child in any wise,
and they cry at all unto me, I will surely hear their cry, said the Lord,
and my wrath shall wax hot, and I will kill you with the sword,
and your wives shall be widows, and your children fatherless. Exod. 22, v22-24

The Lord is good to all, and his tender mercies are over all his works. Psalm 145, v9

The righteous considers the cause of the poor;
but the wicked regards not to know it, (to wit, the cause of the poor),
what condition they are in. Provo 29, v7

And if your brother becomes poor, and fallen in decay with you, then shall you relieve him;
yes, though he is a stranger or a sojourner, that he may live with you. Lev. 25, v35

The poor is hated even of his neighbor, but the rich has many friends;
but he that is merciful to the poor, happy is he Prov. 14, v20-21

'He that oppresses the poor, reproaches his Maker;
but he that honors him, (to wit, his Maker), has mercy on the, poor.' Prov. 14, v31

Whoso mocks the poor, reproaches his maker. Provo 17, v5

Whoso stops his ears at the cry of the poor, he also shall cry himself;
but shall not be heard. Provo 21, v13

The Lord makes poor, and makes rich; he brings low, and lifts up. 1 Sam. 2, v7

Therefore I command you, you shall open your hand wide unto your brother,
to your poor, and to your needy in the land, said the Lord. Deut. 15, v11

The poor uses entreaties; but the rich answers roughly. Provo 18, v23

Here you may see what care the Lord lays upon his people,
to look after the poor, widows, and fatherless,
both in the time of the law and in the time of the gospel;
and how that they should obey him in his commands,
the Lord God, who created all, and gives the increase of all,
and gives man and woman good things,
both temporal and spiritual, to do good withal.
So the Lord is to be obeyed, and his truth is to be practiced;
and the pure religion, that is undefiled before God and the Father,
is above all religions in the world.
And this religion is, to visit the widows and fatherless in their affliction,
and to keep himself unspotted from the world; (mark, unspotted from the world.)
And this religion is above the Papists,
that must have a purgatory to wash off their spots of the world;
and above those Protestants,
that plead they must have a body of death and sin to the grave,
with which they are spotted like leopards.
And these are the religions of the world;
and are not the pure and undefiled religion before God and the Father;
and their fatherless and widows in their afflictions are not visited, as they ought to be.
And therefore, you who are come to be of this pure religion,
that is undefiled before God and the Father,
and do visit the widows and fatherless in their afflictions,
and do keep yourselves unspotted from the world;

you are of the religion that was not set up by man,
but by Christ and his apostles above sixteen hundred years since;
by which you see over all the religions set up since;
and see therefore that you practice it.

And Job said, ' If I did despise the cause of my man servant,
or of my maid servant, when they contended with me,
what then shall I do when God shall arise?
and when he visits, what shall I answer him?'

See the care of this patient man!

Is not this for all the true christians to practice? Job. 31, v13-15.

And, said Job, 'Did not he that made me in the womb, make him ?
and did not One fashion us in the womb ?' verse15.

And 'if I have withheld the poor from their desire,
or have caused the eyes of the widow to fail,
or have eaten my morsel myself alone, and the fatherless has not eaten thereof;

(for from my youth he was brought up with me as with a father,
and I have guided her [the widow] from my mother's womb:)

if I have seen any perish for want of clothing, or any poor without covering;
if his loins have not blessed me,

and if he were not warmed with the fleece of my sheep;

if I have lifted up my hand against the fatherless when I saw my help in the gate;
then let mine arm fall from my shoulder-blade,
and my arm be broken from the bone.'

'The stranger did not lodge in the street, but I opened my doors to the traveler.'

'Did not I weep for him that was in trouble ?

was not my soul grieved for the poor?'

Now, here you may all see the actions and practice of this man,
by his practicing the pure religion:

so it is not a talk, but a walking in it; as you may see in Job chapters 30 & 31

'And blessed is he that considers the poor,
the Lord will deliver him in time of trouble.' Psalm 41, v1

Now, all you that profess God and Christ,
see how you walk in the steps of these good men and women;
and not only to talk as they did,
but do and practice what they did;
for it is not every one that says, Lord, Lord, enters the kingdom,
but he that does what He commands.

And Christ said, 'You call me Lord and master; and you say well, for so I am;
and if I, then, your Lord and master, have washed your feet,
you also ought to wash one another's feet:

for I have given you an example, that you should do as I have done unto you.

And if you know these things, happy are you if you do them.' John 13, v13-17

**And Christ said, 'Not everyone that say to me, Lord, Lord,
shall enter into the kingdom of heaven;
but he that does the will of my Father which is in heaven.'** Matt. 7, v21

**So all people may see by Christ's own words,
that their saying and speaking of God and Christ, and his prophets and apostles,
signifies nothing, except they do his will;
that is, practice it, and be obedient to what he commands and requires.**

322.-To Friends in Cumberland.

Numbered 332 in Printing.

(Note: in the original book, the numbers of letters jumped to 332 rather than 322, the next sequential number. We have renumbered the letters from this point on to preserve the sequential order. H.W.)

Dear Friends,

Who are gathered in the name of Jesus, by whom all things were made and created, who upholds all things by his word and power, and gives the increase of all things; the earth is his, and the, fullness thereof.

And therefore let your minds and hearts be with the Lord, and your care cast upon him;

and though the Lord is pleased now to try you, and to exercise you in sufferings, and permits your persecutors to your property, or cast you into prison,

to try whether your minds be in him, or in the outward things he gives you:

yet let not visible things separate you from the love of God in Christ Jesus, nor no persecutions amaze you, nor separate your minds from the love of God.

For all things shall work together for good, to him that love God;

for the love of God bears all things, and suffers all things;

and they that confiscate property of the innocent and cast them into prison,

for serving and worshipping God, the Lord sees it and beholds it;

and so leave them to the Lord to deal with them.

For that which they get by confiscating, they will never be the richer for;

and when they have done confiscating, the Lord can confiscate them and theirs.

And all the goods they take from Friends, for serving God, will torment them at last,

and be a greater plague to them, more than keeping on your hats, and saying thou to them, was.

And you have had experience how the other powers seized your property;

but were they either the richer or the fatter?

No, the more they ate, destroyed, and devoured, the more they looked like Pharaoh's lean cattle.

And did not the christians of old suffer joyfully the confiscation (spoiling) of their goods, by professors and profane?

So they that are born of the flesh, will persecute them that are born of the spirit;

and they that will live godly in Christ Jesus, must suffer persecution;

and blessed are they that do suffer persecution for Christ and his righteousness' sake.

And so never fear the loss of the fleece, for God can make it grow again, as he did poor Job's.

And it is the way of the enemy and adversary, to set upon the young convinced,

to think by that means to make them to yield.

For, have you not read, it was the way,

how that the enemies of Israel, of old, fell upon the weak and feeble of their camp, and the hindermost of the flock;

but they had their reward at the end.

And so wait upon the Lord, and he will support you,

though he may try you awhile; as he does all his saints,

that the trial of your faith may come forth more pure than gold.

And so never fear man, nor what they are permitted to do to you, but the Lord;

though the hungry lions may lack, yet they that wait upon the Lord, shall not want any good thing; for his promise is, he will never leave them nor forsake them.

And so the Lord God Almighty give you power and courage,
to stand against all the wiles of the enemy,
and to be valiant for his truth upon the earth.
And so, with my love in the everlasting seed, Christ Jesus,
who is over him that makes to suffer, and will be when he is gone.

George Fox

Marshgrange, the 6th of the 4th month, 1676.

323.- To Friends in Barbados.

Numbered 333 in Printing.

My dear friends in the heavenly relation, and Zion's children,
among whom the stone that the builders rejected, is elect and precious,
and in him Christ, you are elect, who is the head of the corner of God's building;
and therefore in the name of Jesus keep your meetings,
in whom you all have salvation, and not by any other name under heaven.
And though the Lord may try you,
where your minds are, and in what, by the outward powers,
yet be valiant for God's truth upon the earth;
and if some of you be cast into prison, and your goods be spoiled,
the seed is upon the head of him that makes to suffer, and will remain when he is gone:
and the Lord God who gives the increase of all, both invisible and visible,
can make the fleece to grow again.
And therefore let your faith be in the power and word of life;
and the authority of your men and women's meetings is the power of God;
and all the heirs of the gospel are heirs of Christ, the heavenly man,
and of his government, of the increase of which there is no end.
And so all walk in Christ, who bruises the serpent's head,
that has gotten between you and God;
so as you all are in him, then nothing can get between you and the Lord God.
And so in the glorious order of the gospel, the power of God, dwell,
which is over the devil, and the world, and before he and it were,
and the power of God will be when he and it are gone:
this is the everlasting gospel, which brings life and immortality to light;
and that you all may see over him that has darkened you,
to him who was before he was,
and the power of God will be when he is gone.
And therefore walk in the glorious, blessed,
peaceable, and comfortable order of the everlasting gospel;
for the gospel, the power of God, is the gospel of peace, and the truth is peaceable.
The devil, the destroyer and adversary, abode not in the peaceable truth,
and the kingdom of God stands in peace and joy in the holy ghost;
and the unity of the spirit is a bond of peace,
yes, the bond of the heavenly man, the Prince of princes' peace,
that bond must be kept, by all Zion's children, the heirs of life.

And all seek the peace and good one of another,

and dwell in the love of God, that does edify the body of Christ,
and bears all things, and endures all things;
and build up one another in the most holy faith,
which you have from Christ, the Holy One;
for 'holiness becomes the house of God.'
And therefore all mind that which becomes his house;
and now is the time for everyone to put on the armor of God,
and to take his weapons and arms,
that you may stand by God's ensign in the truth, against him that is out of truth,
keeping on your helmet of salvation, as a token of your victory;
and your breast-plate of righteousness, which preserves both mind, heart and soul;
and your loins girded with truth, that you may be valiant for it;
and your feet shod with the preparation of the gospel, the power of God,
that your feet may stand fast over all slippery places,
in the power of God, the gospel, that is sure and everlasting:
here is your armor;
and your weapon is the sword of the spirit, the word of God,
the word of life and salvation, and wisdom and reconciliation;
that is as a sword and a hammer,
to cut down and hammer down
that which has made a separation between you and God, and is as fire to burn it up.
And the shield of faith, that is your shield by which you have victory and access to God;
by which faith all the just live, and are saved, and contend for it,
which is declared to the saints by Christ, who is the author and finisher of it.
And by this faith you come to Christ, the author,
and as many as receive him, walk in him,
that you may be always fresh and green in him,
who bruises the head of the serpent, that has made people lean and barren,
and has made so many barren mountains,
which Christ is gathering and calling his people from,
that they might walk in the light of the Lord,
and come to the mountain of the house of the Lord,
that is established above all the mountains,
where God teaches all his, the way of life, truth, and salvation.
And the mountain of the house of the Lord is always green,
with fresh springs and fruitful,
and all that live under God's teaching know it.
So serve God in the spirit, and in the newness of life, which is over the old,
that the Lord God's presence may be felt among you;
and his son, a prophet to open to you, and a priest to sanctify you,
a bishop to oversee you, and a shepherd to feed you;
the rock of your age, and ages,
the foundation of your generation, and many generations;
and who are in him, who was elected before the foundation of the world,
they build upon him, who is the first and the last, the beginning and ending;
in him you have all life and salvation, who is the Amen.

And my desire is, that you may; in the power of God,
encourage all the faithful women in your island, in the work and service of God;
and now you have six men's meetings,
if you had as many women's meetings,
it would include all the faithful women in all the corners of your island,
and some of your ancient faithful women to go from meeting to meeting,
till they are settled in the power of God,
and that will keep all alive in the Lord's working power and living life.

And all that are not faithful, let them be admonished to faithfulness,
that they may come into the light, and life, and service of God and Christ;
for all the wise hearted and faithful women, in the time of the law,
were to work about the tabernacle of God, and the holy things;
and they were called the assemblies of the women.

And all the women in the time of the law were to offer sacrifices upon God's altar, as well as the men.
And now in the time of the gospel, which has brought life and immortality to light,
God does pour out his spirit upon all flesh;
and therefore live in the gospel, and its order;
and all true christians, men and women, do offer their spiritual sacrifices to God, who is a spirit.

And therefore, my friends, be valiant for God's truth upon the earth;
dwell in love, that will bear all things;
and let there be an order entered in your books,
that there be no provoking words spoken in your meetings,
but if any have anything to say, let them speak to them in love privately.
And when you have settled your six women's meetings,
then you may have a six weeks, or a Monthly meeting,
as well as a Quarterly Meeting, as you may see fit.
And so that all your wells of life may be kept open,
and everyone have a fresh spring springing up in you;
so that in every one of you the living water of life may flow;
so that you all may be refreshed with the fountain of life,
and feel Christ a bishop to oversee, and a counselor to counsel,
and a king to rule in you hearts, and a prophet to open,
and a shepherd to feed you the heavenly food.

And see that nothing be lacking among you, both inward and outward;
and whatsoever is decent, comely, modest, virtuous, righteous, and of good report,
follow after, and be steadfast upon Christ the rock and foundation.
And whatever you do, let it be done in the name of Jesus, (that is, in his power),
and mind the gospel of peace, and its order,
which has brought life and immortality to light,
that you may be preserved in life, and in immortality, by the immortal power.
And all to be children of the wisdom that is from above,
which is pure and peaceable, and easy to be entreated,
keeping the unity in God's holy spirit,
in which is the bond of the Prince of princes' peace,
in whom you have all peace, life, and salvation.

I received your letter from your Quarterly Meeting,
and I am glad that you are in the Lord's work and service.

And my desire is, that you all may stand up for the glory and honor of the Lord God,
and that his blessings may abound among you.

And so if you do write to New England and Jamaica,
where I hear they have precious men and women's meetings,
it might do well to encourage one another in the work and service of God:
so that the women may all be help mates to the men in the restoration,

in the image of God, as man and woman were in before they fell.
So with my love in the seed of life to all Friends in the island.

George Fox

Swarthmore, in Lancashire, the 25th of the 8th month, 1676.

324.- To Friends in the Isle of Man.

Numbered 334 in Printing

My dear friends,

Be valiant for God's truth upon the earth,
and live in the light, and power, and spirit of God, that you answer that of God in all,
by which their minds may be turned to God.
And keep your meetings in the name of Jesus, in whom you have salvation;
whose name is above every name under the whole heaven;
that the Lord's glory you may see to shine in and about your tabernacles,
and his presence among you to teach and order you, and be you obedient to it.
So with my love to you all in the everlasting seed, that bruises the head of the serpent;
which seed lives and reigns over all, from everlasting to everlasting,
in his glory, in whom the saints do sit down in their peace, and rest, and joy forevermore. Amen.

George Fox

Swarthmore, the 5th month, 1676.

325.- To Friends in Virginia and Maryland.

Numbered 335 in Printing.

My dear friends,

All dwell in the love of God, and in his power and truth,
that the presence of the Lord God you all may enjoy,
who is the life of you all, and the length of your days,
who has the breath of all mankind, and the spirits of all flesh in his hand;
and in him you do all live, and move, and have your being,
who is your rock and salvation, and fountain of life,
and of all your mercies, and or your water of life;
and therefore serve, and honor, and fear, and worship him in his spirit and truth;
and that you all may abide in the holy, heavenly and spiritual vine,
and in him bring forth heavenly and spiritual fruits, to the glory of God,
who sent his son to be a leader, and the way to God,
who draws all men up to himself, where he is ascended,
to sit together in heavenly places in Christ Jesus,
out of all sin and transgression, by which man was driven from God,
that made him barren and unfruitful.
And therefore, be you separated from the world to the Lord,
by the word which was in the beginning, which divides the precious from the vile;
that by that word you may be reconciled to God;

which word reconciles all things in heaven and in the earth in one;
which word hammers down that which made two;
and so by the glorious everlasting word of life you are born again of the immortal seed of God,
and feed upon the milk of this everlasting word,
which lives, and abides, and endures forever, and was in the beginning;
by which word you have wisdom and salvation,
by which wisdom all God's children are justified.
The Lord God in his immortal power preserve you,
out of all evil, and out of the earth, and over your enemies, within and without,
in his everlasting seed Christ, that is over all, to his glory, forever. Amen.

George Fox

326.- To Friends at Dantzig.
Numbered 335 in Printing

Dear friends,

In the love of God, and the Lord Jesus Christ,
look above all your outward sufferings, and him that is out of truth, that makes you to suffer;
and let nothing separate you from the love of God which you have in Christ Jesus,
by whom all things were made.
I say, let not the birth of the flesh, with all his carnal weapons,
jails, and prisons, threats, or reproaches,
move you, nor separate you from the love of God,
nor from your foundation, the rock of ages, Christ Jesus:
but feel the well of life springing up in you,
to nourish the plant that God has planted in you, of his renown,
that that may grow up within his hedge, his power,
which will keep out the devil and all the venomous beasts,
from entering into God's garden, or kingdom.
And therefore let your faith stand in the Lord's power,
which is your hedge and defense,
and which is your keeper, and will keep you safe,
that you need not be afraid of your enemy, your adversary;
for the Lord's power is over his head,
and you within his power, then nothing can get between you and God;
and in the power of the Lord is the city set upon his hill,
where the light shines, and the heavenly salt is, and the lamps burning,
and trumpets sounding forth the praise of God,
of the eternal joy, in his eternal word of life, that lives, and abides, and endures forever.
And so to the praise and glory of God you may bring forth fresh and green fruit,
being grafted into the green tree that never withers.

Oh! be valiant for God's glory and his truth upon the earth,
and spread it abroad, answering that of God in every man and woman's conscience;
knowing him that has brought everlasting peace into the earth;
so, that the songs of salvation may be in your mouths;
for it is said, 'With the heart man believes, and with the mouth confession is made to salvation.'
So every true believer will confess to Christ his salvation,
their way, light, and life, out of death and darkness;
their prophet, to open to them; their shepherd, to feed them;

and their bishop, to oversee them; their captain and commander,
to command and to lead them; their counselor, to counsel them;
and their priest, who has offered himself for them, and also sanctifies them,
and offers them up to God;
to whom be all praise and glory forever. Amen.

I wrote something to the magistrates, which is in print in England;
which, if you have it not to give them, you may send into Holland,
and let it be translated into your language, and given to them,
and spread it up and down in your country.

And as for truth in this part of the world, and in America,
it prospers, and spreads, and goes on ;
and by it many men and women are made God's free men and women,
being redeemed from him that is out of truth,
that they may serve God in the new life in Christ Jesus,
(out of the old life in Adam in the fall),
and so come to live in the heavenly unity, wisdom, love, and dominion.

So, in that love that bears all things,
and keeps your hearts, minds, and souls up to God, which comes from God,
through which you come to love God, and Christ, and one another;
in that live and dwell.

George Fox

Swarthmore, the 17th of the 3d month, 1676.

327. - To Friends in Holland.
Numbered 337 in Printing

Dear friends,

To whom is my love in the seed of life, that bruises the head of the seed of death;
and through him you have all life eternal;
who is the foundation of the prophets, and the apostles,
and all God's people, in all ages, their rock to build upon,
that will stand the waves of the sea, and all storms and foul weather;
who is the horn of your salvation, to push down all that stands in your way to God;
and to push down him that has led man and woman from God;
so, that you may all sing of your rock, and the horn of your salvation,
as the holy ones did in ages past;
and Christ, who is your foundation, the lamb of God,
who has been slain from the foundation of the world,
but now he has overcome the world, and is risen,
and ascended far above all principalities, powers, thrones, and dominions;
and is razing down to the ground the world's foundation,
from which foundation he has been slain,
and is setting up himself, the living and everlasting foundation,
for all his to build upon,
And therefore, because the world and its foundation, Christ is razing down,

they are offended and angry, and the heathen rage
and take counsel against the anointed. But it is to no purpose,
for he will shake the foundation of all false religions,
ways, worships, churches, and teachers,
and will make the pillars of them to totter,
and they must be at their wit's end, before they see another foundation.
For God shook down the four monarchies, the great empires of the world,
and scattered them abroad with his wind,
as the chaff of the summer floor, all those great persecutors.
And the little stone that is cut out of the mountain without hands,
that no earthly man has the glory of, is becoming a great mountain,
and will fill the whole earth, (glory to God forever!)
and it will dash down all men's glory and pride,
let them soar as high as Nebuchadnezzar,
and shelter as many under them as he did, in their sects,
that he may make them to know, that the Most High rules in the kingdom of men,
and that his kingdom is an everlasting kingdom.
And therefore, all Friends, that know the light, which is the life in Christ,
be faithful in the truth, and spread it abroad, answering the light of Christ in everyone;
for Christ bid his disciples go preach the gospel unto all nations:
and since that was done, are many gathered into the fellowship and order of it.
But since, the world has worshipped the beast, and given their glory and honor to him,
instead of God and Christ;
which beast is out of truth, and had his power from the dragon, and the whore,
and all nations have drunk of her cup, and she has rode upon the beast;
and now the everlasting gospel must be preached again
to all nations, tongues, and people, that dwell upon the earth.
So all nations have been darkened from life and immortality;
and now the gospel, which is the power of God,
brings life and immortality to light again,
that they may come to see over him that has darkened them, and before he was;
and such come into the city of the heavenly Jerusalem,
and drink of the waters of life freely.

And therefore, all live and walk in the light, in which you have fellowship and unity,
and be at peace among yourselves, and in love, which edifies, and bears all things;
for this is that which passes knowledge, and keeps in the humility of Christ Jesus.
So, my desires are, that you may all spread and grow in the vine,
for the Lord has a great people to come out in those parts, which I saw in 1651.
And therefore labor in God's power,
that you may increase your heavenly treasure, and enter into the joy of the Lord.
And so, with my love to all in the truth, that walk and live in it,
that by it they may be made God's freemen.

George Fox

Swarthmore, the 2nd of the 7th month, 1676.

328.-To Friends in Maryland and Virginia.
Numbered 338 in Printing

My dear friends,

Be valiant for the truth, and the power of it,
in the spirit and faith of Jesus, and let no one take your crown;
for the saints overcame by the blood of the Lamb and the testimony Jesus.
And so fear not the wrath of man, but fear the Lord,
and keep your men and women's meetings in the name of Jesus;
in whose name you have salvation, life, and peace;
so that all may be in the vine, bringing forth heavenly fruit, to the glory of God.
And so feel his banner of love over you,
and you sitting under the shadow of the Almighty,
and look over that which makes to suffer,
to that which was before it was;
and know your faith, to stand in the seed that bruises the head of it;
which seed, Christ, is your rock and foundation,
who will raze down the foundation of the world of wickedness,
from which foundation the lamb has been slain.
But he is risen, and has overcome the world, and has the victory:
glory to the Lord God and the Lamb forever. Amen.
And in him you have the victory, and do overcome;
and they that do overcome, shall eat of the hidden manna,
and shall go no more forth into the barren world of wickedness,
but feed in the fruitful land of the living, and their feet shall be set in a sure place;
and beautiful are the feet of those that publish peace and glad tidings,
and that say in truth and righteousness to Zion, your God reigns.
Who is a consuming fire to the wicked;
and the joy of the Lord is strength to the righteous.
So serve the Lord in the newness of life,
for the Lord is dishonored in the old life of wickedness;
and keep the unity of the spirit, which is the bond of peace,
which no man can take away.
So, with my love to you all, in the everlasting seed, that changes not.

George Fox

329.

Numbered 339 in Printing.

All my dear friends and brethren, everywhere,

In the name and power of Jesus Christ, your Lord and savior, life and peace,
live and walk, in the Lamb which has the victory.
And so in the humility of Christ, which you have learned of him;
and in patience, with which you run the race, and obtain the crown of immortal life;
and in the love of God all dwell, which will warm all your hearts,
and knit and unite you together, and build you up a holy temple for the Lord.
And his love will keep and carry you above all things, to the glory of God.
And this love will enable you to bear all things what ever wicked men can do unto you;
or, what the Lord may try you withal.
So, let your faith be in the invisible God and his son,
who is able to succor you, and save you to the uttermost;
who is over all, King immortal, invisible, the only wise God, blessed forever. Amen.

So, God Almighty establish you all upon this holy rock and foundation, Christ Jesus,

who is the same today as yesterday, and so forever,
who was all the holy men and women's foundation,
who is the first and the last, the beginning and ending,
the saints' mediator and peacemaker between them and God.
Their joy and rejoicing is in him, their everlasting joy, the Amen, blessed forever.
So, with my love in the Lord Jesus Christ unto you all,
in whom I have labored, (and) among you.

George Fox

Swarthmore, the 19th of the 12th month, 1676.

330.- To Friends in New Jersey in America.
Numbered 340 in Printing

My dear friends,
In New Jersey, and you that go to New Jersey,
my desire is, that you may all be kept in the fear of God,
and that you may have the Lord in your eye, in all your undertakings.
For many eyes of other governments or colonies will be upon you;
yes, the Indians, to see how you order your lives and conversations.
And therefore, let your lives, and words, and conversations be as becomes the gospel,
that you may adorn the truth, and honor the Lord in all your undertakings.
Let that only be in your eye, and then you will have the Lord's blessing and increase,
both in basket, and field, and storehouse;
and at your lying down you will feel him, and at your goings forth, and comings in.
So that you may answer the light, and the truth, in all people,
both by your godly lives and conversations.
Serving the Lord, and with a joyful heart,
being valiant for his truth, upon the earth,
and the glorious name, in whom you have salvation.

And keep up your meetings for worship,
and your men and women's meetings for the affairs of truth,
both Monthly and Quarterly.
And, after you are settled, you may join together and build a meeting house.
And do not strive about outward things; but dwell in the love of God,
for that will unite you together, and make you kind and gentle one towards another;
and to seek one another's good and welfare, and to be helpful one to another;
and see that nothing be lacking among you, then all will be well.
And let temperance, and patience, and kindness, and brotherly love
be exercised among you, so that you may abound in virtue, and the true humility;
living in pence, showing forth the nature of christianity,
that you may all live as a family, and the church of God,
holding Christ your heavenly head, and he exercising his offices among you;
and in you; and hold him, the head, by his light, power, and spirit;
and that will keep your minds over the earthly spirit, up to God;
for the earth, and the sea, and all things therein, are his,
and he gives the increase thereof.

And therefore be not over eager after outward things,
but keep above them in the Lord's power, and seed Christ Jesus, that is over all;

in whom you have all life, election, and salvation.

And write over yearly, from your meetings, how you are settled,
and how your affairs go in the truth,
and how your men and women's meetings are settled.

And my desires are, that we may hear
that you are a good savor to God, in those countries.
So that the Lord may crown all your actions with his glory. So with my love to all.

George Fox

Swarthmore, the 4th of the 1st month, 1676.

331.

Numbered 341 in Printing

My friends,

All you that do know God and Christ your teacher,
and are come to be the sons and daughters of the Lord God,
and are in his new covenant;
in which you all do know the Lord,
and need not any man to say unto you, know the Lord.
And are heirs of the gospel of peace and salvation,
that has brought life and immortality to light;
and that by the power of God, the gospel,
you do see over him, the adversary and the destroyer, that has darkened you.
And so do know, that the power of God
is the authority of your men's and women's meetings;
in it keep them, and all other meetings.
And all such as be heirs of grace, and heirs of life, and heirs of the gospel,
keep your men's and women's meetings in the power of God, the authority of them;
and they that cry against them, or you, strive not with them,
for they will in God's time die of themselves, and wither away;
but keep your testimony of the life, and of grace, and of the gospel,
and of the order of it, and your faith in him, your teacher,
who bruises the head of the serpent, the author of all disorder and ill government;
even Christ, of the increase of whose government
(in his truth, and power, and righteousness) there is no end.
Glory to the Lord God forever.

And so all strive to be of one mind, and heart, and soul, and spirit, and faith,
living together in unity, and in the love of God,
all drinking into one spirit, by which you are baptized into one body,
having one head, who is heavenly and spiritual;
and in the one spirit, by which you are circumcised,
which puts off the body of the sins of the flesh.
So as you do keep to the spirit of Christ, it will keep you to be one body,
and to him the one head, Christ Jesus, the Amen.

George Fox

My dear friends and brethren,

That faith, which is the gift of God, which all the saints lived in,
 (and by which they pleased God, and had victory,
 by which they had access to God, and by and in which faith they did walk:
 and all the just, in all ages and generations, did live by the same faith),
 do you all live and walk now in your age.
 I say, walk in that faith by which Enoch (the seventh from Adam) was translated,
 and by which he had this-testimony, that he pleased God.

And also keep in that faith by which Noah built his ark,
 wherein he and his family were preserved,
 when the old world, that grieved God, and his good spirit, were drowned.

And also walk in that faith by which Abraham forsook his father's house,
 and native country, and their idolatrous religion.

And live in that faith, by which Moses forsook Egypt,
 and refused to be called the son of Pharaoh's daughter,
 and chose rather to suffer 'affliction with the people of God,
 than to enjoy the pleasures of the world for a season.'
 And by this faith (which is the gift of God) he saw God, who is invisible.

And by this faith was Rahab the harlot saved, and her family.
 And by this faith the walls of Jericho fell down, without any outward instrument of war.

And by this faith Jacob went down into Egypt, and his children;
 and by this faith he knew they should return again.
 And the Jews that did not keep in this faith, their carcasses fell in the wilderness;
 but they that kept in this faith entered into the land of promise.
 And by this faith had all the valiants of God the victory,
 and his holy prophets and prophetesses, as you may read all along in the scriptures.
 And by this faith were they kept in the fire,
 and by it the violence of the fire was quenched;
 and by it the mouths of the lions were stopped.
 So by this faith they had the victory.

And by this faith was Elijah taken up to heaven.
 And so as Christ Jesus said, 'faith saves, and makes whole.'
 And all are to look unto Jesus, the heavenly and the spiritual man,
 the second Adam, the Lord from heaven",
 by whom all things were made and created, who is the first and the last,
 to be both the author and finisher of their faith.

Now Christ said, 'When the son of man comes, shall he find faith in the earth?'
 For all, both Jews and Gentiles, were concluded under sin and unbelief;
 so sin and unbelief were over them, and they shut up under it.

So whosoever has this true, saving and justifying faith,
Christ Jesus has been the author of it,
and is the finisher of this divine and precious faith.
So all eyes must look unto him,
for he is both the author and finisher of this living, precious, and divine faith.
And this is the faith of God's elect;
by which faith they have access to God, and know their election;
by which faith they are translated from death to life,
and from the darkness to the light, and from the power of satan unto the power of God,
and from the corruption to the incorruption, and from the mortal to the immortal,
and from the natural to the spiritual.

And by this faith, the devil, the destroyer, is resisted, who abode not in the truth;
and by this faith the fiery darts are quenched,
of satan, (the adversary of man), and he thereby is overcome.
So by this faith you come to know the partition wall, broken down,
that has been between you and God.
So in this faith are all the household of faith to build upon Christ Jesus,
(who bruises the serpent's head), who is the author and finisher of faith;
and this is called the holy faith, and the one faith, and by this one faith,
which Jesus Christ is the author and finisher of,
(by whom all things were made and created),
by it we do understand the worlds were made, by the word of God,
and this is the faith which all the household of faith are to contend for,
this one faith which Christ Jesus is the author of;
which faith is the gift of God, and is held in a pure conscience.
And it is called the mystery of faith;
for no natural men, with all the arts, languages, and wisdom upon the earth,
can find it out, or know this mystery, nor make it;
for Christ Jesus, the heavenly and spiritual man, is the author and finisher of it;
and no natural man, though he may have all the languages that began at Babel,
and yet he may not know the mystery of this one faith,
which Christ Jesus is the author of.
For Pilate, that set Hebrew, Greek, and Latin atop of Christ,
who was the author and finisher of faith;
he was so ignorant of the mystery of faith, that he asked Christ, "what is truth?"
And the Greeks, that spoke natural Greek, and the Hebrews, that spoke natural Hebrew,
the preaching of Christ, the author and finisher of the true faith,
was a stumbling block and foolishness to them.

So I do conclude, that no man or woman has true faith only by the natural knowledge, reading,
or understanding of the original tongue and language of the New Testament,
no more than the natural Jews had by the reading or knowing of the natural tongue of the Old
Testament;
nor can any in the whole world have true faith,
except Jesus Christ be the author and finisher of it.

Now those that do say, that the tongues are the original,
and that by them the orthodox men and divines (so called) are qualified,
(which tongues began at Babel), and these are the preachers that make faiths for people,
who have gotten scriptures in Hebrew, Greek, and Latin.
But I must tell you, that Pilate, and Herod, and the Jews, and the chief priests,
and the Greeks, and others that could speak Latin, and Greek, and Hebrew naturally,
knew not Christ, nor this one faith, which is the gift of God,

which Christ is the author of.
No more can they, with all their natural knowledge of all the tongues, until Christ Jesus,
the author of the true and saving faith, give it unto them;
by which one faith was Enoch translated before the many languages were;
and by which faith Abel's sacrifice was accepted,
and by which faith Noah built the ark, and by which faith he was saved;
and by which faith now all the household of faith are saved from the wrath,
by which God will destroy the wicked world,
which is reserved in store by the same word unto fire,
against the day of judgment and perdition of ungodly men;
which word will hammer down all, and burn up all, and cut down all the ungodly;
and by which word all things were made;
by which word of life, and wisdom his people are reconciled to God;
and therefore they love the word Christ, who does fulfill the mind of God.

George Fox

333.

Numbered 343 in Printing

Friends,

In the power and image and truth and wisdom of God,
who are come under God and Christ's teaching, (the heavenly and spiritual man),
do not you strive about men, like the carnal Corinthians,
that cried, I am of Paul, and I am of Apollos.
And they that do so, leave them to themselves,
after you have admonished them to keep to the light, grace,
and faith that comes from Christ;
if they will not hear it, nor him, nor you, then I say, they must be left to themselves.
And you, whose faith stands not in men, but in Christ, the author of it,
and in his gospel of salvation, by which you are saved;
which gospel is the power of God, your keeper.
Keep yourself in the order of the gospel, (the power of God), all you that are heirs of it;
and in this power of God keep your men and women's meetings,
the power of God being the author and authority of them;
by which power of God, the gospel, you are saved, and have your liberty;
and in it you are over him that would destroy you, and darken you, and keep you in bondage.
In which power of God, (the gospel), you see life and immortality brought to light.
So it is the gospel that has brought it to light, and keeps life, and immortality,
and an understanding up in you, above him that has darkened you from it.
Now this is an everlasting and invisible power,
in which you are all help-meets in the restoration,
by Christ the heavenly and spiritual man,
whereby you are brought into the image, likeness, righteousness, holiness, and power of God,
that man and woman were in before they fell.
And now the same spirit that drew Adam and Eve from the image and likeness of God,
and his power, and righteousness, and holiness,
under pretence to feed upon that which God had forbidden them,
(for they thought they should have been wiser than God had taught them),
would keep man and woman in the fall.

Now they, by hearkening to that spirit, and eating of the forbidden fruit,
fell and lost the image of God, and righteousness, and holiness,
and the power in which they had the dominion,
and were brought into the fall by hearkening to this false spirit,
the adversary, who envied their happiness and prosperity.
And so by their fall they came under another power,
another image, another likeness, and another God;
even the God of the world.

Now this adversary and deceiver appeared against man in paradise;
and now men and women are deceived by him, and under his power in the earth;
who creeps on his belly, and dust is his meat.

This same spirit, who is the adversary and destroyer,
that led Adam and Eve into the fall, strives to keep men and women in the fall,
and in the earth, and opposes them in their conversion, regeneration, and restoration.

And this was the same spirit that rose in Cain against Abel,
and envied his acceptable sacrifice, and his righteous state,
as it did Adam and Eve's prosperity in the ruling power,
wherein they had dominion over all.

And the same spirit is risen now, which strives to keep people in the fall, where he has got them,
that men and women should not be help mates in the restoration by Christ Jesus,
as they were in before they fell, in power, and righteousness, and holiness, and likeness, and image of
God.

So I say, the same spirit that envied Adam and Eve before they fell,
the same spirit opposes the men and women's meetings in the order of the gospel, in their restoration.

And that which led them into the fall, does strive to keep them in the fall,
that it might be Lord, and not Christ Lord, who restores them;

so the same spirit now would not have all men and women to have dominion in the power of God,
over all in the restoration, as they were help mates together in the beginning.

And this is the adversary, the serpent, that led into the fall,
and would keep in the fall, and there be head.

But Christ, who is the head, and gives forth the order of his gospel,
(for his people to live and walk in, and under his spiritual and heavenly government),
bruises the head of this adversary to man and woman,

and God's order, and government, and teaching;

and Christ, (that does bruise his head), is the head of all his people, that sits under his teaching,
and under his order and government, which they are to walk in.

So the same spirit is risen, that rose against Noah in the old world;

yes, it is seen what the sons of God run into then, even that which grieved God,
by following that spirit which led from God, (which led Adam and Eve also from God).

But Noah was preserved in the ark, over the floods, when the old world was drowned,
but all God's people are preserved in Christ Jesus, over the floods of the world;

and that spirit that led Adam and Eve into the fall,

and to feed upon that which made them think that they should be wiser than God had taught them.

I say, they are preserved in Christ Jesus, (the ark), over all the floods of the adversary,
and from the judgments that God brings upon him, and them that follow him.

And as Noah was preserved in the ark, over the outward floods that drowned the old world,
so will God's people be preserved from the fire and brimstone,
that is prepared for the wicked, and the devil and his angels.

And the same spirit is risen now, that led Nimrod to build Babel,
a city to preserve him and them after the flood,

but God did confound them and their work. And so he will do to all such builders.

For you see how God did confound all the Jewish builders,

yes, the wise master builders, who rejected Christ the cornerstone,
and his order, and his government, and his counsel.

And the great city Babylon, which this spirit and its followers have built since the apostles,

is come into remembrance with God, which the same destroying spirit has built,
that led Adam and Eve from God, and from the order he placed them in.
So this same spirit, which has led man and woman from the order the apostles were in,
strives to lead people from it now, where it is risen.
And the same spirit that led Cain to kill Abel, who afterwards built a city,
and the same spirit that led Adam and Eve from the command of God in paradise, leads from it now;
but God will lay Cain's city waste, and there is no lodging in it for the saints, who seek another city,
whose builder and maker is God.
And the same spirit is risen now, that arose in Pharaoh, and in Corah, Dathan, and Abiram;
in Pharaoh, to oppose the people, and stop them from going out of Egypt,
and walking in the law of God, in which they might worship God;
which law of God was good, just, and holy, and went over all transgression and sin,
which led into death, that it might reign; and not the Lord and his law.
And that spirit that led Corah, Dathan, and Abiram,
who thought Moses took too much upon him, and busied himself too much,
pretending that the people were holy; so would not have them go further,
but there to have made a stop, and set down according to its will;
but see how they were stopped, and what became of Pharaoh,
how he was sunk in the sea, and the other into the earth.
And what became of them that opposed Aaron in his priesthood, their rods did not bud,
yet they would have been teachers and ministers,
but had not the fruit in the tabernacle in the morning,
that they might see how to deal their bread to the hungry;
and therefore they whose rods did not bud, God's fire consumed them;
for they have nothing to offer to God, but manifest presumption and rebellion; and see the end of such.
And the same spirit that rose against the prophets in the Jews,
who resisted the holy ghost, and rebelled against the spirit, is risen now,
and is the same spirit that deceived Adam and Eve in paradise,
which led the people from God, and his law, and his prophets;
but what became of these Jews, and what was their end?
Some to the fire, some to the sword, and some to captivity; as you may read.
And those that rebelled against Moses, and Joshua, and Caleb,
wandered in the wilderness till they perished, and came not to the good land.
And therefore, keep under Christ Jesus' teaching,
who is the prophet God has raised up, like Moses,
whom all should hear and obey.
And the same spirit is risen now, that rose against Christ and the apostles.
And Christ called them serpents, and of their father the devil,
the destroyer, the adversary, who had deceived Adam and Eve by his false teaching;
and envied their happiness, and led them from God.
So you may see how these Jews, high and low, were gone from God, and his law,
and his command, by hearkening to, and obeying this spirit,
which had led Adam and Eve to disobey God's command;
and therefore they would not receive his son, nor his order, nor doctrine.
And what became of all these Jews? Was not their city laid waste,
and they scattered over all nations, and they destroyed by the destroyer,
who had denied Christ their savior, that wept over them,
and would have saved them from destruction?
And these came to John, and were baptized by him,
and rejoiced in his light for a season,
and many had followed Christ, and said he was a prophet;
yet at last these turned from him who descended and ascended;
and he told them that rejoiced in John's burning light for a season,
God's mind was not abiding in them, and that they had not seen his shape,
nor heard his voice at any time; and that they received honor of man,

but knew not Christ the heavenly man, who did not receive the honor of the earthly man,
 who received their favor from each other;
 and such as said he was a prophet, when he said, they must eat his flesh,
 the heavenly bread that came down from heaven, they forsook him;
 for their minds turned downward, to feed upon that which was below.
 And the same spirit is risen now, that rose against the apostles,
 as you may see in their epistles, in the Romans, Corinthians, and in Peter, Timothy, Titus, Jude, and
 John.
 Some got the form of godliness, and denied the power;
 and some were enemies to the cross of Christ, the power of God;
 others were getting another gospel than the power of God,
 which brought them under the curse.
 Others were speaking the things of God, in the words that man's wisdom taught them.
 Others, their faith was standing in words, and not in the power of God;
 others, their faith was standing in Paul and Apollos,
 which should have stood in Christ; which grieved the apostles,
 for their faith should have stood in Christ, whom they preached.
 Others with good words and fair speeches deceived the hearts of the simple.
 And therefore, all they who preached faith, and made shipwreck of faith, were, and are still denied;
 and all such as preach God and Christ, and crucify Christ to themselves afresh,
 and deny God in their works, were then, and are denied.
 And all such as preach the light, and walk in darkness, and preach the spirit,
 (the fruits of which are love and peace), and are in strife and enmity,
 were never owned by God, nor Christ, nor good men, though they may be called christians.
 And all such as preach liberty, and themselves were servants of corruption, were, and are still denied.
 And all such as cry, Lord, Lord, and preach, Christ, Christ, and do not his will, enter not into his
 kingdom themselves;
 and into it they can bring none, that do not go into it themselves;
 which kingdom stands in power, and in joy, and peace in the holy ghost.
 And all such as preach the word of, God, and are not doers of the word,
 they are deceivers of their own souls, and they may deceive others with the good words;
 and such cannot be reconciled to God, neither can they bring others to reconciliation with God.
 So this spirit is but one; which spirit all along has wrought against the true spirit of God in all his
 people:
 and was in strife, and contention, and noise against the righteous in all ages;
 but it wrought its own destruction and the fall of them that followed it;
 as you may see through all the scriptures.
 And therefore, all are to keep the unity of the spirit,
 the bond of the heavenly man Christ Jesus' peace,
 who renews man up into the image of God, as man was in before he fell;
 and not only into that state, but up into himself, that never fell,
 where they know both his gospel order and his heavenly government, and are subject to it;
 he being the head, above all principalities, powers, thrones, and dominions;
 who is ascended above all, that he might fill all things;
 who is over all, the beginning and ending,
 and lives and reigns from everlasting to everlasting,
 the Amen.

George Fox

Dear Friends,

My love in the Lord Jesus Christ (to you all) in whom I have labored,
and my desires are, the God of all peace, and the son of peace,
may fill your hearts with his love, and peace, and wisdom,
and knowledge, in all things, to do his heavenly glorious will;
in that you will know his son's doctrine; and as you know it, obey it.
And my desires are in the Lord, that you may all walk worthy of your vocation,
and of him that has called you to holiness, and righteousness, and to peace;
so that his peace may flow as a river, and righteousness run down as a stream,
to the gladness of the city of God;
the walls of which are his power and salvation, and light, and life.
And now, my friends, keep all your meetings in the name of Jesus,
in whom you have all salvation;
which is above every name under the whole heaven,
in which name, and no other, there is salvation.
And also, all your men and women's meetings everywhere,
keep in the power of the Lord Jesus Christ, his gospel,
by which he has brought life and immortality to light in you,
that you may see over him that has darkened you, and before he was;
which power will preserve you in life and immortality.
So that you may now all labor in the gospel, the power of God,
in his glorious and comfortable gospel,
joyfully serving the Lord in his gospel of peace;
through which gospel you have peace with God.
So that in this gospel, the power of God,
there can come nothing between you and God.
Here is your heavenly order, not of man nor by man.
So that all the faithful men and women may, in the Lord's power,
be stirred up in their inheritances of the same gospel, and to labor in it,
helps mates in the restoration, as man and woman were before the fall, in the garden of God.
All are to work in his righteousness, and in his image, in his power, in his garden,
to subdue the earth, and keep the dominion in his power, in the restoration,
as man and woman did in the image of God before the fall.
Whosoever would hinder you in this work,
it is the same serpent's spirit that led Adam and Eve into the fall,
from the work of God, which now would keep you in the fall,
to do his work and command, and not the Lord's;
and therefore over that keep your dominion, authority,
and inheritance in the restoration, in the power of God,
in which every one of you must give an account to God.
And therefore be diligent in the Lord's power, light, life, and spirit,
in which you all see your services to God;
so that he may be glorified among you all, and in you all,
and over you all his glory may shine.
And you all, men and women, in your men and women's meetings be diligent,
laboring in the light, life, and the power of God, the gospel,
in the garden and church of God;
so that righteousness and peace may flow down among you,
and truth, and godliness, purity, virtue, and holiness, over all that is contrary.
And that the weight and care of God's glory, and his honor, and his pure holy name,
and his truth, religion, and worship, you may all stand up for,
against anything that would cause it to be evil spoken of by ill walkers and talkers.
And let all things you do, be done in love,
and condescend one to another in the power of the Lord.

and in his truth have esteem one of another,
and let all things be done among you without any strife;
for it is love that edifies the body, and knits it together,
and unites it to Christ the heavenly and holy head.

And now, you women, though you have been under reproach,
because Eve was first in transgression;
the promise was, "The seed of the woman should bruise the serpent's head."

And this promise of God is fulfilled.

"A virgin should have a child, and they should call his name Emmanuel, God with us, again."

For man and woman were driven from God out of paradise,
and the serpent became their head, and god of the world;
but Christ is come according to the promise of God and his prophets,
who was born of a virgin; and therefore said Mary,

"My spirit does rejoice in God my savior; my soul does magnify the Lord,
for he has regard to the low estate of his handmaid;
for behold, from henceforth all generations shall call me blessed."

Now, here comes the reproach to be taken off from women,
which were first in transgression, who are not suffered to speak in the church;
but here Mary did speak, and believe that which was spoken to her;
and also the reproach and transgression taken off men,
that believe in the seed Christ Jesus, who bruises the head of the serpent,
that has brought man and woman into his image, and his works;
but Christ destroys both him and his works,

and renews man and woman up into the image of God, as they were in before they fell,
and into the power, to have dominion, to work in his garden, to subdue the earth, etc.
So that all are now to labor in the garden of God,
that are in the power and image of God, being brought into it by Christ Jesus,
that bruises the serpent's head, that has been head in them all.

So that Christ Jesus may be head in all men and women,
and every man and woman may act from him their holy head, their life, and salvation,
and keep his heavenly peace in his church, and every living member,
(believing in the light, which is the life in Christ),
may be grafted into him the fountain of life, and receive from him the water of life,
that they may feel the living springs,
and the rivers springing up in them to eternal life.

These are living stones, the spiritual household, of which Christ is both head, rock, and foundation.

And Christ is called the green tree, which green tree never withers,
into whom they are grafted by belief in the light, which is the life in him,
from whom they all receive their heavenly living nourishment,
through which every graft is nourished;

then it comes to bud and bring forth fruit to the praise of the eternal God.
Now everyone of these living believers are members of the living church in God,
which Christ is the head of, and every member in the church has an office;
and so every member is serviceable in the body in his office, in the light,
which is over darkness, and was before it was;
and in the life which is over death, and was before it was;
and in the power of God, which was before the power of the serpent was.

And so they are in this light, life, and power to execute their offices.

I say, in this divine light, life, power, and spirit of God for God's glory, in truth, purity, virtue, holiness,
and righteousness,

they are to stand up for the honor of his son, and receive him, who has all power in heaven and earth
given to him;

and all that receive him, he gives them power to become the sons and daughters of God;
then in his power all are to act and walk, and to serve God in their generation,
and in it to serve him in the new creation, in righteousness and holiness,

and to stand up in his power for his glory, in his power, righteousness, and holiness, that Christ brings into them, and renews them in, and so into the restoration; that they may labor in the church and garden of God in his power, to his everlasting praise and glory.

Amen.

And all Friends, stand fast in the liberty with which Christ has made you free, and in the liberty in the faith, which Christ is the author and finisher of; which faith purifies the heart, and gives victory, in which you have access to God, the mystery of which is held in a pure conscience; in which faith it has its true liberty.

And keep in the liberty of the everlasting glorious gospel of peace, which is not of man, nor by man, but from heaven; which gospel brings (and has brought) life and immortality to light, and will preserve you in life and immortality, over him that has darkened you; and in this gospel you have everlasting liberty and peace, and in the truth, which makes you free from him that is out of the truth.

This free state all are to keep in;

and also in the pure holy spirit of God and Christ, that does mortify all that is to be mortified and crucified; and does baptize you into one body.

In this holy spirit you are to walk, which leads you into all truth, in which is your unity and fellowship;

and gives liberty from that which has grieved it, and quenched, and vexed it.

And so in the liberty, and fellowship, and unity of the holy, pure, and peaceable spirit, you are all to dwell and walk, which is the bond of the Prince of princes' peace, which the world cannot take away.

George Fox

London, the 13th of the 9th month, 1677.

335.

Numbered 345 in Printing

My dear friends,

To whom is my love in the everlasting seed, that reigns over all, and will overcome all your persecutors, and the devil, that is the cause thereof, who fights against the light, (which is the life in Christ),

as they did against him in the flesh, above sixteen hundred years ago.

And now, my friends, suffer as lambs in the time of your sufferings;

let all your wills be subjected with the patience that has the victory;

and run the race, and obtain the crown of life; and be willing to go to suffer for Christ's sake;

for the apostle said, "It is not only given you to believe, but also to suffer for his name sake, in whom you have salvation;"

for "they that suffer for righteousness' sake are blessed, and theirs is the kingdom of God";

and by faith the holy men of God had victory, as you may see at large in Hebrews 11.

So nothing is overcome by any man's will, but by faith that gives access to God, in which they do please God.

And I do believe that all your sufferings will be for good,

for your establishing upon the holy rock of life,

which was the rock of all the sufferers, the prophets, and the apostles,
who is the anointed savior, to the answering that of God in all people;
for the Lord has a great work and seed in that place.
So live in the spirit, that mortifies all, and circumcises all, and baptizes all;
so that with the spirit you may sow to the spirit, and of the spirit reap life everlasting.
And my desire is, that you may all be kept alive to God,
and live in the living unity of the spirit, which is the bond of the heavenly peace,
that passes the knowledge of the world;
which peace brings such joys which transcend all your sufferings, and will carry you above them.
And so in love to God, and in love to your persecutors,
you can pray for them who persecute you;
and this suffering is above all the sufferings in the world,
which are without love and charity, who makes one another to suffer, when they get the upper hand.
But such are not the sufferers for the true Lord Jesus, who suffered;
though he was above all, yet he made none to suffer;
and when he was reviled, he reviled not again, but said, "Father, forgive them;"
and committed himself to him that judges righteously.
So let the same mind be in you as was in Christ Jesus;
for the apostle said, that they had the mind of Christ, and the Lamb overcame,
and had the victory; and this his sanctified ones, that follow him, are partakers of.
Glory to his name forever.
Amen.

George Fox

The 12th day of the 5th month, 1677.

336.-To Friends at Sussex.
Numbered 346 in Printing

My dear friends,

To whom is my love, and to the rest of Friends in the area.
And my desire is, that you may all suffer as lambs of Christ;
for when he was reviled, he reviled not again;
and he gave his back and cheek to the strikers and smiters,
and his hair to be plucked off, and was as a lamb led dumb before his shearers,
and he opened not his mouth; though he was the King of kings, and Lord of lords;
and so left his followers and believers an example, that they should follow him, like innocent lambs;
for the Lamb and the saints have the victory over all the tearers, and strikers,
and pluckers, and devourers, and persecutors.
And so let patience have its perfect work in you and among you,
in which you run the race, and do obtain the crown of eternal life.
And do not strive, but keep down that spirit that would strive with love,
which differs you from all other sufferers that have not love, which envies not,
neither is provoked, but bears all things, and endures all things, and will wear out all evil doers.
And so be faithful, and of the good faith that has the victory,
and in it suffer joyfully, as the saints did, and leave the opposers to the Lord God,
who will reward and repay them.
And keep in the seed that will outlast all, and bruise the head of the serpent.
And so the Lord God preserve you all both in life, word, and conversation to his glory;
and that all your words may be gracious.

Amen.

George Fox

The 8th of the 5th month, 1677.

**337.-Concerning subjection of the spirits of the apostles one to another,
in the unity of the spirit of Christ.**

Numbered 347 in Printing

The apostles heard at Jerusalem, that the Samaritans had received the word of God,
and they sent unto them Peter and John. (Acts 8,v14.)?

Now Peter and John did not, in opposition, say, we will stay till we have a motion.

But as the spirits of the prophets were subject to the prophets,
so the spirits of the apostles were subject to the apostles.

And when tidings came to the church at Jerusalem, that the Greeks had believed,
they sent forth Barnabas to them, and when he came, he exhorted them;

and when Barnabas had found Paul, he brought him to Antioch,
(and there the disciples were first called christians),

and the church sent the collection by the hands of Paul and Barnabas unto the elders.

Acts 11 v22-23,30 and Acts 9, v27.

Paul and Barnabas took with them John, whose surname was Mark;

and Mark did not oppose, and tell them, I must wait for a motion. Acts 12, v25.

It pleased the apostles and elders, with the church, to send chosen men to Antioch,

with Paul, and Barnabas, and Judas surnamed Barnabas, and Silas,

chief men among the brethren, and wrote letters by them unto the Gentiles.

Acts 15v22. Saying, "Since as we have heard, that certain that went out from us have troubled you with
words,

subverting your souls, saying, you must be circumcised and keep the law;
unto whom we gave no such commandment.

It seemed good unto us, being assembled with one accord, to send chosen men unto you;

men that have hazarded their lives for the name of our Lord Jesus Christ."

Paul said unto Barnabas, let us go again unto every city,

where we have preached the word of the Lord, and see how they do;

and Barnabas determined to take Mark with them;

and Paul chose Silas, being recommended by the brethren unto the grace of God;

and they went through Syria and Celicia;

and as they went through the cities, they delivered them the decrees for to keep,

that were ordained of the apostles and elders which were at Jerusalem;

and so were the churches confirmed and established in the faith, and increased in number daily. Acts 16,
v 4-5.

The brethren exhorted the disciples to receive Apollos. Acts 18, v27.

And Paul sent unto the Ephesians, and called the elders of the church, and exhorted them. Acts 20, v17.

Paul commends "Phebe, a servant of the church which is at Cenchrea;"

and bid them receive her in the Lord, and assist her in whatsoever business she has need of. Rom. 16, v1-
2.

Now if Timothy comes, so that your receive him without fear, let no man despise him,

but conduct him forth in peace, that he might come unto me, for I look for him with the brethren.

Paul said to the Corinthians, "Did I make a gain of you by any whom I sent unto you?"

2 Cor. 12 v17-18. "Or did Titus make a gain of you?"

Tychicus, a beloved brother and faithful minister of the Lord, shall make known unto you all things;
whom I have sent unto you for the same purpose,

that you might know our affairs, and comfort your hearts." Eph. 6. v21- 22.

Paul sent to the Colossians, Onesimus with Tychicus,
to make known all things unto them that were done with him. Col. 4. v9.
And when they had read his epistle, they were to cause it to be read at Laodicea;
and Paul charged the Thessalonians by the Lord,
that they did read his epistle among all the holy brethren. 1 Thess. 5, v27.
And Paul said, "Take Mark, bring him with you, for he is profitable to me for the ministry;
and Tychicus I have sent to Ephesus." 2 Tim 4. v11-12.
Paul said to Titus, 3 v12. "When I shall send Artemas or Tychicus unto you,
be you diligent to come unto me to Nicopolis,
and bring Zenas the lawyer, and Apollos, on their journey diligently, that nothing he wanting unto
them."

Paul said to Philemon, 'Having confidence in your obedience,
I wrote unto you, knowing that you will also do more than I say.' Philemon 1, v21.
John said, "Look to yourselves, 2 John. 1, v8 that we lose not these things that we have written,
but that we may receive a full reward.
I wrote unto the churches, but Diotrephas, who loves to have the preeminence among them, received us
not.
Wherefore if I come I will remember his deeds which he does, prating against us with malicious words,"
3 John 1 v9-10

And in Jude, such as go in Balaam, Cain and Corah's way,
"wandering stars, raging waves of the sea, wells without water,
clouds without rain, trees without fruit, twice dead and plucked up by the roots,
their mouths speak great swelling words,
to whom is reserved the blackness of darkness forever.
These are they that separate themselves, such as have not the spirit.
But, beloved, build up yourselves in the most holy faith, praying in the holy ghost;
and keep yourselves in the love of God." Jude.
"Now I praise you, brethren, that you remember me in all things,
and keep the ordinances as I delivered them unto you;
and the rest will I set in order when I come."
1 Cor. 11 v2 & 34.

Paul in his second epistle to the Thessalonians, Chap. 3, v4 & 6.
we have confidence in the Lord touching you, that you both do,
and will do the things which we command you.
Now we command you, brethren, in the name of our Lord Jesus Christ,
that you withdraw yourselves from every brother that walks disorderly,
and not after the tradition which he received of us."

"Now we exhort you, brethren, to warn them that are unruly,
and comfort the feeble minded, and support the weak, and be patient towards all men,
for you yourselves are taught of God to love one another;
and that you study to be quiet, and walk honestly to them that are without;
and that you may have lack of nothing." 1 Thess. 5, v14. Ch.11, v12

And in 2 Thess.2 v15 "Therefore, brethren, stand fast,
and hold the traditions which you have been taught,
whether by word or our epistle."

Dear friends,

To whom is my love in the heavenly seed Christ Jesus,
in whom all nations are blessed;

Oh! therefore kneel, all in this seed, in which you are blessed,
and in which Abraham and all the faithful were blessed,
(without the deeds or the law),
and so the promise was and is to the seed,
and not to the law of the first covenant.

And in this seed all nations and you are blessed,
which bruises the head of the seed which brought the curse,
and separated between man and God.

This is the seed which reconciles you to God,
and this is the seed in which you are blessed,
both in materials and spirituals;
through which you have an inheritance,
that cannot be defiled, among the sanctified,
neither can any defiled thing enter into its possession,
for all defilements are out of this seed.

This is that which leavens up into a new lump,
and bruises the head of the wicked seed that leavens into the old lump,
upon whom the sun of righteousness goes down and sets;
but never goes down or sets for whom walk in the seed in which all nations are blessed;
by which seed they are brought up to God,
which puts down that seed which separated between them and God;
so that there comes to be nothing between them and God. ,

And so now, all my dear friends, my desires are,
that you may all be valiant, in this heavenly seed, for God and his truth upon the earth,
and spread it abroad, answering that of God in all;
that with it the minds of people may be turned towards the Lord,
that he may come to be known, and served, and worshipped,
and that you may all be the salt of the earth, to make the unseasoned savory.

And in the name of Jesus, keep your meetings, who are gathered into it,
in whose name you have salvation, and he in the midst of you,
whose name is above every name under the whole heaven.

And so you have a prophet, and bishop, shepherd, priest, and counselor,
above all the counselors, priests, bishops, prophets, and shepherds,
under the whole heaven, to exercise his offices among you,
in your meetings, that are gathered in his name.

And so Christ's meeting and gathering is above all the meetings and gatherings under the whole heaven.
And so his body his church, and He the head of it, is above all the bodies,
and churches, and heads under the whole heaven.

And so the faith that Christ is the author of, and the worship that he has set up,
and his fellowship in his gospel, is above all historical faiths, and the faiths that men have made,
together with their worships and fellowships, under the whole heaven.

And now, dear friends, keep your men and women's meetings in the power of God,
the gospel, the authority of them, which brings life and immortality to light in you.

And this gospel, the power of God, will preserve you in life and in immortality,
which has brought it to light in you, that you may see over him that has darkened you,
and so from the knowledge of the things of God.

And so, it is he and his instruments, that would darken you from life and immortality,

and that would throw down your men and women's meetings,
which are established in the power of God, the gospel,
and would darken you again from this life and immortality, which the gospel has brought to light;
and will preserve you in life, and in immortality, as your faith stands in the power of God, the gospel,
in which everyone sees your work and service for God.
And every heir of the power of God, the gospel, has right to this authority, which is not of man, nor by
man;
which gospel, the power of God, is everlasting, and leads you into an everlasting fellowship;
and in the gospel is everlasting joy, comfort, and peace,
which, will outlast all those joys, comforts, and peace, that will have an end;
and also that spirit that opposes its order, and the glorious fellowship, peace, and comfort that are in it.
And now, my dear friends, my desire is, that you may keep in the unity of the spirit,
that baptizes you all into one body, which Christ is the heavenly and spiritual head of;
so that you may see, and witness to your heavenly and spiritual head;
and all drink into that one spirit;
which all people upon the earth are not like to drink into while they grieve, quench, and rebel against it;
nor be baptized into one body, nor keep the unity of the spirit,
which is the bond of peace: yes, the King of kings and Lord of lords' peace,
which is the duty of all true christians to keep, who are inwardly united to Christ.
So with my love in the everlasting seed.

George Fox

Swarthmore, the 26th of the 7th month, 1678.

339.- To Friends in the County of Oxford.

Numbered 349 in Printing

Dear friends,

Keep in the Lord's power, that his kingdom stands in, and in righteousness;
and peace, and joy in the holy ghost,
which the devil and all his instruments of strife and debate,
and sowers of discord among brethren, are out of;
and keep that spirit out with the power of God, which was before it was;
in which gospel (the power of God) is your holy and heavenly order;
in the possession of the same labor, walking in the new and living way,
over all the dead ways of Adam, let them be what sect they will;
and in this new and living way you have the life and the truth,
which death and darkness cannot get into, which is out of the truth,
though they may talk of the words of the truth.
But keep in the pure religion that was set up above sixteen hundred years ago;
and this pure religion, which is undefiled before God,
will keep you from the spots of the world,
and above all the spotted and dirty religions that are not pure,
but are defiled before and in the sight of God.
And in this religion, in your men's and women's meetings,
that are in the gospel of Christ, and in the order of it,
you will see that nothing is lacking,
being ordered by the holy, pure, peaceable and gentle wisdom of God from above.
And so keep in the worship of God, in the new covenant, in the spirit, and in the truth;
which the devil, that foul spirit who is out of the truth, cannot get into, nor his company:

and so in the seed of life, which bruises the head of the serpent, all dwell, and sit down,
who is the Amen, the first and last, in whom you have peace with God;
and then nothing can get between you and the Lord God.

George Fox

MANY SELECT EPISTLES TO FRIENDS,

OF

THAT ANCIENT, EMINENT, AND FAITHFUL

MINISTER OF JESUS CHRIST,

GEORGE FOX

VOLUME 2 Contd.

340.-To the Yearly Meeting in Yorkshire.

Numbered 350 in Printing

My friends,

In the service, and in the work of the Lord Jesus Christ, the second Adam, in his power, light, and truth live, over death and darkness, and him that is out of the truth. So, all in the seed that bruises the serpent's head, stand up for God's glory and honor; in which seed you are all one, male and female; and in which seed you all have peace and unity that is everlasting. And in this heavenly seed, see that all walk as becomes the glorious gospel of Christ Jesus, which has brought life and immortality to light through the gospel; by which you do see over him that has darkened you. And this gospel, the power of God, will keep you in life and in immortality; in which you may all see your work and service for the Lord God, in holiness, and in righteousness, and in godliness, that the Lord God may be glorified in you all, and among you all, who is over all, blessed forever. Amen . And, friends, see that all your children and families be trained up in the new covenant of grace, and in life, and peace, and circumcised and baptized with the spirit, that they may all eat of the spiritual food, and drink into one spirit in the new covenant, and to feed upon the substance, as the Jews did on the shadows in the old, which faded away. And the power of God, the gospel, is the authority of your men's and women's meetings; and every heir of the gospel is to labor in their inheritance and possession, in the restoration into the image of God, in righteousness and holiness, being made by Christ, that never fell, helps meets in the restoration, (as they were before the fall), who is the first and last, the foundation and rock of ages. In him sit down in life, and peace, and rest, the Amen, that nothing may get between you and the Lord God; and see that nothing be lacking among you, then all is well. So with my love in the Lord Jesus Christ.

George Fox

London, the 3d of the 4th month, 1678.

Friends,

Know what the Lord requires of you, and all have a sense of that in yourselves, that he requires; which is, "to do justly, and to love mercy, and to walk humbly with God."

Now, the Lord who is merciful and just, holy and righteous, pure and perfect, he requires, that man and woman should do justly and righteously, and live godly and holy, by the holy light, and spirit, and truth, and grace, that the Lord has given every man and woman to profit withal.

And so, to answer the holy, pure, righteous, just God of truth, in all their lives, and words, and conversations;

and so, to glorify him upon the earth.

And the more the Lord gives, the more he requires;

and the less that he gives, the less he requires.

But the Lord requires of every man and woman as he gives, who will judge the world in righteousness, by the man Christ Jesus, according to the gospel, the power of God,

that is preached to every creature under heaven;

that is, according to the invisible power; manifesting,

that there is something of the invisible power of God in every man and woman.

So, here the Lord Jesus Christ does not judge according to the hearing of the ear, and to the seeing of the eye;

for with righteousness shall he judge you, according to the light,

which is the life in the word, Christ,

with which he enlightens every man that comes into the world,

to the salvation of them that believe in it,

and the condemnation of them that do hate it,

and that will not receive the gospel, nor the grace, which brings salvation,

which has appeared to all men, but walk despitefully against the spirit of grace, and turn it into wantonness.

So, according to his grace, and light, and gospel,

will the righteous God judge the world in righteousness, by Christ,

the heavenly and spiritual man, who has died for the sins of the world;

though they deny him that bought them, and tasted death for every man.

Such deserve his judgment.

George Fox

*Send this abroad among Friends, to be read in their meetings,
Swarthmore, the 11th month, 1678.*

**342.-An epistle to Friends, to keep in the power of God in their peaceable habitations,
over all the troubles of the world.**

Numbered 352 in Printing

All my dear friends and brethren, who are gathered by the light, grace, and truth, and power, and spirit of Jesus Christ, to him, the head over all, by whom were all things created, the first-born of every creature, and the first begotten from the dead, know him, and the power of his resurrection, that you all may be partakers of it, and of life everlasting, and may sit together in the heavenly places in Christ Jesus,

who is over all, the first and last.

And in him you have peace, who is not of this world;

for in this world there is trouble.

And the world did and does hate Christ, yes,

and his light, grace, truth, power, and spirit;

and therefore it is no marvel if the world do hate Christ's members,

that do follow him in his light, grace, truth, power, and spirit;

and so with it receive him into them, their life and salvation.

And so he that has the son of God has life;

who is the fountain that fills all that wait upon him,

with his heavenly blessings and riches of life, from Christ the rock and foundation,

that cannot be shaken, though the rocks and foundations of the world may be shaken,

and cloven in pieces, and the pillars of the earth may reel and stagger,

and all hypocrites and sinners may fear;

but they that fear the Lord, and wait upon him, shall be as Mount Zion,

that cannot be removed; for the Lord's power is over all,

by which he keeps his people to the day of salvation.

And therefore, all you that have this keeper, the power of the Lord,

through faith unto the day of life and salvation,

need none of the slumbering keepers or watchers;

for the Lord was the keeper of Israel,

who neither slumbered nor slept, till Israel forsook the Lord,

and then they set up slumbering and sleepy watchers and keepers;

like the apostate christians, who have forsaken the power of God to keep them,

and then they are soon forsaken.

And therefore, friends, you that do know the power of God,

in which the kingdom of God stands, you know your keeper,

through the faith which Jesus Christ is the author of,

which stands in his power, and not in words;

and so your faith standing in his power,

it will keep you out of the words of men's wisdom, and above them.

And the golden lamp in your tabernacle,

all are to have to burn with the heavenly oil,

which you have from Christ your high priest, being returned to him,

the great shepherd and bishop of your souls,

who will bring you, his sheep, into his safe fold;

who gives unto his sheep eternal life, and his sheep shall not perish,

neither shall any pluck them out of his hand.

Though men may pluck hypocrites and apostates one from another;

but Christ said, "no man is able to pluck his sheep out of his Father's hand."

And therefore, all feel the hand that has brought you out of spiritual Egypt,

where Christ has been crucified, to Christ, in his new covenant of light and life,

as the Jews were brought out of Egypt in the old covenant,

which Christ has abolished, and makes all things new;

so that all may be grounded on him,

who was the foundation of all the holy prophets and apostles,

and of all the holy men of God to this day.

And therefore, consider who it is that abides in the tabernacle of God,

and dwells in his holy hill; it is the faithful and the upright,

which holy hill is a safe place for all the upright.

As the Lord said,

"in the last days the mountain of the Lord's house
should be established on the top of the mountains,
and should be exalted above the hills,
and all nations should flow unto this established house."

And here the Lord teaches his people that come up to the mountain of the house of the God of Jacob.
So all mountains, houses, hills, and teaching will be shaken,
but the mountain of the Lord's house shall be established in the last days,
as the prophet said, which are the days of Christ.

Is not this the stone that became a great mountain, and fills the whole earth,
which smote and broke to pieces the iron, clay, brass, silver,
and gold image, or monarchs, which were as mountains?
And this stone which becomes a great mountain,
sets up a kingdom which shall never have an end.
Is not this the kingdom of Christ, which Christ said,
"Except a man be born again he can neither see the kingdom of God, nor enter into it."

And therefore, friends,
all you that do know his kingdom that stands in power, in peace, and joy in the holy ghost,
over the power of the evil, and all the unclean ghosts,
which keeps them in their first birth, and leads them into all evil,
as the holy ghost leads them into all truth.

And so, dear friends and brethren, know this rock, this stone, this foundation,
the house of God, that is established upon the Lord's mountain,
above all other houses, hills, mountains, and teachings in the world,
where God teaches his people, and establishes them upon Christ Jesus,
the living rock and foundation, and living way.
And so though there may be troubles without, and troubles within;
yet if you wait upon the Lord, he will renew your strength.
And the children of God they are set for signs and wonders;
for as it is said, "Lo, the children that you have given me, they are for signs and wonders."
And therefore, friends, keep your habitation in Christ Jesus, in whom you have peace;
for all the rude talkers, and vain disputers, and arguers, which canker and rust,
go out of the peaceable truth; and that which is torn, and dies of itself,
must not be fed upon, but the life must be fed upon,
which gives you life eternal.

And the Lord did not build his Zion,
and outward Jerusalem, with blood, in the old covenant;
for they that did build their Zion and Jerusalem with blood,
made their Zion a field, and their Jerusalem a heap;
so if this practice was forbidden in the old covenant, much more in the new,
who think to build Zion and Jerusalem with blood and iniquity;
for such have not been Zion's children, nor Jerusalem's, that is from above,
who shed men's blood concerning religion, church, and worship;
for Christ rebuked such that would have had men's lives destroyed,
and told them, 'they knew not what spirit they were of;'
so they that do not know what spirit they are of,
they are not like to build up God's Zion and Jerusalem.

For Christ said, 'He came to save men's lives, and not to destroy them;
for the world's god was the destroyer of men's lives,
but Christ came to destroy him and his works, and to save men's lives and souls also.

And so, dear friends, let the love of God,
which is shed abroad in your hearts, cast out all fear.
And keep in the name of Jesus, in which you are gathered,
which is above every name under the whole heaven,
in whom you have life and salvation, and his presence among you;
whose name is a strong tower; and Christ is a rock to hide yourselves in,
and his spirit to cover you, which is a covering sufficient enough for you;
'and woe will be to that spirit which is covered, but not with his spirit;'
they may fly to the rocks and mountains to cover and hide them,
which will not be sufficient;
for the rocks will rend and the mountains will be removed;
such may run down into spiritual Egypt for strength, where Christ was crucified,
like the Jews in the old covenant, that ran into outward Egypt from his spirit,
but all was in vain.

And therefore, trust in the Lord,
who has preserved you by his glorious light and power to this day,
that you may be settled upon the seed Christ Jesus,
which is over all that, within and without, that is contrary to it,
and bruises the head of the serpent, that has been between you and God.
So that in Christ the seed you have peace with the Lord God,
life, and dominion, and election, and salvation,
who redeems out of the curse, and fear of men,
or that makes the arm of flesh his strength, and not the arm of God;
and therefore the arm of the Lord being your strength,
Christ your rock and salvation, then you need not fear what man can do unto you;
for all God's children are dear and tender to him,
whom he has begotten again by the word of God to be heirs of his kingdom;
he feeds them with life eternal, and the milk of his word,
which word lives, and abides, and endures forever,
and is always full and plenteous of milk,
and nourishes all God's children unto eternal life,
and to inherit his kingdom, and the world which is everlasting,
which Christ is the ruler of, (the heavenly and spiritual man),
and therefore they that are in him, must be new creatures;
for all the old creatures are in old Adam.

And therefore my desires are, that you may all be settled in Christ Jesus,
who was dead and is alive again, and lives forevermore,
a prophet, counselor, priest, bishop, and shepherd,
a circumciser and baptizer, a living rock and foundation forevermore,
the beginning and ending, the first and last, the Amen;
sit down in him, and he in you, in whom you have peace with God.
Amen.

George Fox

Swarthmore, the 6th of the 12th month, 1678.

My dear friends,

Whose faces are set towards Zion,
 from this dunghill world of vanity and vexation of spirit;
 the glory, comfort, and pleasures of which pass away;
 they that have more or less of it, and that enter into it, enter into trouble;
 and when they are in it, it is a great trouble to come out of it,
 and to be a fool for Christ's sake, who is not of this world, but of the world that has no end.
 And therefore you must believe in the light, grace, and truth that comes from him,
 in the inward parts or heart, which directs your minds to Christ,
 from where this comes, and to unite to him that is heavenly,
 who said, 'seek the kingdom of God first:' and the righteousness of his kingdom,
 then all outward things will be added to them that have found the kingdom of God;
 that stands in righteousness over unrighteousness;
 and it stands in the power of God, over the power of the devil,
 and was before he was, and it stands in peace and joy in the holy ghost,
 over all the unclean ghosts, or unholy spirits;
 and the good seed are the children of this kingdom, which is everlasting.

And take heed of your wills, and give not way to them,
 but give way to the power and spirit of God,
 which crucifies it, and keeps it under the cross of Christ;
 so that your inward man may be renewed, and the old Adam put off,
 so that the daylight of Jesus Christ may be seen, which Abraham rejoiced to see,
 and so do they that are of the faith of Abraham;
 which faith is the gift of God,
 that see the sun of righteousness shine in their hearts,
 to nourish that which God has there planted,
 who waters it with the living water of the word, his living plant.
 And here is water in your own wells,
 that you may drink out of your own wells or cisterns,
 and to have grapes off their own vines,
 from which they may have the new wine in their new bottles,
 to glad and cheer their hearts with the wine from the heavenly branch of the heavenly vine,
 of which the Lord is the husbandman;
 and this must everyone of God people feel.

What is the matter that all the world is of so many ways since the apostles' days?
 Because they are out of Christ, the way, the new and living way,
 (which is over all the dead ways), which was set, up above sixteen hundred years ago.

And why have they so many religions?
 Because they are out of the pure and undefiled religion before God,
 which was set up above sixteen hundred years ago,
 which religion keeps from the spots of the world;
 and then this religion must be above the world, that keeps from the spots of it;
 And they that are gone from this, religion, into those of their own making,
 and tell people, they must not be perfect here,

and must carry a body of death with them to the grave;
and others say, that they must have a purgatory when they are dead;
this doctrine is contrary to the apostles,
who said, that 'they were cleansed by the blood of Jesus, and washed by the water of the word;'
and this blood and water God's people must feel the effects of within,
to wash and cleanse their hearts, souls, minds, and consciences;
'their hearts and consciences being sprinkled (as the apostle said)
with the blood of Jesus from their dead works, to serve the living God.'
for many, may talk of the blood Jesus without then in their dead works,
not serving the, living God, their hearts and consciences being not sprinkled with the blood of Jesus;
and they must feel it within as well as without.
And if they have life, they eat his flesh and drink his blood,
if they do live by him that is heavenly and spiritual;
the second Adam, the Lord from heaven;
for they have drunk long enough into old Adam's unclean spirit,
which is the cause that there are so many bodies,
that they do vex and quench the good spirit,
and resist the holy ghost, which should baptize them all into one body;
that is, to plunge down all sin and evil that has gotten up by transgression,
and burn that up which is chaff or corruption,
and so to drink into one spirit, as the apostles and churches did in the primitive times,
and so to have the same fellowship and unity in the holy spirit of Christ, as they had,
namely, in Christ Jesus, who was, and is, the holy head of his church, his elect in him.
And Jerusalem, that is above, is the mother of all such;
and such do worship God, as Christ taught about sixteen hundred years ago, in spirit and in truth.

So all must come to the spirit and the truth in their hearts and souls;
if they do know the God of truth, who is a spirit,
and must worship him in spirit and in the truth;
into which holy spirit and truth the unclean spirit,
and him that is out of truth cannot come.
So all will worshippers, and the dragon, and beast, and false worshippers,
are out of this holy spirit and truth, in which the pure and holy God is worshipped;
and as all that did eat of the Passover in the old covenant were to be circumcised in the flesh,
so are all in the new covenant to be circumcised with the spirit,
by putting off the body of the sins of the flesh, that came upon man by transgression,
if they will feed on Christ their heavenly sacrifice.
For the old covenant of circumcision was held in the flesh,
and then they did feed upon the natural sacrifices;
but the new covenant is held in the grace, light, and spirit,
by which they are circumcised, and so do feed on their heavenly sacrifice.
For in the old covenant they were not to eat the blood of beasts, or any blood;
but in the new covenant, Christ tells you,
'Except you do eat my flesh, and drink my blood, you have no part in me:'
for as by Adam and Eve, their eating that God did forbid, came death.
So if Adam and Eve's sons and daughters have life again,
it is by eating of that which Christ commands;
and as by eating came death, so by eating comes life, and not by talking;
no, not by talking, of the son of God;
for all reprobates may do so;
for the apostle said, 'If Christ be not in you, you are reprobates;'
and 'He that has not the son of God, has not life;'
and 'He that has the son of God, has life.'
And the saints did confess the son of God was come,
and had given them an understanding,

and they were in him, and they were to walk as he walked,
and not only to talk, as he talked: for there are too many talkers;
and few walkers in Christ; my desire is there may be more.

And the Lord God Almighty strengthen you in your inward man,
and over all give you dominion in the seed of life,
which bruises the head of the serpent, (that brought death and a curse),
and this seed brings the blessings, in which all nations are blessed;
and out of this seed they are not blessed,
though they may profess all the words of this good seed;
and if they are not in it, they have not the blessing in it;
and they that be in this,
their blessings and peace flow as a river from the rock and foundation of life, that stands sure,
which all the prophets, apostles, and sanctified ones did and do build upon,
who is their life and salvation.

So feel the stone that is cut out of the mountain without hands,
which must become a great mountain, and fill the whole earth,
which has a kingdom that is everlasting, which, except a man be born again,
he neither can see it, nor enter into his kingdom.

And my desire is, that you (in your measures) may be presented to the Lord,
and know what he requires of you, "To love mercy, to do justice, and to walk humbly with God;"
for the more he gives, the more he requires;
and the less that he gives, the less he requires;
who will judge the world in righteousness according to the gospel preached in every creature,
showing that there is something of God in every creature that shall answer his judgment.
And therefore my desire is that all may be faithful to what the Lord has made known unto them
by his grace and truth, light, power, and spirit,
and then the Lord will supply them with more;
to whom be glory and praise, who is the creator of all, through Jesus Christ, by whom all things were
made.
Amen.

George Fox

344.

Numbered 354 in Printing

And, dear friends, my love to you all in the seed of life and peace,
which flows as a river, and bruise the head of the serpent,
that has brought death and darkness, woe, misery, and imperfection upon and in man;
and in this seed Christ is all nations blessed and elected;
and out of it is the curse and reprobation.
And out of this seed are all the false religions, false ways, false worships,
and false churches, of bodies without heads, like so many monsters,
which the seed of the serpent has brought forth since the apostles' days,
and then they have made them heads, out of their bodies, or churches,
and when one head is fallen off, then another they make,
and set it upon their body or church, having lost and gone from the true head, Christ.

And sometimes the members do fall out about making a head for their body,

so that the members do destroy one another about it.
Now this monstrous body is brought in by this evil seed in such as are gone from the light, grace, truth, power, and spirit,
that comes from Christ, the heavenly head, in whom dwells the fullness of divinity.
And they are never like to come to the true head, Christ,
but by coming to the light, grace, truth, power, faith, and spirit of Jesus,
which comes from him, and turns to him again, (the head), and so to hold him their head,
by which all the members are coupled together by joints and bands,
which do receive their nourishment from him their head,
who supplies every member with life everlasting from him that is alive, and lives forever.

And since such have gone from the light, grace; truth, spirit;
and power of Jesus in this night of apostasy,
they have gone from that which comes from the head, Christ, which should join to him.
And therefore in this night of apostasy there have been many bodies without the true head,
which have made so many heads, and set them upon their bodies,
and when they are gone, they do make more;
and the beast, dragon, wolves, and false worshipers or bodies of people, without the true head, Christ,
being out of the grace, truth, light, power, faith, and spirit which the apostles were in,
they have brought forth so many monstrous bodies without heads,
till they have made heads for them; and when one is gone, they do make another.
And therefore all must come to the grace, truth, power, spirit,
and faith that comes from Jesus, if that they do come to him from where it comes,
and so hold him their head, Christ, which head all things were made by,
who is first and last, the beginning and ending. Hallelujah.

And my desires are, that all may be in their services for Christ, men and women,
in his grace, truth, light, power, and spirit, that from him they may all have their penny,
who rewards every man and woman according to their works,
and not stand idle, chattering in the marketplace.

So with my love in the Lord, the Creator of all,
and in the Lord Jesus Christ, by whom was all, who is over all, the first, and the last,
a living rock and foundation for all the living to build upon, that are quickened by him,
and do believe in his light, which is the life in Christ, the word, by whom all things were made;
and so are grafted into Christ the living tree that, never withers;
and so from him, the green tree, every graft does receive its nourishment, that is grafted into him;
and, so the living root bears every living branch, and nourishes it,
that it may bring forth fruit to the praise of God over all, blessed forever.

And this is the tree, whose leaf never fades, nor fruit fails;
but its fruit feeds all the living, and the leaves thereof heal the nations.
And this tree stands in the midst of God's garden, who said,
in the midst of your church will I sing praise, which are living stones,
a spiritual household of faith, elect and precious,
the church of the living God, written in heaven;
so holiness becomes the house of the Lord.
And therefore the Lord requires more from Friends than all other people,
because he has given more to them;
and so all people expect more from Friends than all other people,
in answering that of God in them all in truth and in righteousness,
and holiness and godliness;
for you are the lights of the world, and the salt of the earth to season it.
So all must glorify the Lord God in their lives and conversations,

with their bodies, spirits, and souls, which are Christ's,
who has bought them and cleansed them with his blood and the pure water of his word,
who makes them sanctified vessels of his mercy for his glory;
therefore none must dishonor the Lord.

And therefore my desires are, that you may all be valiant for the truth upon the earth;
and keep up all your men and women's meetings in the Lord's power, the gospel,
which has brought life and immortality to light,
and it will preserve you in life and immortality over him that has darkened you;
and in this all will see their works and services for the Lord God,
and his son Christ Jesus, in that which has brought life and immortality to light;
in which gospel is an everlasting perfect fellowship and order,
which will stand when all others are gone;
all the saints that do enjoy this, cannot but praise the Lord,
and sing praises to him forever and ever. Amen.

The apostle said, 'If any man be in Christ he is new creature;
old things are passed away, behold all things are become new. 2 Cor. 5, v17
So they that are in Christ are new creatures;
and they that are in old Adam are old creatures;
and are in their old things, old ways, old worships, and old religions,
and have the old garments, and the old bottles,
that hold the old wine, and cannot endure the new;
and have the old, rusty, moth eaten treasure.
And they that are in Christ, the heavenly and spiritual second Adam,
who makes all things new, are new creatures, and spiritual men,
and are heavenly minded, and are new bottles,
that hold the new wine and the new heavenly treasure,
and have the new clothing, the fine linen, the righteousness of Christ,
and are the new and living way, over all the dead ways.
And they are in the new worship, which Christ set up above six hundred years ago,
which is in the spirit and in the truth;
in which holy spirit and holy truth the holy God is worshipped:
and this was new to both Jews and Gentiles, and is new to all the apostate christians,
who are not in the holy spirit and truth that the apostles were in.
And this new creature in Christ has a new religion, which is pure and undefiled,
and keeps from the spots of the world;
and this religion is new to the Jews and Gentiles,
and all the apostatized christians that plead for a body of death and sin to the grave,
and a purgatory when they are dead.
And they that be in Christ are new creatures, and they have a new head,
who is the head of all things, the first born of every creature,
and the first begotten from the dead, who is alive, and lives forevermore,
who bruises the serpent's head, who has made things old,
but Christ makes all things new; and they that be in him, are new creatures;
and they that be out of Christ, are the old creatures in old Adam;
and these old creatures are doting about their old things, and their old bottles;
old wine; old garments, and are doting about their old ways, old religions, and old worships,
and persecuting one another with their old carnal weapons;
these old creatures, which dote about their old worships, religions, and ways;
so that one old creature falls out with another old creature,
so that these old doting creatures in old Adam, out of Christ the second Adam,
do wrestle with flesh and blood about their old ways, religions, and worships:
and these old doting creatures, which be out of Christ the savior,
do destroy one another about their old ways, worships, religions, and churches.

And these old creatures, that be out of Christ the head,
are monstrous bodies without a head, till that they have made one,
and then the old creatures set it upon their body;
which head (as they do think) pardons their sins;
and when this their head is fallen off their body,
then they do make another, and set it on their old creature's body.
But they that are in Christ, are new creatures, and Christ is their head,
who is their redeemer, sanctifier, and savior, who is alive, and lives forevermore;
and walk in Christ, the second Adam, who is heavenly and spiritual.
And the old creatures, out of Christ, their walk is in old Adam,
who are natural and carnal, and so are their weapons and armor,
that they defend their old ways, church, religion, and worship with,
they are carnal (and not spiritual) by which they kill one another;
and the old creatures do study or savor which way they may destroy or imprison,
persecute or banish, spoil or torture the righteous or new creatures in Christ.
And they that are in Christ are new creatures;
their weapons and armor are spiritual, and they do not wrestle with flesh and blood,
but spiritual wickedness and rulers of darkness in high places,
and bring down imaginations and high thoughts,
as Christ, (whom those new creatures are in), teaches them,
who said, 'that he came not to destroy men's lives, but to save them;'
and rebuked such as would have had men's lives destroyed,
and told them that they did not know what spirit they were of.
So it is clear that the old creatures, that are out of Christ,
(who destroy men's lives about their old ways, churches, religions,
and their old worships), do not know what spirit they are of;
and although they do not know what spirit they are of,
whether it be a good spirit or a bad one, yet people must conform to that way,
religion, worship, and church that this old creature, that is out of Christ, has set up,
or else he will persecute them or destroy their lives,
though Christ said, 'they do not know what spirit they are of.'
And is not this hard, to conform to that which the old creatures have made and set up,
which do not know their own spirits, nor what spirit they are of?
And therefore, were not those doctrines, ordinances, traditions,
and rudiments of the world the old creatures, (who are in old Adam),
which they did and do dote after, which the new creatures in Christ Jesus,
the second Adam, were not to taste, touch, or handle, for they did perish with the using?
And are not all the will-worships, and the beast's and the dragon's worships,
of the old creatures, that are out of Christ, bearing the mark of the beast in their hand or forehead?
And they that are in Christ, who are new creatures, have their Father's mark or name in their foreheads,
and worship the holy, pure and living God in spirit and in truth.
And it was the old creatures that made images and idols;
and such make them now, and worship them;
but they that are in Christ are new creatures,
and are renewed up into the image of God,
and worship him in his holy spirit and truth, that lives forever. Amen.

And these cannot touch, taste, nor handle the old creature's images, idols,
doctrines, ordinances, traditions or rudiments of the world,
which are the old creature's, in old Adam, which touches, tastes, and handles them:
but the new creature cannot, who is in Christ, the express image of the Father;
and he makes his new creatures like himself.
Moses appointed servants for God in the law or Old Testament;
but Christ made sons in the New Testament;

for 'as many as received Christ, he gave them power to become the sons of God.'

George Fox

Swarthmore in Lancashire, the 30th of the 11th month, 1678.

345.- To Friends in America, concerning their Negroes, and Indians.

Numbered 355 in Printing

All Friends everywhere, that have Indians or blacks,
you are to preach the gospel to them, and other servants, if you be true christians;
for the gospel of salvation was to be preached to every creature under heaven;
Christ commands it to his disciples, "Go and teach all nations,
baptizing them into the name of the Father, son, and holy ghost."
And this is the one baptism with the spirit into one body,
which plunges down sin and corruption,
which has gotten up by disobedience and transgression.
For all have been plunged into sin and death from the life,
for all died in Adam, then they have been all subjected by the evil spirit,
which has led them out of the truth into the evil;
and therefore they must all be baptized into the death of Christ,
and put on Christ, if they have life.
And also, you must preach the grace of God to all blacks and Indians,
which grace brings salvation, that has appeared unto all men,
to teach and instruct them to live godly; righteously, and soberly;
which grace of God is sufficient to teach and establish all true christians,
that they may appear before the throne of grace.

And also, you must teach and instruct blacks and Indians, and others,
how that God has poured out his spirit on all flesh in these days of the new covenant, and new
testament;
and that none of them must quench the motions of his spirit, nor grieve it, nor vex it,
nor rebel against it, nor err from it, nor resist it;
but be led by his good spirit to instruct them;
and with which they may profit in the things of God;
neither, must they turn from his grace into wantonness,
nor walk despitefully against the spirit of grace,
for it will teach them to live soberly, godly, an righteously, and season their words.

And also, you must instruct and teach your Indians and negroes, and all others,
how that Christ, by the grace of God, tasted death, for every man,
and gave himself as ransom for all men to be testified in due time,
and is the propitiation not for the sins of christians only,
but for the sins of the whole world;
and how, that he enlightens every man that comes into the world, with his true light,
which is the life in Christ, by whom the world was made.

And Christ, who is the light of the world, said,
'Believe in the light, that you may become children of the light.'
And they that do evil, and hate the light, (which is the life is Christ),
and will not come to the light, because it will reprove them,
and love the darkness more than the light;
this light is their condemnation.

And so, all must be turned from darkness to light, to believe in the light;
and from the power of satan to God;
and, if they do not believe, they will be reproved, condemned, and judged by Christ,
who has all power in heaven and in earth given unto him,
who will judge both the quick and the dead,
and reward every man according to his works, whether they be good or evil.

And therefore you are to open the promises of God to the ignorant,
and how God would give Christ a covenant, a light to the Gentiles, the heathen,
and a new covenant to the house of Israel, and the house of Judah,
and that he is God's salvation to the ends of the earth;
and how that the earth shall be covered with the knowledge of the Lord,
as the waters cover the sea;
so that the glorious knowledge of the Lord should cover the earth.
And the Lord said, 'He knew that Abraham would teach and instruct his family,
that they should learn to keep his laws and statutes after he was gone;'
and Abraham did circumcise all his males,
yes, them that he had bought with his money of any stranger.
Now who are of faith, and walks in the steps of faithful Abraham,
do preach up and instruct all their families in the circumcision of the spirit,
that they might be circumcised with the spirit,
which puts off the body of death, and the sins of the flesh,
that is came up in man and woman by transgression;
so that in the spirit they may serve and worship the true and living God;
and so that you all may come to enjoy the presence of the Lord in your families,
and improve your talents that Christ has given unto you;
for David said, that saw Christ in his new covenant,
"Let all nations praise the Lord;" and again,

"All that have breath praise the Lord;"
again, "Let the poor and needy praise your name.
And let all people praise you, Oh God.
And Oh you servants of the Lord, praise the Lord;
for the Lord is good to all, and his tender mercies are aver all his works.
And all your works shall praise you, Oh Lord; and your saints shall bless you,
they shall speak of your glory and of your kingdom,
and talk of your power."
For the Lord said,
"From the rising of the sun to the going down of the same,
my name shall be great among the Gentiles.
And in every place incense shall be offered unto my name;
and a pure offering;
for my name shall be great among the heathen, said the Lord of hosts."

And this heavenly incense, and offering in every place,
is the spiritual offering in the new covenant;
for the Jews were to offer but in one place, in the temple, in the old covenant,
but in the new covenant, their offering is in the holy temple of their hearts, in the spirit,
with which they offer the pure, and holy, and acceptable sacrifice to God;
with that spirit which God had given them,
they have a living sense of God their creator,
and Father of all their mercies, who has made them,
and has made all things for them, and redeems them by his son Christ Jesus,
to whom be praise, and glory, and honor, and thanks forevermore.

So let all bow at the name of Jesus, to his power, and light, and spirit,
for they have bowed to the power of darkness, that foul and unclean spirit,
who is out of truth, and in whom there is no truth.
And therefore now all are to bow at the name of Jesus;
for there is no salvation in any other name under heaven, but in the name of Jesus,
whose name is above every name under the whole heaven,
who is the first born of every creature, and the first begotten from the dead,
whom God now speaks to his people by, his son;
and all are to bear him the great prophet;
and every tongue is to confess to Christ Jesus, to the glory of God the Father,
who is the first and last, who bruises the Serpent's head.
And so through Christ Jesus man and woman comes again to God.
All blessings and praises be to the Lord God,
through Jesus Christ, forever and evermore. Amen.

George Fox

Swarthmore, the 10th month, 1679.

346.

Numbered 356 in Printing

Dear Friends everywhere, that have received the truth as it is in Jesus,
which is holy and pure, and brings to live in him that is pure and holy.
The truth is peaceable, and a peaceable, habitation;
and the truth is sufficient and able to make you free from him that abode not in the truth,
and in whom there is no truth.
And all that do not live and walk in the peaceable truth,
follow him that is out of the truth, into strifes, and vain arguments and disputings,
like men of corrupt minds, destitute of the truth.
And now the grace and truth that comes by Jesus Christ,
is that which all people should be under in this new covenant of light,
and life, and grace, and truth;
as the law came by Moses in the old covenant, and the Jews were to be under the law.
But the true christians, who have received the grace and truth,
come to be under this grace's' teaching, leading and establishing;
and by grace and truth they are united and joined to Jesus Christ, from whom it comes.
And this grace and truth is able and sufficient to make you free from him
that is out of the truth, and to come to have a peaceable habitation in Christ Jesus,
their eternal rest and Sabbath.
For Christ Jesus said to his believers and followers,
"In me you have peace, but in the world you have trouble;"
and the trouble is in the world of wickedness.
And therefore God's people are not to love the world, nor the things of the world;
for the love of the world is enmity to God

And therefore, feel God's love shed abroad in all your hearts, through Christ Jesus,
to carry all your hearts and your minds above the love for the world;
and this love is that which will preserve you in the excellent way of bearing all things;
and the love of God fulfils the law.
The fruit of the pure holy spirit of the God of truth is love, which is a peaceable spirit;
but the foul, unclean spirit, that is out of the truth,
is a ravenous, unquiet, unpeaceful spirit.

The faith that Jesus Christ is the author and finisher of, works by love;
and the spirit of faith is a peaceable spirit;
which faith gives the victory over the unpeaceable, unruly, ravenous spirit;
and by which faith you have the inheritance.

The glorious gospel of Christ Jesus is the power of God, the gospel of peace,
which is over the power of darkness, and was before it was, and it will be when it is gone;
and in this gospel all the heirs of it have an everlasting unity,
and an everlasting glorious fellowship in the glorious gospel of peace,
yes, a glorious, peaceable fellowship and an access to God.

And the wisdom of God from above is gentle and peaceable,
and justifies and preserves all her children above the unpeaceable wisdom that is below;
and this peaceable wisdom preserves above all the unruly spirits,
and vain talkers and arguers, such as talk of the wisdom of God,
but live not in it, but instead in the wisdom of the world.

And such as talk of the gospel of Christ, the power of God, but live not in it,
but do live in the power of satan, the enemy and adversary,
and the devil, the destroying power and spirit;

and such have no comfort of the scriptures, nor of the things of God, nor of the grace,
nor of the truth, nor of the wisdom of God, nor of faith, nor light,
though they may talk of all these things, while they follow that unruly, foul,
unpeaceable spirit, that abode not in the truth, (in whom there is no truth),
and where there is no truth there is confusion and disorder.

Now the God of truth is a God of order, from whom you have grace, truth, and faith,
which is his gift, and his spirit, and gospel, and wisdom,
that you may all live in the order of it, and as it orders you.

For God is a God of order, and his order is known in his light, grace,
and truth, and spirit, and his gospel, the power of God, and in his wisdom.

And all his children and people should live in the order of his light, spirit,
and gospel, and wisdom, and delight in the order of it.

And all you who know God, and Jesus Christ, which is eternal life;
then in this eternal life you do know that the God of truth is a God of order,
and you love his order, in his light, and life, and grace, and truth, in his gospel,
and in his spirit, and in his heavenly pure wisdom, by which all his children are justified
And in his truth, that makes free from him that abode not in the truth,
(in whom there is no truth),

that all his children should walk in the order of truth,
which has made them free,

who are born again of the incorruptible seed by the word of God,
that lives, and abides, and endures forever.

And so feeds of the milk of this immortal word,
and so are of an incorruptible generation, which is above the corruptible;
and here is the hidden man of the heart, that is incorruptible, known,
that has an everlasting fellowship, and has an incorruptible crown,
and is an heir of an incorruptible kingdom.

And now the God of this world, (and his followers), that abode not in the truth,
in whom there is no truth, cannot endure to hear talk of the order of truth,
which is in the light, and life, and in the gospel, and in the wisdom of the God of truth.
For the world is full of disorder and confusion;

but the living, eternal, immortal God of truth is a God of order, and not of confusion,
who has sent his son to destroy the devil and his works.

Blessings and praises, with all glory and thanks, be unto him,
who has all power, might, majesty, and dominion, now, in the future, and forever.
Amen.

347.

Numbered 357 in Printing

Dear friends,

All live the life of the true christians, and not the life of old Adam,
that went from God's command and voice;
nor like the Jews, and such as have got the name of christians, that say,
there is no hearing of God and Christ's voice now,
who are out of the life, power, and spirit, grace, and truth, and image of God,
that the true christians were in, and Adam and Eve before they fell;
so that none can live the life of the true christians, and the holy prophets and apostles,
except they are in the same power and spirit, grace and truth, and faith,
and image that they were in, which is a life above the world and its God,
in whom there is no truth, no life, light, nor power of the living God abiding in them.
And therefore, before any can live the life of the saints,
they must bow to the name of Jesus;
their savior, in his light, grace, and truth, and power, and spirit, which comes from him,
who submitted himself to the shameful death of the cross,
and destroyed death and his power, who had no sin, nor guile in his mouth,
and is risen again for our justification, and so has tasted death for every man,
and given himself a ransom for all,
that all should now bow at his name, Jesus, a savior;
and so to his power and authority bow,
who has all power in heaven and earth given to him.
So all men have bowed under death and sin by transgression.
And Christ has submitted to the cross and death for them,
and has borne their stripes for sin and iniquity,
who had no sin, neither knew any, to bring us out of death and sin.
Therefore, everyone must bow at the name of Jesus, (as before),
whatsoever they do in word or deed, it must be done in the name of Jesus;
and before that they can confess to Jesus Christ, to the glory of God the Father,
they must all bow at the name of Jesus, and bow to his grace,
and truth, light, spirit, and power that comes by Jesus, which they know;
him the fountain, the rock and foundation to build upon,
who brings out of death and darkness into light and life,
and a kingdom and a world that is everlasting;
and there to have food and clothing that is everlasting.

George Fox

348.

Numbered 358 in Printing

Dear friends,

With my love to you in the holy peaceable truth that never changes, nor admits of evil,
but makes all free that receive it, and that walk in it,
and is over all the clouds without rain, and wells without water, and trees without fruit.

And from the truth flowed justice, equity, righteousness, and godliness, mercy,
and tenderness that brings a man's heart, mind, soul,
and spirit to the infinite and incomprehensible God,
and from it a love flows to all the universal creation,
and would have all to come to the knowledge of the truth;
and it bends everyone to their utmost ability to serve God and his truth,
and to spread it abroad, and it brings their minds out of the earth,
which makes them brittle, and changeable, and uncertain;
for it does not change, neither does it touch with that which does change.
As to unity, it makes all like itself, that do obey it,
Universal, to live out of narrowness and self, and deny it.
So it brings all into oneness, and answers the good principle of God in all people,
and brings into humility, and the fear of the Lord, which is the beginning of his wisdom;
and it brings all to have a care of God's glory and his honor;
and watches over all the professors of it for their good, to keep within its bounds, and walk within its
order;
which he that is out of truth, leads into all disorder, in whom there is no truth;
and the truth makes all its children free from him, and in it to reign over him.
Thanks, glory, and honor to the Lord God of truth over all forever.
Amen.

The Lord, who is the God of all peace and order,
alone protects and preserves his people with his eternal power;
for the devil's power is not eternal, it had a beginning, and must have an ending;
for the eternal power limits that devourer and destroyer.
And therefore, friends, patience must be exercised in the truth;
and keep to the word of patience, which word was before the world was, and abides and endures forever;
and it will keep Friends over and out of all the snares of the world, and its temptations.
So with my love in the seed of life, that reigns over all,
and in it the Lord God Almighty preserve and keep you all to his glory, Amen.

George Fox

349. - An epistle to be read among Friends.
Numbered 359 in Printing

Friends,

You that are believers in the light, which is the life in Christ,
and are grafted into him who is ascended far above all principalities, powers, thrones,
and dominions, by whom all things were made and created,
all the children in the new covenant do gather together in the name of Christ Jesus,
whose name is above every name under the whole heaven,
and in whose name they have salvation,
and not by any other name under the whole heaven.
And at this name must every knee bow, and every tongue confess Christ Jesus,
to the glory of God the Father;
and they that have bowed their knee to the name of Jesus,
and do confess him to the glory of God the Father,
cannot gather in any other name under heaven, below the name of Jesus;
but, gather in the name of Jesus, which is above every name under heaven,
in whom they have salvation, and so cannot gather in any name below Christ;
for they do know that they have not any salvation,

in whatsoever name that they do gather together in, below the name of Jesus.
And being gathered in the name of Jesus, he is in the midst of them,
the Prince of life and peace, and captain of salvation,
and a prophet to open the book of conscience, and the book of the law, and prophets, and gospel,
and his book of life to them, and a bishop to oversee them,
and a heavenly shepherd to feed them in his heavenly pasture of life,
and a heavenly King to rule in their hearts, and in his glorious kingdom,
among them that are born again;
and that see and enters into his everlasting kingdom of righteousness, peace, and joy in the holy ghost.
And all these children in the kingdom, and in the new covenant of grace, light, and life,
cannot feed of any bread for their immortal souls that is made by man,
which he has leavened with the sour leaven;
for that sour leavened bread will make their hearts to burn,
and the Jews were not to keep their feasts with unleavened bread in the old covenant;
then much more the Jews in the spirit, in the new covenant,
who have their bread from heaven, their unleavened bread,
who in the new covenant do keep their feast with unleavened bread from heaven,
and cannot feed their souls with any bread, but that which comes down from heaven.
And this bread from heaven gives life to the soul, and is the staff of their heavenly life;
this heavenly bread, as the outward bread is the staff of the natural life,
in this world that must have an end,
but the bread from heaven is the heavenly staff of life,
that nourishes up into a heavenly life, and a world, and a kingdom that is without end.
And such as feed on this heavenly bread,
cannot feed their souls with any bread below that which comes from heaven, for it does not give them
life.

So that they can neither touch, taste, nor handle that which is below, which perishes;
for the bread of life from heaven does not perish, but gives life eternal;
and this bread is sure, and they that feed upon it shall hunger no more.
So all eyes are to look up to heaven for this bread of life,
which gives them life; and not below heaven;
for neither are they to follow them that cry, "Lo, it is here," and "Lo there;"
or to drink of their cup that are whored from the spirit of God, nor to eat of their leavened bread;
for, they that do believe in the light, which is the life in Christ, are grafted into him the true vine.
So the believers do feel a living spring springing up in them to eternal life, from the fountain from whom
it comes.

And so, here all the true believers have the upper and the lower springs in themselves;
and such may drink freely and eat freely of the bread and water of life,
and do hunger and thirst no more, but eat and drink that which is eternal,
which nourishes them up to eternal life, and so bear heavenly spiritual fruits,
to the praise of the eternal God;
which plants he has watered by his upper and lower springs,
which trees or plants, their fruits are unto holiness, and their end is everlasting life.
So none of the children of the new covenant need go to the world for bread or water,
to give them life everlasting, to keep them from the world's storms;
or weapons to defend their church or worship;
for they have them from heaven, and heavenly bread and water,
and spiritual weapons, and armor, and the righteousness of Christ, the fine linen, their clothing.
Glory to the Lord forever, who makes all his spiritually rich,
and to be lenders and not borrowers, and givers and not receivers,
who is more blessed than the receiver.
And the Jews in the old covenant were to wash their clothes,
and to sanctify themselves when they did appear before the Lord,
and so the children of God in the new covenant of life, light, and grace,
who do appear before the Lord, are to be washed and cleansed, and sanctified,

and to put on the righteousness of Christ, their fine linen that never will wax old;
and so to put off all the old Adam's garments,
that he had covered himself and his sons and daughters with in the fall and transgression,
which will wax old and rot;
but that which God and Christ puts on and clothe his saints withal, is everlasting.
So man's righteousness and his filthy rags must be put off,
and they must come into the righteousness of Christ, and put it on,
which does exceed the righteousness of the law,
if they do enter into the kingdom of God which stands in righteousness, and peace, and joy in the holy
ghost.

Now in the Old Testament it is said, "The priests' lips are to preserve the people's knowledge:"
but the New Testament said, "that Christ is the treasure of wisdom and knowledge."
The Old Testament said, "that you must offer your sheep, goats, bulls, and heifers, and other creatures,
which God commanded by the law in the Old Testament, for your sins and cleansing:"
but the New Testament said, "that Christ is offered up once for all;"
and the Old Testament said, that the blood of bulls and other creatures cleanses from sin:
but the New Testament said, that "Christ's blood cleanses from all sin."
And in the Old Testament it is said, "You must carry your offerings, and first fruits, and tithe, to the
storehouse:"
but the New Testament said, "Freely you have received, freely give;" and forbids bag or staff.
And in the Old Testament the priest was to light the candles and lamps in the tabernacle and temple,
and to circumcise the men children;
but the New Testament said, "Christ enlightens every man that comes into the world with his heavenly
light;"
which is the life in Christ the word; and the spirit of man is the candle of the Lord;
so he lights the candle and lamp in the tabernacle, and said,
"Believe in the light, that you may become children of the light;"
and Christ ministers the circumcision in the spirit, that puts off the body of the sins of the flesh,
that came upon man and woman by transgression.
So that the children are the circumcision of the spirit in the new testament,
and not of the flesh and letter, as they were in the old testament.
And in the Old Testament it is said, that "the priests put the Testament, and the law,
and the pot of manna into the ark, in the tabernacle and temple:"
but in the New Testament, God pours out of his spirit upon all flesh,
and the holy ghost proceeds from the Father and the son into the hearts of his people,
to lead them into all truth, and reproves the world of sin;
and the bread of life that they have from Christ,
is in their arks and hearts, or in their temples;
and God writes his law in the hearts and minds of his people.
So in the new testament they have the law written in the heart and mind,
and the old they had in the letter and tables of stone;
and in the new they have the testament and testimony, the spirit of Christ in their hearts,
and the heavenly, unleavened bread in their hearts, which they do keep the everlasting feast with.
And in the old testament, the clean and circumcised outwardly did eat of the Passover, the lamb without
blemish:
but in the new testament, the clean and circumcised in heart eat of the Passover, Christ, the heavenly
bread and flesh,
and so do keep the feast of their Passover in the new testament.
And the old testament had the outward temple and tabernacle, and outward lights:
but in the new testament, the saints' bodies are the temples and tabernacles of God,
and his light does shine in their hearts, to give them the knowledge of the glory of God, in the face of
Jesus Christ.
And in the old testament it is said, 'Do this and live;'

and the new said, 'Believe in the light (Christ) and be saved.'
And the old testament said, 'you shall swear, and perform your oaths to the Lord:'
but Christ said in the new 'Swear not at all.'
And the old testament said, 'you shall not kill, nor commit adultery:'
but Christ in the new said, "you shall not be angry without a cause, and you shall not lust after a woman."
And the old testament said, 'You shall stand up and curse:'
but the new said, 'Bless and curse not.'
The old testament said, 'You shall hate your enemy:'
but the new said, 'you shall love your enemies, and do good to them that hate you and despitefully use you.'
So, the new covenant and testament is not according to the old.
And in many things besides these, it might be shown how one does exceed the other in glory.

George Fox

350.-To all the men and women's meetings everywhere.

Numbered 360 in Printing

An the faithful men and women are to be as Abraham and Sarah;
Abraham, the father of the faithful;
and Sarah, a mother in Israel, to give suck, and to nourish up the seed, the heir of the promise.
Likewise, to be as Adam and Eve, before they fell, help mates, in the image of God,
and in the power of God, with which they were to subdue the earth;
in which power and image of God, they were not only to subdue the earth,
but subdue unrighteousness and all ungodliness,
and that which they know does dishonor God.
And likewise all the faithful women are to be as Dorcas, a disciple of Christ Jesus,
that their good works of the spirit and faith may follow them;
and also they are to be as Phebe, who was a minister of the church at Cencrea;
and she was such a faithful trusty minister,
that the apostle sent his epistle by her to Rome, from Corinth, with a recommendation of her.
And also an the faithful men and women are to be as Aquilla and Priscilla,
who were the apostles' fellow helpers in Christ Jesus, and had a church in their house,
and were instructors concerning the things of God, and Christ Jesus,
(in his new testament and new covenant), and of his kingdom;
and likewise to be as Mary Magdalene, and Joanna, and Mary, the mother of James,
and other women that were with those women,
who first preached and declared to the apostles the resurrection of Jesus Christ.
And Christ said unto those women,
'Go and tell my disciples that I am risen from the dead;'
so these women were the first messengers of the glad tidings.
Matt. 28 . Luke 24. Mark 16. And these tidings did astonish the apostles at first;
for they said, 'Certain women of our company, (which were of the disciples),
made us astonished, saying, that Jesus was risen from the dead;'
this two of his disciples said when they were talking with Christ,
but they did not perceive it till he opened their eyes, as in Luke 24, v13-31.
So the women continued in their firm belief; and, then afterwards the apostles came to believe also.
And therefore it is good for everyone to have a sense of the resurrection of Christ,
and not seek him below, but seek him, above, for he is risen from the dead and lives,
and sits at the right hand of the living God.
And also all the faithful are to be as Miriam the prophetess, to encourage the church and praise God.
And also to be as Huldah the prophetess,
who instructed the king, his princes, and priests, in the law of God, and the and covenant.

So they should be much more diligent to teach and instruct in the new covenant, and testament, which exceeds the old in its glory.

And also to be as Anna the prophetess, an ancient woman of eighty-four years old; and she gave thanks, and spoke of Christ to all them that looked for redemption in Jerusalem; and so here was a general and a public preaching of Christ Jesus.

And also to be as Hannah, in the Old Testament, who consecrated her son Samuel unto the Lord; and the Lord accepted her prayers, tears, and offerings.

So she had not a mind to let him run wild.

And likewise as Deborah, who was a prophetess in the old covenant, and a judge in Israel.

What victories, with outward weapons, the Lord did give her,

and how she praised the Lord, which was by faith, in the time of the old covenant.

But in the time after new covenant the true believers wrestle not with flesh and blood, but are all to be diligent in the spiritual judgment and warfare in the spiritual Israel.

And the apostle writes to Titus,

'how he had left him in Crete, that he should set in order the things that were wanting,

and ordain elders in every city, as he had appointed him.'

And after he had spoken many things to Titus concerning overseers and teachers that they must be blameless;

he said, that the aged men must be sober, grave, temperate, sound in faith, in charity, and in patience.

And the aged women likewise, "that they be in behavior, as becomes holiness, not false accusers, but to be teachers of good things;

and that they teach the younger women to be sober, to love their husbands, and to love their children, and to be chaste, keepers at home, good, obedient that the word of God be not blasphemed."

And likewise Titus was to exhort the young men to be sober minded.

And here you may see the apostle, who did forbid one sort of women to be teachers,

who were usurpers of authority, which both the law and the gospel forbids;

yet the law and Christ, and the apostles in the gospel, encouraged the honorable women to preach and to teach.

For Christ sent the faithful women to declare and preach his resurrection to his disciples;

and likewise the apostle encouraged the aged, and honorable,

and faithful women to prophesy and teach; and to be teachers of good things, as before.

That is his charge to them in general.

Then he comes to particulars, charging them,

"that they should teach the young women to be sober and discreet, chaste, and good, to love their husbands, and their children, that the word of God be not blasphemed."

So these were to be as mothers to the younger women,

and were public women in their public services, a charge that was committed to them.

And a bishop, and an elder, or a deacon, was to order and rule well his own house,

and to have his children in subjection, with all gravity.

For if a man know not how to rule his own house,

how shall he take care of the church of God?

So every man and woman is to teach, instruct, and order their own children and families, as the Jews did in the old covenant;

then much more they should train them up in the new covenant, which exceeds the old;

so that in all things they might give thanks and praises to God,

that in all things the Lord might be glorified in all their families.

So all christian families are concerned in these particular services,

before they come to the general service, (namely), to be overseers and ministers,

faithful men as fathers, and faithful women as mothers, and teachers of good things;

and the young men and women as brethren and sisters in purity.

And so let none spoil their families with bad lives, and unruly tongues,

with letting the poison of asps be under their tongue,

by which they spoil and corrupt their families;

which begets into a loose and bad language;

but that is to be bridled by the word of God;
for a soft tongue breaks the bane, the tongue of the just is as choice silver,
and the tongue of the just is health, and uses knowledge aright,
and a wholesome tongue is a tree of life;
and who keeps his mouth and his tongue, keeps his soul from trouble.
And after that Solomon had spoken of a virtuous woman, he said,
'In her tongue is the law of kindness, and her children rise up and call her blessed; and her husband also
praises her.'

He that has an ear to hear, let him hear.

And therefore all are to keep in this law of kindness,
and there your candle does not go out by night, and your virtue will flow;
for 'the gray haired head is a crown of glory, if it be found in the way of righteousness;'
and, "better is he that rules over his own spirit, than he that takes a city;
for he that has no rule over his own spirit is like a city that is broken down, without walls;"
then the security and strength are gone.

And therefore let every one keep his own little city with the spirit and power of God,
by which you have power over your own spirits;
and then the power of God is your strength, and keeps you safe in it, that be led by the spirit of God.
And so that all men and women may exercise their talent, their gift that God had given them,
in 'the true light which lights every man that comes into the world;'
that is the light in Christ, that they may become children of the light,
and grafted into Christ and walk as children of the light and of the day.

And that all may profit in the manifestation of the spirit that God has given them;
and be led by the spirit that you all may be the sons and daughters of God in this day of his new
covenant,

and new testament, in which God pours forth of his spirit upon all flesh,
which none are to grieve, vex, or quench; or rebel against, but obey it.

And 'the grace of God that brings salvation has appeared unto all men,'
to teach them to live godly, righteously, and soberly, and to deny ungodliness and unrighteousness.
And therefore all are to be faithful stewards of this grace of God,
which teaches them, and brings them their salvation.

For the apostle said, 'As everyone has received the gift, even so minister the same one to another;
as good stewards of the manifold grace of God, that the God of all grace,
and Christ by whom it comes, may be glorified in all his people,
who gives unto them freely the spiritual and heavenly gifts.'

And the gospel of peace and glad tidings, God and Christ have sent to be preached to every creature
under heaven.

And all you that have received it, by which life and immortality are brought to light in you,
by which you see over him that has darkened you;

by the everlasting gospel, the power of God,
are come to be heirs of this everlasting gospel, the power of God.

So you are heirs of the everlasting order of the gospel;
for the power of God is the order and authority of all your meetings.

This everlasting gospel, the power of God, is an unlimited order;
and this glorious order of the gospel, the power of God,
is beyond the order of Aaron, and beyond all the orders of the heathen.

And the power of God cannot be limited,
though it may limit that which is contrary to it, and out of the truth.

So our order and government are of Christ, and his gospel,
and in his light, and holy spirit, and we are heirs of it,
being heirs of Christ, and grafted into him by belief;
and all his sons and daughters do know his glorious liberty, and their rest in him.

For we have received the spirit of adoption, whereby we can cry Abba, Father;
for the spirit itself bears witness with our spirits that we are the children of God;
and if children, then heirs of God, and joint heirs with Christ.

And now, friends, (as I said before), train up all your children in the fear of God,
in this new covenant of light and grace, that they may know Christ, who is their baptizer and
circumciser;
and he sprinkles your consciences and hearts with his blood to cleanse you from all sin,
and the Lord writes his heavenly law in their hearts, that they may obey it and do it.
For do not all people in their several false religions, ways, and sects,
yes, the very Turks and heathens, train up their children in their own ways?
And likewise, did not the Jews train up their children in the old testament and old covenant of works;
which old testament and covenant Christ has abolished, and has established the new covenant of light,
life, and grace?
And therefore must not all the Jews in spirit, in this new testament,
train up their children in this new covenant of light, life, and grace?
Or else do they not bring themselves under condemnation?
Do not the beasts and the fowls teach their young to pick, lick, and feed their young?
And will not the young ones cry after the old ones for their food?
All these things might teach people.
Now you having your food from Christ, and God your Father;
yes, your bread, your milk, your water, your wine, your honey, your fine linen,
your clothing, your breath, your life, your souls, and the image of God,
which he made you in, which man and woman have lost by transgression,
but are to be renewed into again by Christ, your redeemer, and sanctifier,
and reconciler, and mediator, who makes your peace between you and God,
from whom you have your light, grace, and truth,
who gives you his gospel, and faith, and spirit,
in whose name you have salvation, and not by any other name under the whole heaven,
who is your heavenly spiritual rock and foundation;
and have not you all these things from above freely, and none of them from below?
And also your heavenly armor, and spiritual weapons,
in which you stand witnesses for God and Christ.
And cannot you train up all your children in the fear of God,
and tell them from where you have all these good things,
that they may come to receive of all these good things
which you receive from the good God,
and Christ the treasure of wisdom and knowledge, that you may say,
the children of your children are the crown of your old men in the truth,
and the glory of their fathers in God;
and then you may say, your wives are as fruitful vines by the sides of your house,
and your children like olive plants round about your table.
Thus shall they be blessed, that fear the Lord;
that you may say, your sons are plants of God, growing up in their youth,
and that your daughters may be as corner-stones, polished after the similitude of a palace;
and that your garners are full, and afford all manner of store,
so that there is no complaining in your streets;
and 'happy is that people whose God is the Lord.'

And now, my friends, if there happen any difference among Friends,
either with Friends or the world, let it be put to reference,
if it cannot be ended between themselves,
and all that are concerned to end any difference,
let them have but one ear to one party,
and let them reserve the other ear to hear the other party;
so that they may judge impartially of matters,
without affection or favor, or respect of persons.

For you may see how the Jews in the old covenant did judge things among themselves, as long as they kept the law of God, and did not go to other nations, or to the heathens, for them to judge of their matters;
and therefore the apostle reproves the Corinthians for that fault, 'for going to law one with another before unbelievers,'
and told them that 'the saints should judge the world,' yes, angels;
and then how much more might they judge of things pertaining to this life?
And therefore the apostle exhorted,
"If then you have judgment of things pertaining to this life, let them to judge that are least esteemed in the church:"
and Christ said,

"If your brother trespass against you,
go and tell him his fault between him and you alone;
if he should hear you, your have gained your brother:
but if he will not hear you, then take with you one or two more,
that in the mouth of two or three witnesses every word may be established:
and if he neglect to hear them, tell it to the church;
and if he neglects to hear the church, let him be unto you as a heathen and a publican.
Verily I say unto you, whatsoever is bound on earth shall be bound in heaven;
and whatsoever you shall loose on earth shall be loosed in heaven."

And further Christ said,

"If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven:
for where two or three are, gathered together in my name,
there am I in the midst of them." Matt. 18, v20.
And Christ said, "If your brother trespass against you, rebuke him;
and if he repent, forgive him;
and if he trespass against you seven times in a day, and seven times;
if he turns again, saying, I repent, you shall forgive him." Luke 17, v4.

Here you may see what instructions Christ,
(who is the King of kings, and Lord of lords), gives to his church,
and much more, which is too large to write.
And they had elders in the old covenant then;
much more ought there to be elders in the new covenant, which are grown in the truth.
And they had the assemblies of the women in the law,
who were concerned in the things about the figures and shadows,
and they wrought about the holy things,
and they brought of their clean things to be offered;
all which Christ, the Holy One, has abolished, and put an end to in the old covenant.
So, much more the believers in Christ, in the new testament, in the time of the gospel,
are to have their assemblies and meetings;
besides their instructing and seeing that their own families walk in the fear of God.
And then after, in the general service of the church of God, the aged men,
and aged women in the truth, are to be teachers of good things,
as the Lord shall order them with his spirit,
to teach and instruct, exhort, admonish, reprove, rebuke, with the holy spirit;
for the least member has an office, and every believer in the light,
(which is the life in Christ), is a member of Christ's church, and grafted into him;
and so he is the holy head of the church, and they are heirs of his order,
and of his government, of the increase of which there is no end, in his eternal power and spirit.

And therefore, all that deny the men and women's meetings that are established in the light, power, and spirit of Christ,
by which we are gathered together, he being in the midst of them,
they may as well deny Christ, as deny his heavenly order of his gospel, and his heavenly spiritual government.
And all they that deny the men and women meetings, in the new covenant,
in the restoration out of death and darkness, by Christ, and in his gospel of light and life,
they may as well deny the preaching of the gospel;
if people shall not come into the possession of that which is preached, and practice it.
For the faithful men and women that are restored into the image of God,
by Christ Jesus, as Adam and Eve were in before they fell,
they were help mates in righteousness, and in the image of God, and in Christ Jesus;
yes, they were help mates one to another;
and Christ makes them as kings and priests to reign upon the earth,
over the serpent and the devil, the destroyer, in the power of God,
which was before he was, in which is the holy order.
And they that offer the spiritual sacrifices to God, and are his heavenly witnesses,
stand for God and Christ, and his righteousness, in his light and life,
by which they are grafted into Christ;
and so by and in his power, light, and life stand over death, and darkness,
and the prince and power of it, and in it reign over him.
And so do praise God, and his son that lives forever, and sing Hallelujah.

George Fox

Swarthmore, the 10th month, 1679.

MANY SELECT EPISTLES TO FRIENDS,

OF

THAT ANCIENT, EMINENT, AND FAITHFUL

MINISTER OF JESUS CHRIST,

GEORGE FOX

VOLUME 2 Contd.

351.-An Epistle to Friends, for them to read.

Numbered 361 in Printing

My dear friends,

The peaceable truth live in, which you have received from Jesus your savior, that by the grace and truth that is come by him into your hearts, you may all abide in Christ, and grow up in him, from whom it comes. For, as Christ said, "Except you abide in me, you cannot bring forth fruit." And there is none that abide in Christ, but who abide in his light, grace, and truth.

And Christ said, "Without me you can do nothing;" who is the heavenly and spiritual man, the second Adam, the Lord from heaven, who has all power in heaven and earth given to him.

So without this truth, and grace, and light, and power, and spirit of Christ Jesus, which you receive from him, you cannot abide in him. This brings you to abide in him, and to have his presence to strengthen you, so that through him you may do all things which he commands and requires of you.

And now, dear friends, to the light, and grace, and truth in your hearts you were turned at the first, and now as you do all walk in the light, and are established in the grace and truth, in your hearts, minds, and souls, it brings you to Christ, the heavenly spiritual rock and foundation, and to build upon him, with the light, grace, and truth that come from him; and then you will see such as Christ speaks of, that did profess him and preach him, but did not abide in his light, grace, and truth, so not in Christ Jesus; and such Christ will not know, that do not abide in him, with his light, grace, and truth, from whom it comes.

For the grace, truth, and light that comes by Jesus, this makes inward christians, and the Jews inward, who have the praise of God, though probably not of men. And the apostles in their days, had to do with several sorts of people, some that preached Christ of envy, and some of contention, and some of good will; notwithstanding, the apostles rejoiced that Christ was preached.

But then after a time, when many had gotten the form of christianity and godliness, and denied the power thereof, he exhorted the faithful, that kept their habitation in Christ Jesus, to turn away from such.

And yet such were under the name of christians, else they could not have the form of godliness.

And likewise, such as got the good words and fair speeches, with which they deceived the hearts of the simple, these were got to be preachers among the christians.

And the heady, high-minded, and fierce despisers, these had the form of godliness, though they denied the power of it, which they were turned from. So they that lived in the light, grace, and truth, and the power and spirit of Christ, were to turn away from such, that had the form of godliness, and denied the power.

And such as these, that had the form of godliness and denied the power, were come farther than such as taught for doctrine the rudiments and precepts of the world, and doctrines of men; or the professing Jews and Gentiles, that stood against the name of Christ, which were altogether unbelievers of the very form of godliness of the new covenant.

And likewise such that were reveling about questions, and in strife about words, vain arguers, and disputers, men of corrupt minds, and those that were unruly, and vain talkers; many of these were teachers, who were troublers of the churches in the apostles' days.

And those that Peter and Jude cried against, that were come so far as Balaam, to prophesy, and Cain to hear the voice of God, and a Cora, who came out of Egypt; many of these got up to be teachers, having high swelling words, whom the apostle judged among the fallen angels, and the old world, and Sodom; who were turned to be mockers.

And such like as these were they, that separated themselves, being sensual, having not the spirit. And so it seems these did set up separations from the apostles and saints in their days.

And the apostle declared how the Lord saved his people out of the land of Egypt, and afterwards destroyed them that believed not; and the angels that kept not their first state, but left their own habitation, he has reserved in everlasting chains under darkness, unto the judgment of the great day.

And so these, who went under the name of christians, that had been convinced, and had got a form of godliness and christianity, that kept not their first state, in the light, and grace, and truth, and by it their habitation in Christ Jesus, they came under the chain of darkness.

And therefore, friends, you see how the apostle was troubled with the false apostles and satan's messengers, that got among the Corinthians, and how they despised the apostle.

And likewise what was got up among the Romans and Galatians,
and in the days of John, as he manifests in his epistles.

And therefore, how careful were the true apostles, of the saints,
in their watching over them!

For John said,
"If you walk in the light, as he is in the light,
then have we fellowship one with another.
And that you also may have fellowship with us;
for truly our fellowship is with the Father and his son Jesus Christ.
And these things write we unto you, that your joy may be full."

For many may talk of the light, and preach the light;
but to walk in the light, that is it which grafts into Christ Jesus, and brings to live in him,
which talking of him does not.

And as the apostle said, "As everyone has received Christ Jesus, so walk in him."
And the sayers of the word, and not the doers, deceived their own souls.

So there may be many sayers of the word,
deceivers of their own souls and others, and preachers of Christ Jesus.
But the doers of the word, and the walkers in Christ Jesus,
are they that are accepted of the Lord.

And again, as the apostle said, "The word of faith was near them, in their hearts and mouths,
to obey it and do it; and that was the word of faith which they preached."

"And the light shined in their hearts,
to give them the knowledge of the glory of God in the face of Christ Jesus."

'And the anointing which you have received of him, abides in you;
and you need not that any man teach you,
but as the same anointing teaches you all things, that is true, and is no lie;
and even as it has taught you, you shall abide in him.
And these things I have written unto you,'
said the apostle, 'concerning them that seduce you.'

So here may all the inward christians in the grace, light, truth, power,
and spirit of Christ Jesus, see what the apostles exhorted the saints unto,
that they might be preserved in their day, and so by the same now,
from them that deceived their own souls and others.
And so by this light, this word, the anointing, grace, truth, power
and spirit of Jesus Christ in the heart, mind, and soul,
must all the saints be guided now, by which they may come to be inward Christians,
and have a habitation in Christ Jesus that was built upon him,
the living rock and foundation, as the saints were in the apostles' days;
and so to have salt in yourselves, and the leaven in your own meal,
and the pearl in your own field, and your lamps lighted in your own tabernacles,
and nourished with the heavenly oil.
So that you may put a difference between the clean and the unclean,

and what you are to touch, and what you are not.
And that no man or woman may look below heaven for their bread,
to nourish their souls and inward man, and below God and Christ for their springs,
which by continuing in the light, which is the life in Christ the word,
by which all things were made and created,
they shall have a spring from him the fountain, springing up in them to eternal life;
so they shall have both the upper and lower springs to nourish the plant that God has planted.
And such as came out of Egypt with Moses,
and after rebelled against the Lord, and Moses, and the law and the prophets,
were a greater grief to Moses and the prophets than the heathen.
And likewise, those that came to be christians, (called), and had got the form of godliness,
came to be a greater grief to the apostles than, the world;
for their work was to seek to destroy that which the apostles had begotten,
and them that they had turned to Christ.
And therefore well might the apostle exhort the saints to turn away from such,
who had the form of godliness and denied the power;
and therefore he told the saints, " The kingdom of heaven stand not in words, but in power,"
and therefore they were to know one another in the spirit and power; and that is the internal
knowledge.
And their fellowship was to be in the holy ghost,
and their unity in the spirit, which was the bond of peace;
and their fellowship was to be in the gospel, which was the power of God.
So an everlasting fellowship in the everlasting power of God,
that will outlast the power of darkness; for it was before if was.
And also, their unity was to be in the precious divine faith,
which Christ was the author and finisher of;
the mystery of which was held in a pure conscience;
and their worship was in the spirit of God, and in truth.
So you may see what a heavenly unity, and fellowship, and worship that Christ and the apostles set up.
And the saints in the light, grace, truth, spirit, and the power of God, the gospel, lived in it, and walked
in it.
So with the light, grace, truth, power, spirit, and word of life in the heart,
all hold Christ the head, who is the head of all things, by whom all things were made,
who is the treasure of the heavenly saving wisdom and knowledge,
who is called the second Adam, the Lord from heaven.
And therefore, all are to have their knowledge and their wisdom from him the treasure,
by the light, grace, truth, power, and spirit that comes from him,
it leads you to him, your treasure of heavenly wisdom and knowledge;
by which knowledge you know God, and Jesus Christ whom he has sent,
which is life eternal to know.

And now, my dear friends, concerning true liberty.

The true liberty is in the gospel, the power of God,
which the devil and his instruments, with his false liberty, cannot get into.
And in this gospel is the saints' fellowship,
which the devil with all his false fellowships cannot get into, nor find it;
for it is a mystery.
Likewise, true liberty is in the faith, which Jesus Christ is the author and finisher of,
which gives victory over that which separated man and woman from God,
and by which they have access to God again.
And in this holy, pure, divine, precious faith, that is held in the pure conscience;
which pure conscience has its pure, holy, divine precious liberty,

in this holy, divine, precious faith, which works by love,
(and not as the dead faith does, which works by enmity),
which is the fruit of this holy, pure, divine faith;
and in it is the divine, pure, holy, and precious liberty and freedom.
So here is the divine, holy, pure, and precious liberty in this faith, which works by love,
that is the victory over that which brought man and woman into bondage, and slavery, and false liberty.
So this living faith is the victory over all dead faiths and false freedoms and liberties;
which holy, divine, pure, and precious faith, the saints were and are to contend for,
which Christ the Holy One is the author and finisher of.
So in this holy, divine, pure, and precious faith,
they have a holy, divine, pure, and precious unity and liberty,
which is the victory over the enmity and the adversary, the destroyer, and all his instruments;
and they cannot come within this holy, divine, pure, and precious unity and liberty, which is in the
faith;
for it is a mystery, and gives victory over him, and the access to the pure God, and to Christ the author
of it;
which all are to stand fast in that liberty with which Christ has made them free,
who is the heavenly and spiritual man, the second Adam.

For the bondage, captivity, and thralldom, false freedom, and false liberty,
were and are in old Adam, in transgression;
and the true liberty is that which Christ the pure and holy one makes free in;
and this is a pure holy liberty, which Christ makes, and sets his people free in;
in which they are all to stand fast over all the false liberties and freedoms, which are bondage.

Also, the true liberty is in the truth, which if the truth has made you free,
then are you free indeed, from him that abode not in the truth, in whom there is no truth.
So then there is no true freedom nor liberty in old Adam;
and he in whom there is no truth, cannot come into this freedom and liberty,
which is not in the truth, but remains in the false.

For the Jews in the days of Christ, boasted of their liberty and freedom,
though they were in bondage both inwardly and outwardly;
and that they were of Abraham their father;
but Christ told them, "the devil was their father, and his lusts you will do."

And also in the days of the apostles, many of the false christians boasted of their liberty;
but who was overcome by them was brought into bondage.

And the apostle was so careful of his liberty in Christ Jesus,
that such as came to spy it out, and were somewhat in conference;
but they added nothing to him;
and unto such he would not give place by subjection, but rather reprov'd them;
and directed everyone to walk according to the measure of the rule which God has distributed to them.

And also true liberty is in the light, and grace, and the spirit which comes by Jesus,
which by believing in the light, they are grafted into Christ,
and so into true liberty and freedom, and so are entered into the rest, out of the toil of old Adam;
for they are grafted into him, who was before old Adam.

For unbelievers in the light are grafted into old Adam, in transgression.
And the believers in the light, (which is the life in Christ),

are grafted into Christ the word, by which all things were made and created.
So here is perfect, true freedom and liberty.

And likewise, the true liberty and freedom is in the grace which brings salvation,
and not destruction; and teaches to live godly, not ungodly;
and soberly, not unsobberly; and righteously, not unrighteously;
and teaches to deny the world, and not to cleave to it, and not follow it.

This grace establishes the heart, and seasons the words;
the fruits of its liberty and freedom will manifest itself.
And also, the true liberty in the pure holy spirit of God and Christ does baptize
and plunge down that which is gotten up by transgression in man and woman,
and circumcises and cuts off the body of death and sin in the flesh,
that is gotten up in man and woman by transgression,
and mortifies and kills that which would grieve, vex, or quench the motions of the pure spirit of God;
so that in this holy, pure spirit, of this pure God and Christ,
is the holy pure freedom and liberty over all bondage and false liberties and freedoms.

And the fruits of this pure spirit are love, righteousness, and godliness, patience, temperance, and
humility;
by which spirit all are made to drink into one spirit;
so that all are the living wells, that have their living water from God and Christ,
their true and living fountain;
and in which spirit they have a holy and spiritual fellowship,
in this baptizing, mortifying, circumcising spirit, yes, one with another,
and with the son and the Father also,
through which the love of God warms every one's heart.
But when the love of many waxes cold, as Christ said,
then they go from this grace, light, truth, power, and spirit,
and the anointing, and the word of God in their own hearts;
then such turn to be betrayers, and not saviors upon mount Zion.
And against such God's swift judgment turns, and suddenly falls,
though they may cry for a time, liberty, freedom, and peace, peace;
but a day of trouble will overtake them before they are aware.
And therefore, all you friends of Christ Jesus,
stand fast in that liberty with which Christ has made you free,
by his light, grace, truth, spirit, faith, and everlasting gospel, the everlasting power of God,
which is an everlasting freedom and liberty above all bondage and false fallen liberties and freedoms;
in this glorious gospel, and glorious joyful liberty,
where all may exercise God's and Christ's holy gifts in his holy supernatural light, grace, truth, spirit,
and divine faith, and word of life, and the gospel;
which word cannot be bound with all the world's cords or chains;
'for it is a fire to burn, and a hammer to break, and a sword to cut in pieces.'
And therefore, love the word, and keep the word of patience, and the Lord will keep you,
for it is a tried word, and it will keep you in all trials,
which shall come upon all the world to try them.
For the word was before the world was, and will be when the world is gone,
which all the new born babes of the incorruptible seed,
who partake of the milk of the word, grow by it up into an immortal life,
and kingdom that is without end; 'Glory and praises to the Lord God forever.'

And now, you babes of Christ, if the world hates you,
it hated Christ your Lord and master also;

if they mock, and reproach, and defame, and buffet you,
they did so to your Lord and master also;
who was and is the green tree, that gives nourishment to all his branches, his followers.

Now, if the world persecutes you, and takes away your goods or clothes,
was not your Lord and master so served?
Did not they cast lots for his garments?
Was not he haled from the priests to Herod, and before Pontius Pilate, and spit upon?
And if they hate you, and spit upon you, he was hated and spit upon for you.
Did he not go to prison for you?
And was he not mocked and scourged for you?
Did not he bow to the cross and grave for you, he who had no sin, neither was guile found in his mouth?
And did he not bear your sins in his own body upon the tree?
And was he not scourged for you, by whose stripes we are healed?
Did not he suffer the contradiction of sinners, who died for sinners,
and went into the grave for sinners, and died for the ungodly, yes,
tasted death for every man, who through death destroyed death, and the devil,
the power of death, and is risen?
For death and the grave could not hold him, nor the powers and principalities,
with all their guards and watches, could not hold him within the grave;
but he is risen, and is ascended far above all principalities, powers, thrones, and dominions,
and is set down at the right hand of God,
and remains in the heavens until all things be restored.
And he is restoring with his light, grace, truth, power, spirit, faith, gospel, and word of life;
so that you read of some, that came to sit together in heavenly places in Christ Jesus.
And therefore all must bow at the name of Jesus their savior,
in his light, grace, truth, power, spirit, and gospel,
(for he has bowed for you), if you rise with him;
and you must suffer with him, if you will reign with him;
and die with him, if you will live with him.
And all that are dead and buried with Christ, and are risen with him,
they will seek those things that come down from above,
where Christ sits at the right hand of God;
and there you will seek those things which come down from above,
and not things which are below.

For those which seek those things that are below,
are the talkers of God and Christ, and the prophets, and apostles' words,
but they are not dead with Christ, nor risen with him;
and therefore they do not seek those things that come down from heaven,
where Christ sits at the right hand of God.
But they are them that seek the things that are above,
who are dead with Christ, and risen with him;
they, I say, do seek those things which come down from heaven,
where Christ sits at the right hand of God;
and they have not only sought them, but have found them, and received them,
and come to sit together in heavenly places in Christ Jesus, a safe, established,
and heavenly sitting in the heavenly rest and habitation in Christ Jesus,
who is the first and last, and over all, from everlasting to everlasting.
Blessings and praises over all be to the Lord God through him forever. Amen.

The eternal living God of truth, he is a God of order,
and is not the author of confusion, but of peace in all the churches of the saints.

Now the author of confusion, and not of peace, is the god of the world,
who abode not in the truth, because there is no truth in him;
and when he speaks a lie, he speaks of his own;
for he is a liar, and the father of it.

Now the Jews, who did the god of the world's lusts,
and those called christians that do, were in strife, confusion and disorder.

For the Jews went out of the order of Aaron and Moses,
going from the spirit of God poured out upon the house of Israel,
and so went from the Lord, and his law, into confusion and disorder,
which the living God of truth was not the author of.

Also the christians, who go from the light, grace, truth, power, spirit, gospel, and faith,
which Christ Jesus is the author of, they go from Christ and his order,
who was not made a priest after the order of Aaron, but after the order of Melchizedeck,
who was without beginning of days, or end of life; an everlasting order.

And such go into strife and confusion that go from Christ,
which Christ and God is not the author of, but the world's god,
who got into man and woman by transgression and disobedience of God's command;
who is the author of confusion, strife, and disorder, in whom there is no truth.
For what order can there be in the world's god, and among his subjects, in whom there is no truth?
For in whom there is no truth, there is no true order;
and they that abide not in the truth, grace, light, spirit, gospel, faith, and word of life,
they abide not in the order of God and Christ.
And such will cry against the order of the truth, light, grace, spirit,
gospel, faith, and word of life, which brings into the order of Christ,
and the order of the living eternal God of truth,
who is a God of order, and delights in order,
having pleasure in them that live in his spirit,
and law of life, and the gospel, and its order.
For blessed is the man that delights in the law, or order of God ;
it was so under the old covenant.
Much more blessed is the man or woman that delights in the law and order of love,
and the law and order of faith, and the law and order of life,
and of the gospel, the power of God.

And none keep the law of faith,
but who keep in the faith which Christ is the author of, which works by love.
And none keep the law of life,
but who keep in the law of the spirit, and walk in it, which is in Christ Jesus,
the heavenly and spiritual second Adam, who was before old Adam,
who was under the world's god, out of truth,
in whom there is no truth, nor true order, but confusion and disorder.

And therefore all who come to God, who is a God of order,
must come by the grace, truth, light, power, gospel, faith, and anointing, the word of life within;
and such come to love the Lord Jesus Christ, and to delight in God and Christ's order.
So you may see, that God is a God of order, who called Aaron and Moses,
and they had an order from God.
And Melchizedeck had an order; and Christ is after his everlasting order.

And Christ, the truth, has an everlasting kingdom,
that stands in everlasting righteousness, and power, and joy in the holy ghost;
yes, an established kingdom, that will never have an end, and cannot be broken;
and no imperfect, defiled, nor corruptible thing enters into it.

And all Christ Jesus' subjects of his everlasting kingdom,
that see it, and enter into it, are born again,
not of the will of man, but of an incorruptible seed, by the word of God,
and have the incorruptible milk of the word or God,
by which they grow from babes to men of God;
and have the fine linen, the incorruptible clothing, the righteousness of Christ,
which is the fine linen, which they do wear in Christ's kingdom.

So all Christ's subjects of his kingdom are known by their birth and clothing,
and live in the order of his gospel of love, life, light, grace, and truth;
and no man comes into his kingdom and order,
but by the light, grace, truth, faith, power, and spirit, and anointing, and word of life within,
through which they know Christ, and his everlasting kingdom,
that stands in power, and righteousness, and joy in the holy ghost;
and by it keep in the order of the law of life, which they have in Christ Jesus.
And they that follow the world's god,
they are out of truth, and disobey their Creator,
the God of truth, and the Lord Jesus Christ;
I say, all such obey and follow him in whom there is no truth;
and such cannot endure to hear talk of the order of truth,
and of the gospel, or the law, or order of the spirit of life which is in Christ Jesus;
which all they that do obey the voice of the Lord,
and Christ Jesus in his light, grace, and truth, and gospel, the power of God,
and his holy spirit, and faith, and word of life within,
come into unity and fellowship one with another, and with the son, and with the Father;
and in this they know the order of Christ, and God to be a God of order,
and delight in his heavenly and eternal order of light, life, power, and spirit of God,
that is over death and darkness, and the world's god, who is a god of disorder,
in whom there is no true order, but confusion;
and into this holy order of the everlasting light and life he cannot come.
Glory to the Lord God, and his son Christ Jesus,
who is over all from everlasting to everlasting,
and is the rock, and foundation, and habitation of his people,
blessed forever and evermore. Amen.

George Fox

POSTSCRIPT. Here you may see by these following scriptures,
how the apostles loved the good and holy order of Christ in his gospel, and light, and life, and truth;
but as Job said, 'The land of darkness is without any order.'
And Babylon signifies confusion, which is the false church, and is called a woman,
and a city of confusion, who is against the order of the true church,
and gets the titles of the true church that is called a city,
and a woman, "which brings forth the man child," Christ Jesus;
and "of the increase of his government and peace there shall be no end;
who sits upon the throne of David, and upon his kingdom, to order it,
to establish it with judgment and with justice, from henceforth and forever."
So here you may see Christ does order in his kingdom;
and them that have him, have his order. Isa. 9 v7.

And David said, "Although mine house be not so with God, yet he has made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire," 2 Sam. 23 v 5

Again David said: "Order my steps by your word, and let not iniquity have dominion over me." Psalm 119 v133.

Which is the duty of every Christian, to have their steps ordered by the word of God, that lives, and abides, and endures forever; which word is a word of order.

And David said, "The steps of a good man are ordered by the Lord, and he delights in his way.

I have been young, and now am old, yet I have not seen the righteous forsaken, nor his seed begging bread.

He is ever merciful, and lends, and his seed is blessed.' Psalm 37, v23, 25-26.

Here you may see, how the Lord delights in him, and them that walk in the steps, the Lord orders them with his word.

"And he that orders his conversation aright, shall see the salvation of God." Psalm 50, v23.

And this order must be in the light, which is the life in Christ the savior.

And the apostle Paul, after he had spoken many things to the Corinthians, said, "The rest will I set in order when I come." 1 Cor. 11 v34.

And he said concerning the collections for the saints, in 1 Cor. 16, v1.

"As I have given order to the churches of Galatia, even so do you," that is, the Corinthians.

So they were to practice the same order, who were the believers in Christ, which the apostle in the power of Christ, had given to them.

For the apostle had the wisdom of God, which he had ordained before the world began, unto the glory of his people then and now also. 1 Cor. 2, v7.

And the order that the apostle did give to the churches of the Galatians and the Corinthians was, 'That upon the first day of the week everyone of them should lay by him in store as God had prospered him,' 1 Cor. 16 v2.

And in Acts 14, v22-23 when they had ordained elders in every church, and had prayed, they commended them to the Lord on whom they had believed, confirming the souls of the disciples, and exhorting them to continue in the faith; and that they must through much tribulation to enter into the kingdom of God.

And as Paul and others with him went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem; and so were the churches established in the faith, and increased in number daily. Acts 16.

And the occasion of these decrees was, because some men that went from Judea, taught the brethren, saying 'except you be circumcised like the manner of Moses, you cannot be

saved.' Acts 15.

And these decrees were to stop such preachers.

For the apostles and elders said, 'Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, you must be circumcised, and keep the law; to whom we gave no such commandment.'

Now it is clear, the apostles and elders gave these teachers no such commandment; to preach such doctrine to trouble the churches.

And the apostle Paul, after he had spent some time at Caesarea and Antioch, went over all the country of Asia and Phrygia in order, strengthening all the disciples. Acts 18. So you may see, how they were a comfort one to another.

And the apostle writes to Titus, chap. 1. 'For this cause I have left you in Crete, that you should set in order the things that are wanting; and ordain elders in every city, as I have appointed you.'

So here Titus in the spirit of God did observe that, which Paul in the power of Christ, did exhort him to.

But such as are against the order and practice in the light and gospel, cannot order their speeches by reason of darkness.

And the apostle said, Col. 2 v5. 'Though I am absent, in the flesh, yet I am with you in the spirit, rejoicing and beholding your order, and steadfastness of your faith in Christ. As you have therefore received Christ Jesus the Lord, so walk you in him.'

Here the apostle rejoiced in the order that kept them in the faith and steadfastness in Christ Jesus.

Therefore the apostle said, 'Every man in his own order, Christ the first-fruits,.. For as in Adam all died, even so in Christ shall all be made alive.'

And they that are alive in Christ Jesus, are in his order of life and light, and in his gospel the power of God.

And the apostle said, 1 Cor. 14, v40. 'Let all things be done decently and in order.'

And the heavens and the earth, and all things therein, are governed and ordered by the Lord, in his power and wisdom; and all God's holy angels are governed and ordered by God; and all God's children and people are governed and ordered by God and Christ in his light, and spirit, and grace, and truth, and power, gospel, and word of life. And the Lord has set apart him and them that are godly for himself. Psalm 4, 3. And God has ordained his arrows against the persecutors. Psalm ,7 v13. And it ought to be the practice of all the true christians now, that are in the same power and spirit as the apostles were in, to let all things be done decently and in order, in the new covenant of light, life, and grace, to the glory of the great God, who is over all, and orders all things to his glory. Amen.

George Fox

352.-Concerning true liberty.

Number 362 in Printing

And now, friends,
you who are called into this glorious liberty of the sons of God, stand fast in it.
And as the apostle said, 'Brethren, you have been called unto liberty,
only use it not for an occasion to the flesh; but in love serve one another.' Gal. 5, v13.

As free, not using your liberty for a cloak of maliciousness, but as the servants of God.' 1 Pet. 2, v16.

For there were some, who while they promised themselves liberty,
they themselves were servants of corruption.
Such were like the dog and the sow,
biting, and rending, and vomiting, and wallowing in the mire;
and as bad as the synagogue of the libertines that turned against Stephen.
2 Pet. 2, v19 and Acts 6, v9.

And therefore the apostle was careful of the churches' liberty in Christ, when he said,
'But take heed, for fear that this liberty of yours become a stumbling-block to them that are weak,' 1
Cor. 8, v9.

For the apostle was so careful and tender that he would not have his true liberty
judged of another man's conscience, as you may see more at large in Cor.10, v29.

And the apostle said, 'False brethren came unawares secretly, to spy out their liberty,
which they had in Christ Jesus, that they might bring them into bondage;
to whom we did not yield submission even for a moment,
that the truth of the gospel might continue to be preserved with you,' that is, the Galatians. Gal. 2. v4-5

And therefore he exhorts them to stand fast in that liberty with which Christ Jesus had made them free,
which is the duty of all true Christians now, to stand fast, in that heavenly glorious liberty,
which Christ the heavenly and spiritual man, the second Adam, makes them free in;
and in this they will have salt in themselves,
to discern between the true liberty and freedom and the false,
and know how to use their holy and spiritual liberty and freedom in Christ Jesus,
to the praise and glory of God.

So, friends, the Lord God Almighty preserve you all,
in the heavenly order of Christ Jesus,
in his holy seed, life, power, and spirit,
that all may live and walk in it,
to the praise, and glory, and honor of God and Christ. Amen.

George Fox

The 3rd day of the 9th month, 1679.

Dear friends and brethren, in the Lord Jesus Christ!

Blessed be the God and Father of our Lord Jesus Christ,
who has blessed us with all spiritual blessings in the heavenly places in Christ Jesus,
and has chosen us in him, before the foundation of the world.
And now, that all may walk in him in love,
who has seen the great deliverances of the Lord,
and has been acquainted with his great mercies, that endure forever;
deliverance after deliverance, multitude of deliverances, out of great trials and temptations;
and has seen how the Lord has brought to confusion the enemies of his truth,
both within and without, from the beginning;
and therefore in the Lord's spirit and power, all that live in it, that know the Lord, are encouraged to
trust in him.

God has raised you up together, and quickened you who were dead in Adam,
and made you to sit together in heavenly places in Christ Jesus,
that you might show forth the riches of his grace and glory,
and his kindness towards you through Jesus Christ.
For by one spirit we are all baptized into one body;
whether we be Jews or Gentiles, bond or free;
and have been all made to drink into one spirit.
And therefore, endeavor all to keep the unity of the spirit in the bond of peace,
and live and walk in the spirit:
and the fruits of this spirit of God, is love, joy, and meekness, peace, patience, etc.
And by this one spirit, you have access to the Father of spirits;
and this one spirit, which baptizes you into one body, both male and female, knows your service to God;
for the spirit of God divides severally to everyone of you,
as he wills your offices and places, yet all in unity in the spirit,
with which you are baptized into one body, and drink into one spirit.
And the apostle Paul, who wrote from Rome to the Colossians,
told them, that 'they were complete in Christ Jesus;'
and said, 'though I am absent in the flesh, yet I am with you in the spirit,
rejoicing and beholding your order, and the steadfastness of your faith in Christ.'

And now the Lord has gathered his people, by his power,
into the same spirit that the apostles and churches were in, in the primitive times:
and though they be absent in the body, or flesh,
men in one room, and the women in another;
yes, as far as the east is from the west, or the north is from the south,
yet they are present in the spirit, rejoicing and beholding with the spirit,
the spiritual order that the churches and apostles were in,
and the steadfastness of their precious, holy, and divine faith,
which Christ, (the second Adam), is the author and finisher of;
and this is no separation,
but they are the household of his holy, divine, and precious faith;
and live and walk in this holy faith, and spirit of God,
by which they are baptized into one holy body,
of which Christ Jesus, the holy and spiritual man, is the head.
And this, I say again, is no Separation, though they be absent in the body or flesh,
yet they are present in the spirit, and with the spirit behold the spiritual order.
And this is not an imposed outward form, order or prescription,

as some ignorantly think.

But they that do say, and prescribe,

that men and women must meet all together outwardly,
in a bodily presence in one room, or else it is a separation:

I say, it is an outward form, an outward order, and imposition, and prescription,
and they that fiercely press it, do **not** know the spiritual order;

yes, I say, if all men and women in the world could meet outwardly together,
and are not in the power and spirit the apostles were in, they are in a separation.

But God Almighty is bringing his people, by his son Christ Jesus,

and by the same power the apostles were in, out of this separation,

and apostasy from the apostles' spirit, that began in the apostles' days,

into the same spirit that the church and the apostles were in, in the primitive times;

and though being absent in the body, or flesh;

yet they are present in the spirit, seeing and beholding, in the spirit, the spiritual order,

and the steadfastness of their divine faith, which Christ, the second Adam,

the spiritual man, has been the author and finisher of.

And therefore, let no man beguile you by enticing words,

from this spiritual order, fellowship, and unity.

And again, the apostle said,

'As for my attitude, though I am absent body, I am present in the spirit,

and I have already decided and passed judgment, as if I were actually present,

in the name of the Lord Jesus Christ, on the man that has committed such a deed.'

So here was a spiritual sight, and a spiritual judgment;

yes, a judgment, though absent in the body,

by a spiritual sight of such as walk not in the spirit, but walk out of the order of it.

1 Cor. 5 v3-4.

And this is to the spiritual minded, who can judge of these things,

'for as many as are led by the spirit of God, they are the sons of God;'

and the Lord now, by his spirit,

is separating his sons and daughters from the apostasy and sin,

which has separated from the spirit that the apostles were in,

that they may behold one another with joy and comfort with the spirit,

in the spiritual order, fellowship, and unity;

though they be absent in the body and in the flesh, yet they are present in the spirit,

and know one another in the spirit of God.

And also, the apostle said,

'As many as are baptized into Christ, have put on Christ:

there is neither Jew nor Greek, bond nor free;

and here is neither male nor female,

but you are all one in Christ Jesus.'

So, though they be absent in the body, one from another,

Jews, Greeks, bond, or free, males or females,

yet they are all one in Christ Jesus,

the spiritual and heavenly man,

and with the spirit rejoicing and beholding one another's spiritual order;

so the rejoicing, unity, and fellowship stand in the spirit of God,

and not in the outward fleshly bodily presence, and carnal and natural sight.

And therefore keep your spiritual order, rejoicing in the spirit,

beholding your spiritual order, and steadfastness of your faith in Christ Jesus.

And in this you will be all steadfast men and steadfast women,

and not tossed up and down with every windy doctrine,

and the cunning crafts and slights of men,

but steadfast men and steadfast women in the faith of Christ, as trees of righteousness,

the planting of the Lord whose 'fruit is unto holiness, and whose end is everlasting life.'
And such have fruit on their own trees, and water in their own wells,
and are not shaken with winds, storms, nor tempests,
that may rise up within or without, but are steadfast and immoveable,
built upon the rock and foundation of life, Christ Jesus.
So that as everyone has received the gift, even so minister one to another,
'as good stewards of the manifold grace of God.'
And this is the grace of God in which you stand,
that will teach you to live godly, righteously, and soberly, and brings salvation;
so not only to talk godly, but to live godly, keeping yourselves in the love of God,
and building up yourselves in the most holy faith, which you have from Christ Jesus,
which makes you steadfast and immoveable,
from him who is the author and finisher of it;
and with the spirit of God, in which you spiritually behold your substantial and steadfast spiritual
order,
over all outward and carnal orders, and will out last them all.
With which spirit you all see your work and service for the eternal immortal God of truth,
to whom be all glory, honor, thanks, and praises in the church of Jesus Christ, throughout all ages,
world without end.
Amen.

From your friend and brother in the kingdom and patience of Jesus.

Worplesdom, the 22nd of the 5th month, 1680.

George Fox

354. - To Friends in America.

364 in Printing

Dear friends,

My love to you all in the holy peaceable truth;
and my desires are, that whatsoever you do may be done in the name of Jesus,
to the glory of God the Father.
And all be subject one to another in the fear of the Lord God,
so that you may all come to dwell in the love of God,
which edifies the body of Christ, who is the heavenly man.
And let all strifes, and divisions, and back bitings,
or whisperings, or prejudices, cease and be buried;
and so whatsoever is amiss, or has been amiss;
let it be put down by the truth and spirit of God, that it may be uppermost,
which is a strong bond to unite your hearts, minds, and souls together and to the Lord.
And be kind and courteous one towards another, all studying to be quiet,
and to excel one another in virtue, and purity, and holiness, and righteousness,
and godliness, in all your words, and lives, and conversations;
so that you may all walk as become saints and christians,
every one esteeming and preferring one another above yourselves in the truth,
in meekness, and lowliness of mind, and humility;
for he that inhabits eternity, dwells with an humble heart.
And therefore, do not quench the least motion of God's good spirit in yourselves,
nor in any other; but let truth and goodness be cherished in all;
and let all harshness, and bitterness, and revilings be kept down by the truth,

that it may have its passage through you all,
and in it you may bear one another's weakness and infirmities, and so fulfill the law of Christ;
keeping down revenge, hastiness or passion, as knowing vengeance is the Lord's,
and he will repay it on everyone that does wrong, without respect of persons.
For, friends, you there should be as lights, or as a city that cannot be hid.
Lights, I say, to give light in all people; and also to be as the salt of the earth,
to be a good savor, and savory to all people; for he or she, that is an ill savor,
has lost the salt's savor, and is good for nothing, and is trodden under the foot of men.
And therefore take heed of losing the salt's savor, either in word or conversation;
for if you do, you will come under the foot of men, they will trample upon you;
therefore be careful, fervent, circumspect, and faithful in the truth,
and let your moderation, temperance, and sobriety appear to all men,
showing forth the work of the Lord,
and your honesty and justness in all your words and dealings between man and man;
and that you may owe nothing to any man but love,
that every one of you may be adorned with a meek and quiet spirit,
which is with the Lord of great price.
And every one of you to be imbued with wisdom from on high,
which is pure and peaceable, gentle, and easy to be entreated,
and full of mercy and good works;
let the fruits of this appear among you all,
and then you will all be gentle and easily entreated one of another.
And keep in the unity of the spirit, which is the bond of the heavenly peace,
(and then none quench it), and all walking as becomes the glorious, joyful,
peaceable gospel of Christ, which is the power of God,
which was before the devil, and his power was, and is over him;
in this gospel you all know life and immortality brought to light,
that you all see your everlasting glorious fellowship, in the everlasting gospel of peace;
in this gospel, the power of God, that was before enmity was,
and will remain when it is gone.
And therefore all you who know this glorious gospel of peace live and walk in it,
keeping your glorious, heavenly, comfortable fellowship in this glorious gospel of peace,
in which enmity cannot come, as before.
And in this everlasting gospel, the everlasting God,
(who is over all, from everlasting to everlasting)
will have the praise, glory, and thanks,
who is worthy of all, forever and evermore.

George Fox

London, the 7th of the 12th month, 1680.

355.-To Friends in Yorkshire.

365 in Printing

Dear friends,

In the Lord's power and holy spirit, feel his presence among you,
who has drawn you with his spirit to his son;
and you that have received him, he gives you power to become his sons and daughters;
and so from the son of God, the second Adam, you have power to meet,
whose power is above Adam's power, and his sons and daughters in the fall.

And now, my friends,
if you do want wisdom and knowledge to order you in the affairs and service of God,
Christ is the treasure of your wisdom and knowledge;
and so receive them from his treasury which is above.
This heavenly, saving wisdom and knowledge,
from which you have your grace and truth, light and life,
and the gospel, the heavenly spirit;
yes, heavenly food, and heavenly bread, and water of life from above;
and the unleavened bread, and sweet milk of the word, and water of life,
to keep the feast of the heavenly man's passover,
which is not to be found in any of old Adam's sons' and daughters' storehouses in the fall;
but his old, moldy, leavened, sour bread, which makes his sons' and daughters' hearts to burn one
against another,
and clothes them with his old rags, which will not cover their nakedness, which they have stitched
together,
which must be all cast off, and, trodden under foot by the spirit and power of Christ;
which power turns you to Christ, who clothes all his sons, and daughters
with his heavenly fine linen, which will never wax old.

And therefore let all your lamps be trimmed, and candle lit,
that all of you may see your work and service for God and Christ, in this his day.
So that you may have the blessings from above from him,
as the holy men and women of God had in the days of old;
so that there may be nothing lacking, neither spiritual nor temporal.

And so let all things be done in peace and love,
in the name and power of Jesus, among you;
and all condescend to one another in meekness, patience,
and quietness, in the fear of the Lord;
being all ordered with the wisdom of God, which is from above,
which is pure, peaceable, gentle, and easy to be entreated,
that all your hearts, minds, and souls maybe knit together in the love of Christ,
and that you may be all of one mind and spirit in him;
and whatever you do, let it be done in the name and power of Jesus,
to the glory of God the Father, that created all, and takes care for all,
blessed forever. Amen.

George Fox

London, the 6th of the 4th month, 1680.

**MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL
MINISTER OF JESUS CHRIST,
GEORGE FOX
VOLUME 2 Contd.**

**356.-A letter to the captives who meet together to worship God in Algiers.
366 in Printing**

Dear friends,

I understand by a letter from a Friend, a captive among you,
dated the 20th of the 10th month, 1681,
that you have a meeting there in Algiers of about twenty.
I am glad to hear you meet;
and it is very well, that you have so much liberty from your patrons;
and my desire is, that the Lord may preserve you all,
that do meet in the name of Jesus,
that in your lives, and conversations, and words, you may preach righteousness,
and holiness, and godliness, and the life of truth;
so that you may answer the spirit of God,
both in the Turks and Moors, and the rest of the captives;
that God's city may be set upon the holy hill there, which cannot be hid;
but that all may see it with the light,
by which Christ has enlightened every man that comes into the world.
And that Christ's ensign may be set up in those parts;
that with his light in all men, they may all see it, and flock to it;
and Christ the ensign furnishes all that come to him,
with heavenly armor and spiritual weapons.
Now Christ enlightens every man that comes into the world,
that everyone may believe in the light, and may become a child of the light,
and have eternal life, and be saved.
And so the gospel of salvation, the power of God,
is to be preached to every creature under heaven.
And he that believes, is saved, and has the salvation;
for Christ by the grace of God, has tasted death for every man.
And the grace of God that brings salvation, has appeared to all men.
And therefore all men, if they will have salvation,
it must be by believing, receiving, and walking in the grace of God, which brings it.
And the Lord pours out of his spirit upon all flesh;
and therefore, all men and women must come to this holy spirit of God,
by which the spirit of enmity may be slain and crucified in them;
that in this holy spirit of God, they may all be in love and unity;
and with the spirit of God, they may all come to know the eternal, immortal God,

and serve and worship him in his holy spirit of truth,
which he has poured upon them.

And in this, all will honor God, and glorify him through Jesus Christ
in his new covenant of light and grace.

And so, my dear friends, be faithful and valiant for God's truth upon earth,
and do not deny the name of Jesus, in whom you have salvation;
whose name is above every name under the whole heaven;
that with his light you may all be built upon him,
your rock and foundation that stands sure.

And now, my dear friends, though you remain as captives,
yet if you be Christ's and God's freemen, who leads the devil into captivity,
that led you captive into his prison of death, darkness, and corruption:
if Christ, I say, has led you out of that prison and captivity,
into the glorious liberty of the sons of God,

stand fast in the liberty with which Christ has made you free;
and be not entangled with any yoke of bondage,
to bring you out of that heavenly, spiritual liberty.

For in this you are free, notwithstanding the prisons and captivity of men;
and they are but small matters to it.

And therefore trust in the arm of the Lord's power, who can lay the mountains low,
and remove the hills out of their places, and make his lambs to skip over all.

And therefore mind the Lord and his power,
that is over all which makes you to suffer.

Now your sorrows and afflictions may bring many to call upon the name of the Lord,
when he has brought you low;

for God is merciful and gracious to the righteous!
and his mercies endure forever.

And though you hunger, and thirst, and cold,
many times you are in and many distresses,
yet the Lord is able to support you.

And now, that you may mind the Lord in your poverty and prize his mercies;
and consider how he brought them down
that did not enough prize his mercies, and liberty, and plenty.

And you may read the 107th Psalm throughout;
there you may see how the Lord brought down such as contemned his counsel,
and rebelled against his words.

Well, what can you tell but that this may be the day of the Lord with you,
in your captivity, to bring down your hearts and spirits,
that with the spirit of the Lord you may turn to him, who is a God at hand;
and that you may call upon the Lord in truth and righteousness,
that all your sufferings, afflictions, and captivity may be sanctified to you.

So that you may say, 'all things shall work together for good, to them that love God.'

And so with Job you may bless God, 'who gives and takes away,'
and that you may glorify God in whatsoever condition you may be;
that no trouble may move you;

and that you may rejoice in afflictions, persecutions, and tribulations in the Lord,
through his spirit that does uphold you.

And as you do walk in the light, grace, spirit, and gospel, you may turn others to it.

That you may have unity with them in it;
and that they may come out of the spiritual prison of death,
darkness, and corruption, and captivity,
into the liberty of the sons of God in Christ Jesus. Amen.

So with my love to you all in the holy seed Christ Jesus,
that reigns over all from everlasting to everlasting.

The Lord preserve you all as tender vines in him. Amen.

George Fox

London, the 17th of the 1st month, 1682.

357.-To Friends in Burlington, West Jersey.
367 in Printing

Dear friends,

The Lord by his mighty hand and power having brought you to that place,
and now you are settled there,
my desire is that your lives and conversations
may preach righteousness and holiness;
for without holiness none shall see God.
And going into unholiness, that is the cause that none see God;
and the cause why there is not peace among a nation or people is,
they do not live and walk in righteousness;
but walk and follow the unrighteous spirit, which is out of the truth.
And again, Christ says, 'Blessed are the pure in heart, for they shall see God.' .
For it is the defiled and impure hearts that do not see God.
And therefore, keep in the pure spirit of God,
that does mortify all impurity and unholiness,
which blind people from the sight of the pure God.
And now, my dear friends, the eyes of other nations will be upon you;
and now you profess truth beyond them all;
but if you do not exceed them in truth, in righteousness, in holiness,
justice and equity, and in the wisdom of God is pure and peaceable,
by which you may answer the good in your government,
and all government about you likewise,
(which is my desire that you may, that they may not see any nakedness among you),
if you do not, you will bring both the judgment of God upon you,
and the judgment of truth that you and we profess.

For you know how that Friends in England, and other places,
have admonished the governors and rulers to do that which is just and right;
and therefore now you are come into place,
have a care that you do that which is just and right,
for fear that you come under the same reproof by others.

And therefore, have an eye to the Lord in all your actions.
For David said, (2 Sam. 23 v3-4.),
'The God of Israel said, the rock of Israel spoke to me,
he that rules over men must be just, ruling in the fear of God;
and he shall be as the light of the morning (that does so) when the sun rises,
even as a morning without clouds;
as the tender grass springing out of the earth by clear shining after rain.'
Here you may see, it must not be unjust men, or men who do not fear God,
that are rulers, for they do not receive his wisdom to rule withal;

and such will be as clouds without water, (as in Jude 1, v12),
and then they are not like to refresh the tender grass, but hurt it.
And Solomon said, 'As the roaring lion, and the raging bear, so is a wicked ruler over the poor people.'
And therefore with the spirit of God keep down the wicked spirit in you,
and then you will keep down the roaring lion and the raging bear,
with the spirit of meekness, and patience, and wisdom, and understanding.
Provo 28. v15.

And the apostle says, 'Rulers are not a terror to good work, but to the evil.'
Therefore both rulers and ruled must be out of the evil works.
And the rulers cannot be a terror to evil works, if they live in evil works themselves.
Therefore all ought to live in the power of God,
which brings them out of the evil to do that which is good;
and then they will be an honor to God,
and a praise one to another, both ruler and ruled.

Now the Lord said unto Moses,
'Appoint judges and officers in all your gates,
(so they were not to be made in corners),
which the Lord gives you in all the tribes;
and they shall judge the people with just judgment. (Mark! just judgment.)
You shall not twist judgment, you shall not respect persons, you shall take no gift. Exod. 23.v6,8.
For the gift blinds the eyes of the wise, and perverts the words of the righteous.
You shall not twist the judgment of the poor in any case.
Keep you far from a false matter.
Don't punish the innocent and righteous, for I will not justify the wicked.
That which is altogether just, shall you follow,
that you may live and inherit the land which the Lord your God has given you.'
Now a people following and doing that which is not just,
is the cause they do not live and inherit the land.
And therefore do that which is just, that you may inherit Christ and your spiritual land.
'You shall not oppress a stranger, seeing you were strangers; nor vex the widows and fatherless.'
And the Lord said, 'You shall be holy men unto me.'
Again, the Lord says, 'you shall not raise a false report.
Put not thy hand with the wicked to an unrighteous witness.
You shall not follow a multitude to do evil;
neither shall you speak in a cause, to decline after many, to wrest judgment.'
Exod. 23. v1,2.

Again, the Lord said, 'You shall not do unrighteousness in judgment;
you shall not respect the person of the poor, nor honor the person of the mighty.
But in righteousness you shall judge your neighbor.'
Levit. 19 v15. And Deut.1, v16,17.
'I charged your judges,' (says Moses), saying,
'Hear the causes between your brethren,
judge righteously between every man and his brother,
and the stranger that is with him.'
So let all the strangers that are with you have righteous judgment,
as well as those among yourselves.
And again he said, 'You shall not respect persons in judgment;
but you shall hear the small as well as the great.
You shall not be afraid of the face of man; for the judgment is God's.'
So long as you judge righteously.

And therefore friends, my desire is that you all may be
kept in the power and spirit of God and Christ in humility,
and in that you will have a sense of all things,
that whatever you act, it may be done in the spirit and power of Jesus Christ,
to the praise of God the Father, who is over all, from everlasting to everlasting,
who beholds and sees all your words and actions;
that you may behold and see with his spirit,
his and his son's divine majesty among you. Amen.

George Fox

Read this in your assemblies, and in your meetings.

358.- To suffering Friends at Horsham in Sussex
368 in Printing

Dear friends, who suffer for your testimony, and to all the rest in your county,
I am glad to hear of your faithfulness,
and of your standing for the church which Christ is the head of,
which is in God, and are become his living members;
and therefore where ever you are in prison, or out of prison,
where two or three are gathered in his name, there is a church,
and Christ the living head in the midst of them;
a prophet, to open to his church the things of his kingdom;
and a bishop, to oversee his living members,
that they be preserved in his light, grace, truth, spirit, and gospel;
and he is a shepherd to feed them with heavenly food,
who gives life eternal to his sheep, which he has purchased with his own blood;
and a priest who has offered up himself a sacrifice for the sins of the whole world,
who cleanses, and washes, and purifies his church, his people;
a high priest, made higher than the heavens. Heb. 7 v26
And no priest made below the heavens will be in Christ's church;
and therefore feel and see Christ exercising his prophetic, priestly,
and kingly offices, and his ruling in your hearts.
And all that will, know the right way, or highway, or path to the church in God,
must walk in the light, which is the life in Christ,
and that will guide them to Christ, the way to God, the head of the church,
the rock and foundation of God that stands sure.
And now, dear friends, my desires are, that you may all live in the love of God,
and in the unity of his spirit, which is the bond of peace,
in which you will be all kind and courteous one to another;
and so the God of all peace and power support you, and strengthen you,
and uphold you, throughout all your trials and sufferings,
that he may be glorified in you all,
who is over all, from everlasting to everlasting, blessed forever;
from whom you have blessing and life.

George Fox

London, the 20th of the 12th month, 1681.

359.- To the flock of Jesus Christ everywhere, to be read in their assemblies

Grace, mercy, and peace be multiplied among you all from God the Father,
 and the Lord Jesus Christ, who is the fountain of all;
 and God, who has called you by his grace,
 and gathered you to be a people by his power and spirit,
 to his son Christ Jesus, your holy, heavenly, spiritual head, life, rock, and foundation.
 Now that you may all walk in Christ Jesus, and abide in him your vine,
 and in him you will all bring forth heavenly fruit to the praise and glory of God.
 Christ said, "In me you have peace, in the world you have trouble;"
 and therefore keep out of the spirit of the world;
 let not the spirit of the world come into you;
 for if you do, you go into trouble both inwardly and outwardly:
 but if you keep in Christ, who is not of the world,
 you keep in your heavenly place and region:
 for, 'He that has the son of God, has life;' and therefore keep in the life in Christ;
 and he that has not the son of God, is in old Adam, in death, without life.

And, 'without me (says Christ) you can do nothing:'
 without his grace, his light, his truth, his gospel, his power, his spirit, his faith;
 you can do nothing;
 and, 'if Christ be not in you, you are reprobates:'
 and if he be in you, and you in him, you are in the election, and in the seed, in which all nations are
 blessed.

And therefore, my friends and brethren, both males and females,
 keep and walk in the seed, in which all nations are blessed,
 which bruises the head of the serpent, and destroys the devil and his works,
 which brought misery and the curse upon all nations.
 So that in this holy seed, you all may be the children of the kingdom of God
 that stands in righteousness, and power, and joy in the holy ghost:
 I say, in the righteousness of Christ, which was before unrighteousness was;
 and in the power of God, which was before the power of satan and dragon were;
 and in the peace of God, that passes all the understanding of the world,
 and was before the god of the world was;
 and in the holy ghost, which was before the unclean ghost got into man and woman.

And so that you may all come to walk in the new covenant of light,
 which was before the prince of darkness was, and life,
 that is over death, and was before death was.
 Here in this you will have your heavenly religion to walk in,
 which will keep you out of all the world's unruly ways and actions,
 and ungracious words and languages.
 That all your words be seasoned with the grace of God, that has brought you salvation,
 that you may edify the hearers, and your conversation may be in heaven.

And keep in the cross of Christ, the power of God,
 that keeps you crucified to the world;
 that is, dead to the world, and the world dead and crucified to you:
 for if you do not keep in this power of God,
 to keep you crucified to the world,
 but let in the spirit of the world, you let in its god,
 which will crucify the good in you,

and you will come to crucify to yourselves the son of God afresh, and put him to open shame.
Therefore keep that crucified with the power of God, the cross of Christ,
which did and would crucify the just;
and then you will keep alive in the power of God,
and live in Christ Jesus, and he is alive in you, and you in him.

And now, all friends and brethren, let your meekness, your temperance,
and your gentleness and sobriety, and tenderness and moderation appear to all men,
"that your light may so shine, that they may see your good works,
and glorify your Father which is in heaven."

And you being the salt of the earth,
you will make all savory;
therefore take heed of losing your salt,
for fear that you be trodden under the feet of men.

And keep out of the restless, discontented, disquieted spirit of the world about the government:
for you know it as been always our way to seek the good of all,
and to live peaceably under the government,
and to seek their eternal good, peace,
and happiness in the Lord Jesus Christ,
and to lay our innocent sufferings before them,
who have suffered as lambs and sheep, and made no resistance,
but have "prayed for them that persecuted us, and despitefully used us, and hated us,"
according to the command of Christ.
"For you were as sheep gone astray,
but are now returned unto the shepherd and bishop of your souls:
for to this place you are called;
because Christ has suffered for us, leaving us an example,
that you should follow his steps, who did no sin,
neither was guile found in his mouth:
who when he was reviled, reviled not again;
when he suffered, he threatened not;
but committed himself to him that judges righteously.
And he that will love life, and see good days,
let him refrain his tongue from speaking evil,
and his lips that he speak no guile." 1 Pet. 3, v10

George Fox

The 21st of the 9th month, 1681.

360.-To suffering Friends in Leicester.

370 in Printing

Dear friends, that are in prison, and all Friends and sufferers that are in the county;
to whom is my love in the Lord's eternal power, and seed of life, that reigns over all,
in whom you have peace with God, and riches that are everlasting.

Now, dear friends, your sufferings have been long in that county,
and great have been your trials, and spoiling of your goods,
through your adversaries' and persecutors' rage against you;

but the Lord's secret hand and power is that which has upheld you through all to himself; and therefore we may say,

What shall separate us from the love of God that we have in Christ Jesus?
Shall tribulations, persecutions, powers, or principalities thrones or dominions?
No, there is nothing able to separate us from the love of God in Christ Jesus,
whom you have chosen:

a priest that is from above, not from below,
who has offered up himself to God for you,
who is not like the Jews' priests,
that had the tithes of the people
for offering up their outward offerings, and such like services.
So you have a priest from heaven,
that is made higher than the heavens,
and is the prophet that God has raised up like Moses,
whom you are to hear in his light, grace, and truth.
And he is your shepherd from heaven,
who has laid down his life for his sheep,
who is above all the earthly shepherds below;
and this shepherd will feed you with that which is heavenly.
And he is your bishop from heaven, to oversee you,
that you may be kept from sitting down in any earthly place with your minds, spirits, and souls;
but only to sit down in the heavenly places in Christ Jesus,
who is the heavenly and spiritual bishop, who lives forevermore, the first and last,
the beginning and ending who is the first-born of every creature,
and the first begotten from the dead, who does quicken, and makes alive, and begets from the death,
and makes them to sit together (whom he has made alive) in the heavenly places in himself.

And now, dear friends, I do feel the Lord's eternal power present with you in all your sufferings,
how it has and does support you;
and therefore let your faith be steadfast in the power of God,
which will keep you all unto the day of salvation.
And that you may all be valiant and faithful for God's truth upon the earth
in this day of trial and persecution,
from both teachers, professors, and profane, which are below,
whose persecuting spirit will have but a time.
And therefore be of good faith;
for a sparrow shall not fall to the ground without the will of the Father;
and you are of more value than many sparrows.

And Blessed are they which suffer persecution for righteousness' sake,
for theirs is the kingdom of heaven.
And blessed are you when men shall revile you, and persecute you,
and say all manner of evil against you falsely for my sake.
'Rejoice, and be exceeding glad, for great is your reward in heaven.'
For so the old persecutors persecuted the prophets and apostles before you.
But rejoice inasmuch as you are partakers of Christ's sufferings;
for the spirit of glory, and of God, rests upon you who are railed upon,
and suffer for his name's sake.
And though he is evil spoken of by your persecutors,
but on your part he is glorified, that suffer for his name.
And therefore let none be ashamed to suffer as a Christian,
but let him glorify God in his sufferings, who does support him.

And so, dear friends, live in love and unity,

and be kind, and courteous, and tender hearted one towards another;
yes, and to all your persecutors,
that you may heap coals of fire upon their heads;
and so overcome evil with good.
And so the God of all peace establish you all upon his heavenly rock and foundation of life, (Christ Jesus),
which stands sure, and cannot be moved.
And so with my love to you all in the holy seed, in which all nations are blest.
And in this seed, the Lord God Almighty keep and preserve you,
which bruises the head of the evil seed, that makes you to suffer.
And the Lord God Almighty arm you with his armor, and strengthen you,
that you may be able to stand to his glory,
and that he may be glorified in and among you. Amen.
So fare you well in the Lord.

George Fox

London, the 18th of the 12th month, 1681.

361.- To Friends in Carolina.

371 in Printing

Dear friends,

With my love to all the faithful and tender Friends in Christ, the holy seed,
that bruises the head of the serpent, (the cause of enmity),
in which seed no enmity is, nor can come;
for in this seed are all nations blessed,
which destroys the evil seed that brought the curse,
and his cursed works and workers.
So let this seed Christ rule in all your hearts,
who was promised and prophesied of to come,
who is come, and reigns,
in whom is wisdom, salvation, life, and glory over all, the first and last;
this seed lives and reigns over all that changes and will have an end.
Now in this holy seed you enjoy the blessings,
and your election in it, which was before the world began.
Now in this holy seed is the treasure of wisdom and knowledge,
and as you all live and walk in this seed,
you will have wisdom and knowledge that is heavenly from this treasure;
with which wisdom and knowledge you will have understanding,
that all your conversations may be ordered by it aright,
and to preach righteousness, and holiness, and godliness,
so that you may glorify God in your lives and conversations,
and all your words may be gracious, and seasoned with grace;
and whatever promises you may make to any man, you may consider before,
that you may perform them;
that so your words may preach righteousness and truth;
so that you may be the lights of the world, and the salt of the earth,
that by your light shining, you may answer the light in all men;
and by the grace, and by the salt, you may savor that which is unsavory;
and so by your good works, and keeping to the salt, and to the light shining,
you may be instrumental to open the eyes of others,

to know your Father which is in heaven, that they may glorify him.

And my desire is, that all Friends may keep low, and meek, and humble,
that he that does inhabit eternity may dwell with you;
and that you may take upon you Christ's yoke,
that you may draw with his heavenly plough,
that with it the earth may be turned up,
that has oppressed and grieved the tender seed, and God's holy spirit;
so that God's plantations may be minded above the outward,
that his lilies and vines may grow,
and bring forth fruit to his praise, who gives the increase.

And now, dear friends, keep in the love of God, which edifies the body of Christ and bears all things.

And be gentle, and courteous, and kind one to another in the fear of the Lord;
for there is no danger in keeping low;

for the danger is to such that are high and lofty, and puffed up.

Such will swell; and though they may have good words, and a form of godliness,
yet such that do so swell, will break out into bitter fruits, strife, and contention;

and such go out from the power of God and his spirit, and so out of the camp of God,
and then out of the unity of the spirit, which is the bond of peace;

and therefore all must keep in the holy spirit of God,
if they will keep in fellowship with the saints in light,
and so keep the bond of peace.

For they that go from the spirit of God in themselves,
though they have the whole form of godliness,
they break the bond of peace;

and such run into vain disputes, strife, and contention.

But there is no such custom in the church of Christ,
which keeps the unity in the spirit, which is the bond of peace.

And now, dear friends, in the name and power of the Lord Jesus Christ, and his spirit,
keep all your meetings for worship, and your meetings for business,
that you may see that all that profess the light of Christ, and his truth, and have received it,
that they do walk according to truth, and as becomes the gospel,
that the name of God may not be blasphemed among you.

And if you of Ashly Cooper River, and that area, and Albemarle River, and that area,
had once a year, or once in a half year, a meeting together, it might do very well,
somewhere in the middle of the country, as you determine, meet,
as they have in Maryland and Rhode Island.

And if you had sometimes some meetings with the Indian kings and their people,
to preach the gospel of peace, of life, and of salvation to them;

for the gospel is to be preached to every creature;
and Christ has tasted, death for every man, and died for their sins,
that they might come out of death and sin,
and live to Christ, that died for them;

who has enlightened them, with the light, which is the life in himself;
and God pours out of this spirit upon all flesh; that is, upon all men and women.

And the grace and favor of God appears unto all men;

so that all may believe in his light, and walk in his holy spirit, and receive his grace,
which will teach them to live godly, and bring them salvation;

so that you may come to see the light of Christ's glorious gospel set up in those parts.

And God has promised he will lift up an ensign unto the nations.

And again, 'There shall be a root of Jesse, which shall stand for an ensign to the people; to it the Gentiles shall seek.'

And again, he said, 'For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'

So, I desire that that part of the earth may be filled with the knowledge of the Lord.

And now, dear and tender friends,
my tender desire is, that you may in nowise abuse,
neither by your words, nor by your lives nor conversations,
the liberty which God or the rulers have given you;
but in all things you may have an eye to God's glory,
that he may be glorified by you all,
who is worthy of all,
who is the Lord of all, both in heaven and earth,
blessed forever.

George Fox

**362.-An Epistle concerning the Government of Christ, and his Peace,
of whose kingdom there shall be no end.**

372 in Printing

Concerning the government of Christ, and his peace,
'of the increase of which there shall be no end,
upon the throne of David, and upon his kingdom,
to order it, and to establish it with judgment, and justice,
from henceforth and forever.
The zeal of the Lord of hosts will perform this.'

Now Christ Jesus, the second Adam, the Lord from heaven,
it is he who rules, and reigns, and governs in the hearts of his saints,
who are the believers in his light, (the life in him),
who is their governor and counselor, who died for their sins,
and is risen for their justification, and is the captain of salvation.

And Christ's government in the hearts of his people,
is by his grace and truth, that comes from Christ Jesus,
by whom all things were made,
who does enlighten every man that comes into the world,
which light is the life in him;
he said, 'Believe in the light, that you may become the children of the light';
and such have the light of life,
and by it come under Christ's government and peace,
and his order in his light and life.
Now, they that hate his light,
they hate the life in Christ the heavenly man;
and such will hate Christ by whom all things were made and created;
and hate his order, and his justice, and judgment, and his light and life;
and such are not like to come into his established government and kingdom;
so Christ, who is the governor, the counselor, the orderer,
he orders and governs with his light (his life) in the hearts of all the believers in the light;
and all the believers in the light, have the witness in themselves,
of Christ their ruler, counselor, orderer, heavenly governor,
and of his judgment, justice, and peace;
and that of the increase of his government there is no end.

Now, they that hate the light,
which is the life in Christ the second Adam, the Lord from heaven,
they are those that would not have Christ rule over them nor in them;
therefore it condemns them.

And, what is the matter that all men and women do not see;
but are blind, and are not in unity ?

Is it not because they hate the light, (the life in the second Adam),
and will not come to the light, nor walk in the light ?

And then, is not the light their condemnation,
who are in transgressing old Adam?

And, how are they like to see or believe, or have faith in Christ,
that hate his light, and will not come to it, which is the life in the second Adam?

And therefore all that hate his light (which is the life in him) are not like to see,
nor receive faith from him, that will not believe in his light, nor come to it, but hate it;
and such will hate both the divine faith and the author of it.

And therefore all that do hate the light (which is the life in Christ)
which he enlightens them withal,

they hate his order, they hate his government, his rule;

yes, Christ the second Adam, the Lord from heaven;

and all such haters of Christ, his light, life, order, government, and counsel,

are in a false liberty, though they may profess Christ or his government in words,

yet not believing in the light, and walking in the light (the life of Christ)

they have no true fellowship one with another, but are in confusion;

and have no true fellowship with the believers in the light (the life in Christ)

nor with the son, and the Father;

for, how should they?

For until they come to believe in the light, (the life in the second Adam),

they cannot see their own states, they are in a blind state;

for none see, nor enter into the kingdom of God, till they are born again;

and those that are born again, are the believers in the light (the life in Christ)

and so become children of the light, grafted into Christ;

and such do know and see the true liberty in Christ Jesus, the second Adam;

all such do see, and know, that all false liberty is out of the light,

(the life in the second Adam), in old Adam in the transgression.

And Christ that enlightens every man that comes into the world,

(which is the life in him), such come to Christ, and are grafted into him the head,

and so hold Christ their head, by whom all things were made and created;

who is over all, from everlasting to everlasting, the first and the last, the beginning and the ending.

These are they that see his order, his government, and his rule in their hearts,

and receive his law of spirit and life, and live and walk in it,

which makes them free from the law of sin and death.

These see Christ to be the author and finisher of their holy, divine, precious faith.

'And their faith stands in Christ, who is the author of it,

who has all power in heaven and earth given to him.'

And the mystery of this faith they hold in a pure conscience and do know the law of this faith,

and the law of love that God has shed in their hearts through Jesus Christ.

And so in this light, faith, and life,

that they have from Jesus the second Adam, the Lord from heaven,

they come all to be of one faith, of one light, and one life;

and so of one mind, heart, and judgment, in this new covenant of light and life;

so in it they are under the government, and counsel, and order of Jesus,

that he establishes in his everlasting covenant of light and life in their hearts.

The law came by Moses,
and all the Jews were to be under the law in the old covenant;
and this law served till Christ (the seed) came, in his new covenant.
He is come, and now grace and truth are come by Jesus Christ, the great governor.
And now, this grace and this truth is come from him,
into the hearts of all his believers.

And with and in this grace and truth,
Christ rules in the hearts of them that receive his grace and truth;
and with this grace and truth, and in it,
every believer and saint receives Christ their governor,
and his order, and his counsel, and heavenly judgment,
and justice from the heavenly man, in his established government,
which he establishes with his grace and truth.
Now this grace of God which brings salvation, which has appeared unto all men,
manifests that all men have a day of grace and favor;
Now this has to be the special grace of God, which brings salvation,
which has appeared unto all men.
Now then, not receiving this grace and favor of God,
but turning from this grace into negligence of restraint,
and walking despitefully against the spirit of grace;
therein they are hardened, and blind, and turn that into negligence of restraint,
and walk despitefully against it;
which should teach them, and bring their salvation.
And therefore such come to be blind,
and hardened against the grace and favor of God,
that turn it into negligence of restraint, as I said before,
and walk despitefully against the spirit of grace and truth;
and such turn against God and Christ, from where grace and truth come,
and turn from and against his people
that are established in the grace of God, that brings their salvation.
Though such may profess God and Christ in words only, of his grace and truth,
their profession will come to nothing,
except they receive his grace and truth into their hearts.
They that do receive Christ in his grace and truth, which come from him;
they know his government in the truth, and in the covenant of grace;
yes, in their hearts,
and know their gracious and true liberty in the grace and truth,
and in Christ from where it comes,
and his holy and heavenly order in his grace,
and his reign in their hearts.
And, all such that walk despitefully against the spirit of grace,
and turn the grace into negligence of restraint, though such may profess God and Christ,
their profession will come to nothing,
and all their liberty is false, and in the flesh, in old Adam in transgression.
For true liberty is in the grace and truth that is come by Jesus,
which leads up unto Jesus, from where it comes,
in whom the everlasting true liberty is.

For Christ, who is the truth, holy and pure,
he reigns in the truth, and in his grace.
And therefore every man and woman,
must with this grace and truth in their hearts, (which they have from Christ);
feel and see Christ's reign and rule in their hearts;

and him in his heavenly, eternal, everlasting government.

The Lord spoke by his prophet Joel,
'that it shall come to pass in the last days,
that God will pour out of his spirit upon all flesh,'. Joel 2. v28.

And Peter said, 'This is that which was spoken by the prophet Joel,
it shall come to pass in the last days, (said God),
that I will pour out of my spirit upon all flesh,
and your sons and your daughters shall prophesy;
your young men shall see visions,
and your old men shall dream dreams;
and on my servants, and on my handmaids,
I will pour out in those days of my spirit,
and they shall prophesy.' Acts 2, v17-18.

Now it is God that pours out of his spirit upon all flesh,
by which sons, daughters, young men, old men,
servants, and handmaids, have their visions, and prophecies, and, dreams.
And these last days are the days of Christ, in his gospel and new covenant.

It is said in the old covenant,
that God did pour out of his spirit upon the house of Israel, and the house of Judah.
But in the days of the new covenant of light and grace,
God poured out of his spirit upon all flesh, both Jews and Gentiles.
Now all flesh must come to the spirit of God, and be led and guided by it,
if they will see Christ's heavenly spiritual government and order;
and with this spirit, to know Christ the spiritual man,
to rule and govern in their hearts.
And all that by this spirit are circumcised,
they eat of the heavenly passover, or their bread from heaven.
And all that are baptized with the spirit, are baptized into one body,
and do all drink into one spirit.
So here they are one, in this spiritual fellowship,
which is the true church-fellowship;
even that church which is in God, the pillar and ground of truth,
which church Christ is the heavenly and spiritual head of;
and well he may, for he is the author of their faith,
and the author of their light, and life, grace, and truth,
and spirit, and gospel of peace and salvation;
by which he rules in the hearts of his living members, the church.
And all they that grieve, vex, quench, and rebel against the spirit,
come to be blind, as the Jews,
and will not see with their eyes, nor hear with their ears,
nor perceive with their hearts;
and such may profess Christ in the new testament, and the apostles' words,
and the government, and order of Christ;
as the Jews did profess the old testament, and Christ to come;
but they would not receive him then, when he was come.
No more do they now, that profess he is come, who vex and quench his spirit,
and grieve it, and rebel against it, and err from it.
And such are not like to receive Christ into their hearts,
nor come into his heavenly order, and establish peaceable government,
as those that are led by the spirit of God, which are the sons of God,

and keep the unity of the spirit;
which holy spirit is the bond of peace among all Christ's subjects, lambs, and sheep,
that feed together in the pasture of life.

For it is God that gives the heavenly understanding of Christ's established government and order.
And they that quench, and vex, and rebel against the spirit of God,
will rebel against Christ's established government and order,
and his people that are in it,
that are led by the spirit of wisdom and understanding, and a sound mind.
And such as will not hear the spirit of God in themselves,
will neither hear God nor Christ, nor his sheep, nor such as he sends,
but rebel against them.

Now the gospel being preached to, or in, every creature under heaven;
which gospel is the power of God to salvation, to everyone that believes;
so all that receive this gospel, the power of God unto salvation, in their hearts,
receive Christ, (the power of God), and his government and order in the power.
And Christ reigns in their hearts in his power;
and such come into the gospel order;
and they that come to be heirs of the gospel, the power of God to salvation,
are heirs of Christ's peaceable established government,
and are true subjects to Christ's power, and established peaceable government;
and so this gospel, the power of God to salvation, is peaceable, joyful, and comfortable,
which is the gospel of Christ, the second Adam, the Lord from heaven;
and is not called the gospel of old Adam in transgression.
And this gospel, which is the power of God unto salvation,
keeps all that believe in it, in the everlasting joy, peace, and comfort, and in order;
for it is the everlasting gospel, which brings life and immortality to light,
by which they see over the devil, and before he was,
that has blinded them, and darkened them from life and immortality.
So in this gospel that has brought life and immortality to light in God's people,
both men and women, they are established in the order of it,
in which they do serve the eternal everlasting God of truth.

Now all they that do not receive the gospel of Christ, the power of God to salvation,
which is preached to every, or in every creature under heaven,
life and immortality are not brought to light in them;
and such the God of the world has blinded,
(and so they remain blind under the God of the world),
and such are blind concerning the order of the gospel,
and are ignorant of their salvation,
and of the joy, and comfort, and peace of the gospel;
neither can they serve God in the gospel,
though they may profess Christ, and his gospel in words, yet such have no comfort of it.
And therefore such as disobey the gospel of Christ, the power of God to salvation,
and will not receive it, nor believe in it,
how can they receive the order of the gospel of Christ,
the heavenly man, from where the gospel comes;
or to receive him to reign in their hearts,
when they will not receive his gospel, the power of God to salvation, in their hearts?
And again, how can they receive his people, or believe his people,
that are in the order of the gospel of Christ, and have received it and him in their hearts,
who disobey it, and will not receive it in their own hearts?
Such are not like to come into the order of the gospel, that disobey it.
Such will disobey Christ, and will not regard his people, in whom he reigns,

who walk in the order of his gospel, the power of God unto salvation.

Now it is Christ the second Adam, that lights every man that comes into the world,
with the light, (which is the life in himself),
and all that believe in the light, and become children of the light,
and walk in it, walk in unity and fellowship,
and in the order of the light and government of Christ; in such Christ lives.
And all those that hate this light, and will not come to it, nor believe in it,
are condemned by it.

Now, 'the grace of God that brings salvation has appeared unto all men;'
and all men that receive this grace and truth, that is come by Jesus,
they receive Christ from where it comes,
in their hearts, to be their teacher and their salvation;
and so come into Christ's government and order,
in the truth, and into the covenant of grace.
And they that hate the truth,
and turn from the grace into wantonness,
and walk spitefully against the spirit of grace,
they turn against Christ, his order and government, and his power also.

And God pouring out of his spirit upon all flesh:
all that are led by the spirit of God, and Christ, are the sons of God;
and such are obedient to Christ's spiritual order and government.
And they that quench the spirit of God, and rebel against it,
rebel against Christ's order and government, and him in his people;
and their spiritual fellowship, and the gospel of salvation,
being preached to every creature under heaven;
which gospel is the power of God.
Every creature under heaven must receive this gospel in their hearts,
if they receive Christ and his government, and his order of the gospel,
and him to rule in their hearts.

And all you that have received it, have received the comfort of it;
and those that disobey and rebel against the gospel, the power of God,
such disobey and rebel against God and Christ, and his government,
and his people who are in the order of the gospel, the power of God.
And as it is said, 'Christ is in you, except you be reprobates;'
and all that receives Christ in them, it is by his light, (which is the life in him),
and the grace and truth that comes by Jesus,
and the faith that he is the author of, and his spirit and gospel.
This they must receive in their hearts, if they receive Christ in them.

And Christ said to his disciples and followers,
that he would send them the spirit of truth, (the comforter),
which should proceed from the Father and the son,
which should lead them into all truth;
and he should reprove the world of sin, righteousness, and judgment.
So that which leads the believers and disciples of Christ into all truth, and is their comforter,
is the reprove of the world of their sin, righteousness, and judgment.
So here that which is the world's reprove,
is the saints' comforter, and leader into all truth,
and so into all true fellowship, and true liberty.

And this holy spirit, and comforter,
does not proceed from old Adam, nor any of his followers,
but from the Father and the son.

And so everyone is to have oil in your own lamps, from the heavenly olive tree,
that your lamps may burn always, both night and day, in your tabernacles,
looking to your high priest who will feed your lamps with heavenly oil.

And everyone have heavenly salt in yourselves to savor withal,
what is earthly, and what is heavenly;
and what is from below, and what is from above;
and what is out of the truth, and what is in the truth.

And that everyone may keep their own vine in their own garden,
and their own lily in their own field, or orchard;
which lily exceeds Solomon in all his glory.
And everyone have the word of faith in their hearts and mouths, to obey and do,
which will sanctify, and make you holy, and reconcile you to God.
And every one have the anointing, or unction, within you,
which you have from the Father, or Holy One;
so that in it you may continue in the Father, and in the son.

And every one continue in the grace of God, which will teach you how to live,
and what to deny, and will bring your salvation,
and establish you upon Christ, the rock and foundation,
from where the grace does come.

And every one abide in the holy, divine, and precious faith,
which you do hold in a pure conscience,
by which faith you do live, and have victory over that which displeases God;
and in this faith you do please God,
which Jesus Christ, the Lord from heaven, is the author and finisher of.

And every one that has dug deep, and found the pearl of great price;
and has sold all, and purchased the field,
then the field and pearl is your own;
such do know a thorough redemption.

And all you believers in the light, (which is the life in Christ),
that are become the children of light, walk in the light,
and in Christ, as you have received him.

And every one mind the heavenly leaven, that will leaven you into a new lump.

And everyone keep the feast of Christ our passover,
with his heavenly unleavened bread, in sincerity and truth.

And every one mind the light, that God has commanded to shine out of darkness,
and has shined into your hearts,
' to give you the light of the knowledge of the glory of God in the face of Jesus Christ, (your savior),
that the excellency of the power may be of God, and not of yourselves;'
in this you are sensible of his heavenly treasure in your earthly vessels;
and every one have water in your own wells and cisterns,

and heavenly fruit on your trees, which God has planted.

Nebuchadnezzar, though his greatness reached to heaven, as a tree,
yet he was to be 'hewn down, until he knew that the Most High rules in the kingdoms of men;
and the God of heaven shall set up a kingdom which shall never be destroyed;
and the kingdom shall not be left to other people.' Dan. 2, v44
And the stone that smote the image became a great mountain, and filled the whole earth.' Dan. 2, v35

'They shall not hurt nor destroy in my holy mountain;
for the earth shall be full of the knowledge of the Lord,
as the waters cover the sea.'
Isa. 11, v9.

George Fox

The 27th of the 8th month, 1681.

363. To Friends in Jamaica

373 in Printing

Dear friends,

With my love in the Lord to you all;
it has been often in my mind, from a sense of the spirit of the Lord;
which thing I shall lay before you, and commend it to the witness of God in all your consciences.

The thing is this: that if you had (once in a year) a Yearly Meeting,
as they have in Holland, Germany, and Friesland, and at Rhode Island, and in England, and elsewhere,
which is, and has been, of great service;
for Friends to see one another, and know how the affairs of truth prosper,
and how Friends do grow in the truth of God,
to the comfort and joy of one another in it;
in which the Lord Jesus Christ is exalted.
And if there should be any difference among Friends,
it may be ended at the Yearly Meeting,
by some Friends out of the meeting,
which could not be ended at other meetings.
So that all things (by the truth and power of God) may be kept in peace and love,
all dwelling in the wisdom of God, that is from above,
which is pure, and peaceable, and gentle, and easy to be entreated.
And so for you once in a year to meet together in the Lord's power,
and to wait upon him in his spirit and truth one day,
and then another day you may have a Yearly men and women's meeting in the Lord's power;
which in time you may find and feel a great service in the Lord's spirit and power;
in which you may feel his presence and blessing to flow among you.
And as for place and time, I shall leave it to your best convenience;
and the Lord direct you, that you may do all things, whatever you do, to his glory.
For you know that in other countries, or provinces,
they have either Half-Year Meetings or Yearly Meetings, except in Jamaica,
which several times has been in my mind for you to have one there;
for where they are settled, they see a great service in them;
and the Lord has owned them, and honored them with his presence,

and that keeps all in a sense of a care of his glory, and a care of one another,
that they may be kept and preserved in God's eternal truth,
in meekness, in gentleness, and in tenderness, and in love,
that edifies the body of Christ, the second Adam, the Lord from heaven.
And so that all of you, in godliness, holiness, and righteousness,
may spend your days to the glory of God;
that your conversations may be in heaven,
and not below in the earth, among the wicked;
that the Lord God, and his son Christ Jesus, may be glorified in you all,
who is over all, blessed forever. Amen.

And, friends, it would be very well,
if you brought on your case of not swearing, and taking oaths,
which has been lost through that spirit which was unfaithful;
now the same governor is come over again,
in whose time (when he was there formerly) that act was obtained at the assembly,
in which your yes and no was taken instead of an oath and swearing.
Therefore, see if you can prevail with this governor and his assembly, to have the same act renewed
again,
and to clear yourselves from that spirit which was the cause that the act was repealed;
So with my love in the Lord Jesus Christ to you all.

And my desires are, that you may all be preserved in God's power, to his glory;
and that you may grow in the truth,
and with the truth answer the truth in everyone's inward parts;
so that you may spread the truth abroad,
and that with it your hearts may be united together.
And walk in it, and in the love of it; for love edifies the body of Christ.
And that you may be good examples in the truth,
and in righteousness and holiness,
and show forth christianity in the possession of it,
above the outside professors.

George Fox

From Dolston, the 24th of the 7th month, 1682.

364. - To Friends in Holland.

374 in Printing

Friends and brethren, in the holy seed of life, that reigns over all;
in it walk, and in the power, and spirit, and truth of God,
that you all may be as a city set upon a hill, that cannot be hid;
and the salt of the earth, and light of the world,
to answer the light of Christ in all,
and be a good savor in them that are saved, and in them that perish.
And all live in love, that bares all things, and edifies the body of Christ,
and grow up in him, your head and life;
and be kind, and courteous, and tender in affection to one another,
and walk as becomes the gospel of Christ, the power of God.

Dear friends, this Yearly Meeting the Lord's power was over all, and his seed of life;

and the Lord's living refreshing presence was among us in all our meetings.
And your epistle from your Yearly Meeting in Holland was read,
to the refreshing of Friends;
and another from the Half-Year's Meeting in Ireland;
and a testimony from Scotland, that Friends are in love and unity there,
and the truth prospers and spreads;
and by letter from America, that Friends are pretty well there;
and at Algeria, in the Turks' country, Friends have set up a meeting,
about twenty that are captives, among themselves;
and a Friend that is a captive, declared the truth there among them;
and their masters do let them meet, and it may be of great service there.
And the Lord's power is over all,
and in it be valiant for God's truth upon the earth, and spread it abroad;
and that you may all, in humility, exalt the Lord,
and that the presence of God, and his son, may be among you all;
and so the blessing of the Lord be among you all. Amen.

George Fox

London, the 17th of the 4th month, 1682.

365.-To Friends in Barbados.

375 in Printing

Dear friends,

In all your meetings, see that the Lord God be glorified, and have an eye to his glory,
and let all things be done without strife or reflections;
but all to mind the testimony of life, and that which does preserve your unity in it;
and in that you will seek one another's good, and not slight one another;
but to esteem one another in the truth, and keep low in humility,
for such God will exalt.

And be kind and tender hearted one to another,
and dwell in the love of God, that he sheds abroad in your hearts;
for that love which comes from God does edify the body of Christ.
And therefore you must be of a noble spirit, that are of the noble birth, born of the spirit;
and to love the brotherhood in the spirit,
and to esteem all men and women, as they are God's creation;
whose natural sun shines and rain falls upon the just and unjust,
and on their natural fields;
and so does God's eternal son of righteousness shine with his light,
and grace, and spirit, that he enlightens them withal,
and gives his grace and peace to all;
for his spirit is poured out upon all.

Thus he shines through all, and upon all, and over all, and above all;
and therefore let your light shine, that are the believers in the light, that are become the children of the light,

that others may glorify your Father which is in heaven in seeing your good works,
and your good and gracious word, and lives and conversations;
and mind the more excellent way the apostle showed to the Corinthians,
which is the charity that will bear all things, and is not puffed up, nor envies not.
This keeps above all brittleness.

And, friends, after your meetings are settled and seasoned by the power of the Lord,
if you do alter them, without the consent of Friends in the power of the Lord,
that makes and breeds discontent;
and therefore keep them, after they are settled,
in the power of the Lord, (and you settled in it),
upon Christ the holy rock and foundation of God, that stands sure.
And in all your meetings, if there be any difference between brother and brother,
do not reflect one upon another in meetings,
but speak one to another between yourselves, as Christ commands;
and then you may preach the gospel of peace freely,
and speak the truth in the love of it, as it is in Christ Jesus.
And this is the best way;
so that nothing may be seen in your meetings but the life, truth, and peace;
so that the serpent, whose meat is dust, may find none in your meetings;
and none to quench nor abuse the power or spirit, nor any to go beyond its motion;
for, if you do, you will both bring trouble and burdens upon yourselves, and others,
and run out, that so you can hardly get in again.
And therefore be wise in the heavenly wisdom of God,
to be ordered in his spirit of understanding,
to the glory of God, and the comfort and edifying of his people;
that you all may know how to behave yourselves in the church of God,
to the glory of God.
And let all your lives and conversations preach virtue,
purity, righteousness, holiness, and godliness,
else you cannot be the lights of the world, nor the salt of the earth.
And when any do badly or wickedly,
they, instead of being lights or salt, are unsavory, and are stumbling blocks;
and when the salt has lost its savor, it is good for nothing,
but to be trodden under the foot of men;
and therefore keep your savor, and then you will not come under the foot of men;
and in the light, and then you will not go into darkness.

And therefore have salt in yourselves, and oil in your own lamps,
and keep in your own houses, (for it is the whore that abides not in her own house),
with the word of life, and grace, and truth within,
and to the light and purifying faith, and mortifying and baptizing holy spirit of God;
the fruits of which spirit are love, peace, long suffering, gentleness, meekness, temperance.
And bear one another's burdens, and so fulfill the law of Christ;
and forgive one another, as Christ has forgiven you;
and strive to excel one another in holiness, and righteousness, and godliness,
and meekness, and modesty, in virtue, truth, and love,
that you may all live to the praise and glory of God. Amen.
And the Lord said, Isaiah 49,v8 speaking of Christ,
'I will give you for a covenant of the people, to establish the earth,
to cause to inherit the desolate heritages.'
So that you may see the fulfilling of this in the promise, and have a care of God's glory;
and all live in the seed Christ, your sanctuary, which is a safe place, over all storms, and destroyers,
who was before they were, and will be when they are gone;
in whom you all have rest and peace;
and by whom you are presented to God, holy in body, soul, and spirit.
And therefore all must be kept clean and holy,
if that they do offer up, or be presented to him that is holy;
and therefore you must be a holy people, and walk in the holy truth,
and obey the holy word of God, and walk godly,

as the grace of God teaches, which brings salvation,
and walk in the light;
if that you do keep in the fellowship, in the heavenly light.
And in this you do differ from the world that make a profession of the scriptures of truth, and dishonor
God,
and cause his holy name to be blasphemed, by their not obeying the word,
nor walking in the light, spirit, grace, and truth,
whose candle is gone out, and now cannot endure to hear talk of the light.
And therefore 'let your light so shine before men,
that they may see your good works, and glorify your Father which is in heaven;'
and then you will have his favor, presence, and blessing;
and the Lord God Almighty preserve you all, and Friends everywhere ,
in his power and seed Christ Jesus. Amen.

George Fox

The 26th day of the 8th month, 1682.

366.-To Friends in New Jersey and Pennsylvania.

376 in Printing

Dear friends,

With my dear love to you all, in God's holy peaceable truth;
and my desires are, that you may be all kept careful of God's glory.
Now in your settling of plantations and provinces,
and especially in woody countries, as those are,
you may have many trials and troubles;
but if you keep in the wisdom of God,
that will keep you gentle, and kind, and easy to be entreated one of another,
that will preserve you out of heats, or extremes, or passions;
and that all Friends that come over, be with speed settled in their plantations,
that they may not lie and waste their time, both of themselves and their servants,
and spend that which should help to settle them in their plantations.
And therefore you that are concerned in ordering those things,
have a care that no reproach come upon yourselves, and your countries;
but there may be such care taken in all things,
that there may be no complaints come into England against you.

And I desire that you may be very kind, and courteous, to all in necessity, in the love of God;
for there are many people go over to your countries, some poor and some rich;
and so, many eyes are upon you, and them that come over to you;
and therefore my desire is, that you may all be careful in the love of God,
and in his truth and righteousness, as the family of God;
and be careful and tender to your servants, in all respects,
that there may come no complaints from them or others;
that so in all things you may be ordered by the wisdom of God,
that his blessing may be among you.

And, dear friends, I desire that you would send over an account by the next ship how many meetings
you have,
and how many meetings monthly, of men and women,

and how many Quarterly Meetings, and Half-Year Meetings;
and let us know how truth spreads and prospers among you;
which you would do well to write over every year, to the Yearly Meeting at London.
So, with my love in the seed, which reigns over all,
in whom you have all life and salvation, and peace in the Lord God.

George Fox

367.- To Friends that are Prisoners in York.

377 in Printing

Dear friends, with my love to you, and all the rest of the faithful Friends in bonds;
and my desire is to the Lord,
that you all may stand faithful and valiant for his glorious name,
and his holy peaceable truth, now in this day of storm and tempest,
that none may turn their backs on the Lord in this day of trial,
and none may be ashamed of confessing of Christ before the adulterous generation,
as Christ said, for fear that Christ be ashamed of them before his Father, and before his holy angels.
And therefore now is the time and day of your trial;
for the Lord is just; though I know that the faithful and innocent, just, and righteous must stand it out.
And therefore mind the Lord in all your sufferings,
and keep all low, and in the humility of heart,
and there you will feel that he that inhabits eternity, dwells with an humble heart,
and he will be your shield and buckler, and defender in time of trouble.
And the Lord has promised to deliver his people in the six troubles,
yes, in the seventh, the perfection of troubles;
and therefore do not think time long, and your sufferings long,
for the Lord will lay no more upon you but what you are able to bear;
yes, upon his faithful people.
I know it, and am a witness for God in all my sufferings and imprisonments,
and haling before magistrates about sixty times, about these thirty-six years.
And so, friends, when you are tried,
you may come forth more precious than gold that is tried in the fire;
and keep the word of patience,
and it will keep you from the temptations that come upon the world to try them;
for the word of God was before the world was.
And though you are in outward bonds from your wives, families, houses, and relations,
yet the word of God is not bound, neither can they bind the word of God;
it is at liberty, it abides and endures forever;
it will make you all rich,
though they think to make you poor with their bonds, and cast you into prisons;
but, I tell you, the word of God will make you rich,
for the word of God was before the wicked and his bonds were;
for in the beginning was the word, but since the beginning was the devil,
who had cast some into prison, spoken of in Revelations:
that ten days might be a longer time than ten natural days.
'For they that will live godly in Christ Jesus shall suffer persecution' by the ungodly;
for it was the just that suffered by the unjust in all ages;
and Christ said to Saul, 'Why do you persecute me?'
'So they that stood in Christ, and were in Christ Jesus,
it was Christ that was persecuted, as well as they in whom he reigned.
And do not you understand, and know,
the sufferings and trials the holy men of God went through;

and how by faith they subdued the mountains;
and consider the faith of Abraham, Isaac, and Jacob,
and the faith of Abel, and Enoch, and Noah, and the faith of Jeremiah, and the rest or the prophets,
and the faith of Daniel, and the three children, and the faith of all the apostles,
what sufferings and imprisonments they went through;
and consider all the martyrs since the apostles' days,
consider what sufferings they have gone through;
and God and Christ is the same to uphold you,
that are given up in his spirit, power, and faith, to stand for his glory;
and be valiant for his truth and name upon the earth.
And therefore keep in your sanctuary, Christ Jesus, who destroys the destroyer,
and bruises the serpent's head;
and so in Christ Jesus, your sanctuary, you all are in safety,
in whom you have all life, and salvation, and peace with God,
in him you may all triumph and rejoice with exceeding great joy, and say,
'What shall separate us from the love of God which we have in Christ Jesus?'
And the apostle said to the saints in their days,
that 'there was not anything able to separate him from the love of God in Christ Jesus;'
you feeling the same love,
you feeling the same faith to dwell in you, and walk by;
'for the just shall live by faith,' which is his victory,
and has access to God, in which he pleases God.
And so with my love to you all in Christ Jesus,
who was before the devil was, that makes you to suffer, and will be when he is gone.
In Christ you have heavenly peace, that none can take away from you;
in him dwell and live. Amen.

POSTSCRIPT.

And all be faithful in their testimony of life, against riches,
and all those things which have come up in this night of apostasy,
from the light, life, and power of Christ and God;
against all looseness whatsoever,
that the heavenly camp of God may be kept holy, clean, and pure.

And all Friends, look at the Lord above all your sufferings,
and trust in him, who with his eternal power has preserved you to this day;
and the Lord in his glorious power
was with us in all our assemblies, at this Yearly Meeting;
he over all has the dominion,
and over all evil spirits gave dominion to his people.
Glory to his name forever. Amen.

And therefore let your faith be in the gospel, the power of God,
which has brought life and immortality to light in you.

George Fox

**368.- To all the elect of God, chosen and faithful,
who have known the work of the Lord,
and his dealings, and his eternal hand,
his spirit and power, in preserving of you to this day,
and in the glorious gospel day of Christ Jesus;
who are built upon him,
the holy rock and foundation of God, that stands sure,
and are fed with the heavenly bread.**

and feel the springs of living water,

who daily gives the increase.

378 in Printing

And now, friends, with the eternal power, and heavenly light of Christ, with it you have seen, and do see, and will see, that which Christ has spoken, Matt.13 and Luke 8, v5, which he taught to the great multitude in parables, when he sat in a ship;
'Behold,' said Christ, 'a sower went out to sow his seed, and as he sowed, some fell by the highway side, and it was trodden down, and the fowls of the air devoured it; and some fell upon the rocks, or stony places, where they had not much earth, and as soon as it was sprung up it withered away.'
So he that received the seed into rocky and stony places, the same is he that received the word with joy, yet has he not root in himself, but endured for awhile, or for awhile believed, and in temptations fell away; for when tribulations or persecutions arise because of the word, by and by he is offended; and upon too many such have we seen this parable fulfilled in times of persecutions, and tribulations, and sufferings; when the heat of persecution is up, they are scorched, and withered away, and so come to nothing. 'And some fell among thorns, and the thorns sprung up and choked it.'
And they also that received seed among the thorns, are they that hear the word, and when they have heard, go forth, and are choked with the cares of this world, and deceitfulness of riches, and pleasures of this life, and become unfruitful, and bring no fruit to perfection. And this is seen to be the condition of too many. But the other fell into good ground, and brought forth fruit, some thirty, some sixty, and some a hundred fold.' So they that received the seed into the good ground, are they who (in an honest and good heart) have heard the word, and understand it, and keep it, and bring forth fruit with patience, some a hundred fold, some sixty, some thirty, as was said before. These are the honest and good hearts, upon whom Christ, the son of righteousness, shines, that nourishes his good seed, who brings forth fruit unto perfection, who live over the deceitful riches and cares of the word, and the pleasures of this life that pass away; who are not offended nor moved at tribulations and persecutions, but patiently do endure them; such do bring forth fruit unto perfection, yes, a hundred, sixty, thirty fold in Christ Jesus, who bruises the head of the serpent that make men and women's hearts like the highway, thorny, rocky, and stony ground. For men and women, whose hearts are like unto the highways, stony, rocky and thorny ground, the seed has fallen into these grounds, (as before), and from these grounds all can talk of the seed, and of the word, but bring forth no fruit unto perfection. And therefore let all consider what ground you are, and what fruit you bring forth; and when you hear the word of the kingdom, that you understand it, which none can, without the light and spirit of Christ, (and walk in it),

but he that shall endure to the end in the light, in the grace, truth, and spirit,
and in Christ, from whom you do receive these, shall be saved.
For the apostle said, 'The just man lives by faith.'
And this is not by any faith which men make,
but by the faith which Christ Jesus is both the author and finisher of,
in your hearts and consciences;
and in this faith you have access to God, and do please him.
But, 'if any man draw back,' (that is, in not living by this faith),
does not the Lord say, 'My soul shall have no pleasure in him?'
But we are not of them who draw back unto perdition,
(that is a sad drawing back),
but of them that believe, to the saving of our souls.

George Fox

From Kingston upon Thames, the 2nd of the 9th month, 1682.

**MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL
MINISTER OF JESUS CHRIST,
GEORGE FOX
VOLUME 2 Contd.**

**369.-An epistle to all planters, and men who are transporting themselves
into foreign plantations in America,**

379 in Printing

My friends, that are gone, and are going over to plant,
and make outward plantations in America, keep your own plantations in your hearts,
with the spirit and power of God, that your own vines and lilies be not hurt.
And in all places where you do outwardly live and settle,
invite all the Indians, and their kings, and have meetings with them, or they with you;
so that you may make inward plantations with the light and power of God, (the gospel),
and the grace, and truth, and spirit of Christ;
and with it you may answer the light, and truth, and spirit of God,
in the Indians, their kings and people;
and so by it you may make heavenly plantations in their hearts for the Lord,
and so beget them to God, that they may serve and worship him,
and spread his truth abroad.
And so that you all may be kept warm in God's love, power, and zeal,
for the honor of his name.
That his name may be great among the heathen, or Gentiles;
and you may see over, or be overseers with the holy ghost,
which was before the unclean ghost got into man and woman.
So with this holy ghost you may see, and oversee
that the unclean ghost and his works may be kept out of the camp of God.
So that his camp may be holy, and all the holy may come into it;
and he, who is holy, may walk in the midst of you his camp,
and be glorified in and among you all,
who is over all, and worthy of all glory, from everlasting to everlasting,
blessed and praised forevermore.

'From the rising of the sun, even to the going down of the same,
my name shall be great among the Gentiles.
And in every place incense shall be offered unto my name, and a pure offering;
for my name shall be great among the heathen, said the Lord of hosts.' Mal. 1,v11

'The Lord reigns, let the earth rejoice, let the multitudes of the isles be glad;

let every thing that has breath praise the Lord, for the Lord takes pleasure in his people.
He will beautify the meek with salvation.' Psalm 97, v1, Ps149 v4, Ps150, v6.

George Fox

London, the 22nd of the 9th month, 1682.

**370.-To all Christians, to keep to yes, yes, and no, no,
and to fulfill their words and promises.**

380 in Printing

All my dearly beloved friends and brethren everywhere,
the Lord God Almighty, with his holy power and spirit,
has gathered, and kept, and preserved you to this day a people to himself.
And now, dear friends and brethren, in all your words,
in all your business and employments,
have a care of breaking your words and promises to any people;
'but that you may, (before you make any promises to any man or woman),
consider before hand, that you may be able to perform and fulfill both your words
and promises to all people, that you make your promises; or give your word unto.
And that your yes be yes, and no, no, in all things,
which Christ has set up instead of an oath;
yes, above an oath and swearing, in his new covenant and testament.
And the apostle James holds forth the same doctrine.
And this yes, yes, and no, no, was set up when they forbid all oaths and swearing.
And therefore everyone's yes should be yes,
and everyone's no should be no; and so to stand.

And therefore all are to consider beforehand,
before they speak their yes, yes, and before they speak their no, no;
in the new covenant of grace, light, and life;
that with the light they may see safely when they speak their yes, yes, and their no, no,
which is the practice of the children of light in the new covenant of light;
by and in which light they see and consider what they are able to perform,
what they speak at yes, yes, and what they are able, to stand to at no, no.
So if you walk in the light, it will preserve you out of all rash and hasty words and promises, which many
run into,
that do neither perform their yes, yes, nor their no, no.

Therefore in the new covenant of grace, light, and life,
all are to speak yes, yes, to what they can do and perform;
and what they say no, no to, that in the light, and life, and grace of God
they may likewise stand to their no, what they say no to.

So that none make any promise,
or speak yes, or no, rashly, which they cannot perform;
for such kind of inconsiderate and rash speaking
is not in the everlasting covenant of light, life, and grace.
Take heed, for fear that you be numbered among the covenant breakers,
spoken of Rom 1, v31 and such truce breakers, which the apostle speaks of, 2 Tim. 3 v3-5
'Which have a form of godliness, but deny the power thereof;
from such turn away,' said the apostle.

And therefore they that deny the power of godliness, will not be faithful to God nor man; and such cannot exercise a good conscience to God, in obedience to him, nor to man, to perform that which is just, righteous, and honest. Therefore the apostle exhorts the christians in the New Testament, to 'speak the truth in love, and to put away lying, and to speak every man the truth to his neighbor' Eph.4, v25

And David said, 'Who shall abide in thy tabernacle and who shall dwell in thy holy hill? He that walks uprightly, and works righteousness, and speaks the truth in his heart: but they that speak vanity, every one to his neighbor, with faltering lips and a double heart, the Lord shall cut off.'

And Solomon, speaking of wisdom, says, 'My mouth shall speak truth, and wickedness is an abomination to my lips.'

And James says, in his general epistle, 'So speak you, and so do.'

So see here how certain and steadfast the holy men of God would have God's people to be in their words and doings.

And also James was careful, that the saints in their outward dealings were to be just, and reproved such for saying, 'Today or tomorrow we will go into such a city, and continue there a year, and buy, and sell, and get gain; whereas they did not know what should be on the morrow. But they ought to say if the Lord will, we shall live, and do this or that.' Therefore you may see how careful the apostle was, to keep all true christians in the fear of the Lord, and in the sense of his will. God is true and faithful to his people in all generations; and so he would have his people to be true and faithful to him, and to one another, and to all men in his spirit and truth.

And Christ said, 'He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.'

And further he said, 'If you have not been faithful in the unrighteous mammon, or riches, who will commit unto you the true riches?' Therefore there must be a justness and faithfulness in the outward riches between man and man, if you will have a place in your hearts for the true heavenly riches; the inward faithfulness to God brings forth faithfulness to men in outward things.

And as the apostle said to the saints, 'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things: which are very good things to be minded, thought upon, and practiced by the church of Christ.'

The Lord said by Zechariah, 'These are the things that you shall do: speak you every man the truth to his neighbor, execute the judgment of truth and peace in the gates.'

Again, 'Therefore said the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth, and the mountain of the Lord of hosts, a holy mountain.'

And if outward Jerusalem was called so in the days of the old testament, surely much more is heavenly Jerusalem, in the new covenant and testament, called 'the city of the living God, the heavenly Jerusalem;' into which nothing that is unclean can enter; but all the believers in the light, and the children of the light, enter into it, whose names are written in the Lamb's book of life; and are to walk in truth and righteousness, and speak the truth every man to his neighbor, according to the apostle's doctrine.

And so, as everyone has received Christ Jesus, who is the truth,
walk in him the truth, and speak the truth, as it is in Jesus.
'For you are bought with a price,
therefore glorify God in your bodies and in your spirits, which are his.'

And the Lord in mercy grant, that all his people, (who profess his name),
may do so to his praise, to his glory, and to his honor, over all forever. Amen.

And do not slight the form of sound words in truth.
You who have bought the truth, do not sell it.
And he that orders his conversation aright shall see 'the salvation of God.'
And the apostle says to the Philippians,
'Let your conversation be as it becomes the gospel of Christ:'
for the apostle says, 'our conversation is in heaven,'
where must be the conversation of all the true followers of Christ,
that are built upon him the rock and foundation, who is from above.
And the Lord God establish all his people
upon this rock and foundation which stands sure,
that upon him they may stand fast with the grace and truth that come from him. Amen.

George Fox

Edmonton, in Middlesex county, the 23d of the 11th month, 1682.

**371.-A way to prevent the indignation and judgments of God
from coming on a kingdom, nation, or family;
commended to the consciences of all concerned.**

381 in Printing

First, all you vintners that sell wine, that keep taverns, or such-like houses;
and all you innkeepers, and you that keep food-houses,
ale-houses, and strong-water shops etc.
see that you never let any man or woman have any more wine, ale,
strong drink, brandy, or strong water, or other strong liquors,
than what is for their health and their good;
in that they may praise God for his good creatures.
for every creature of God is good, and ought to be received with thanksgiving.

But if you do give,
or let men or women have so much wine, brandy, strong liquors, strong beer, or ale,
till they be drunk, or to make them drunk:
1. You destroy the good creatures of God.
2. You destroy them that have not power over their lusts,
no more than a rat or a swine, who will drink till they are drunk.
3. You are a great cause of ruining them in their health, purses, and estates,
(their children and families),
in feeding of them in their lusts, by letting them have more than does them good;
which also tends to bring God's judgments upon you, to your own ruin and destruction.

For many when they are full of wine, beer, or strong liquors,
then they will call for music, pipe, and harp, (and it may be their whores also);
and so in this, you that suffer or allow such things, are nursers of debauchery,

and corrupters of them, and of your own families also.

And also such men, when they are full of wine, or strong liquors,
and have destroyed the creatures, by taking more than does them good,
then they are got to that height that they are ready to quarrel and abuse,
or kill or destroy one another;

and sometimes kill other people, (who do them no harm),
as they are walking or traveling in the streets or highways.
For when they are overcome by strong liquors,
then they are fit, and do lie open to all manner of wickedness.

And though you think by selling or letting people have wine or strong liquors,
more than does them good, or is for their health,
the more they drink, the more gain you think it brings you;
and the more you vend your goods, the more profit you get.
Ah! poor sellers!

do you think that God, with his all-seeing eye, does not see you and your actions?
And cannot the Lord soon bring a blasting upon all your undertakings,
and such ungodly gain and profits,
and whatsoever you have gained by your covetousness, and from the lusts of others,
through which they do destroy their estates, children, and families?
Will not this bring destruction upon you and your unrighteous gain,
which you have gotten by feeding their lusts?
For that which feeds the destroying lust must needs be destroyed;
and the profit of that will not be gain to you in the end.

For, are not you sensible, how many;
after they have spent their estates, or part or them,
will run into your debts for wine or strong liquors,
yes, such as you served more than did or does them good?
And is not this the cause, that many break by trusting, and other ways, as before said?
Trust should be with that which is trusty, which does not waste or destroy;
and such God will bless.
And therefore take heed of letting man or woman have any more wine or strong liquor,
than what is for their nourishment, health, and good.

See what a dreadful woe the Lord pronounced against them,
'that rise up early in the morning, that they may follow strong drink,
that continue until night, till wine inflame them;
then they call for the harp and the violin the tambourine and the pipe,
But such regard not the work of the Lord, neither consider the operation of his hands:'
A sad state! 'Woe unto them that are mighty to drink wine,
and are men of strength to mingle strong drink.'
And therefore all to shun such things; all are to be sober, and to mind and fear God,
that they may escape these woes: as you may see in Isa 5, v11-12, v22.

And therefore all vintners, and such as sell wine, with ale-houses, inns,
and food houses, who sell ale, brandy, and strong liquors,
never let anyone have more than does them good, and is for their health,
so that all may eat and drink the good creatures of God to his praise and glory;
which drunkards and gluttons cannot,
nor they who let them have the creatures of God in excess or immoderately,
till they are drunk and surfeited, for such do feed themselves without the fear of God.

Secondly. Let all who go under the name of christian families,
train up their children in the fear of God, and keep themselves in the fear of God,
that they may keep all their servants and females in the fear of God;
out of all looseness and wantonness, and vanities and excess,
and from all drunkenness, fornication, whoredom, or uncleanness,
and unrighteousness, and all ungodliness;
that they may keep out of all those things that displease or dishonor the Lord God.
And do not nourish up the lust of the eye, nor the pride of life, nor the lust of the flesh;
for if you do, you nourish up that which is not of God the Father.
And therefore to shun all these evils,
and to depart from them, and keep in the fear of God;
this is the way to bring the blessing of God upon a land, kingdom, nation, or family.
'God will destroy them which destroy the earth.' Rev. 11,v18.
Drunkenness makes a man worse than a beast,
and makes a strong man weak, and a wise man a fool.

This testimony and warning was and is owned and subscribed by many vintners
and others, concerned in the trades and callings before mentioned,
who were present at the reading of the manuscript.

George Fox.

372.-An epistle to the household of faith.
(OBEDIENCE)
382 in Printing

Friends,

Consider how the blessing of the Lord came upon the obedient and faithful to the Lord, and rested upon them.

The Lord said to Abraham, 'Get you out of your country, and from your kindred, and from your father's house.

And I will make of you a great nation, and I will bless you.

And yours shall be a blessing, and I will bless them that bless you,
and curse them that curse you;

and in you and your seed, shall all the families of the earth be blessed.'

Abraham obeyed the Lord, and went forth from Ur of the Chaldees,
and so be left all the religions, and worships,

and teachers of the country of the Chaldees behind him and followed the Lord.

And the Lord said unto Abraham, '**Walk before me, and be you perfect.**' Gen. 17, v1.

And again, the Lord said unto Abraham,

'Seeing that Abraham shall surely become a great and mighty nation,

and all the nations of the earth shall be blessed in him.' Gen.18, v18.

And again, the Lord said unto Abraham, 'That in blessing I will bless you,

and in multiplying I will multiply your seed as the stars of heaven,

and as the sand which is upon the sea shore,

and thy seed shall possess the gates of his enemies;

and in your seed shall all the nations of the earth be blessed,

because you have obeyed my voice.'

Abraham **obeying God's voice, brought this blessing upon him,** as in [Gen. 22 v17-18.](#)

'And the Lord said, I know Abraham that he will command his children

and his household after him, that they shall help the way of the Lord,
to do justice and judgment,
that the Lord may bring upon Abraham all that which he has spoken of him.'

Now you may see here what it is that brings the blessing,
and kept the blessing upon Abraham and his seed, etc.

**Now if you be of the true faith, you are of Abraham,
and are blessed with faithful Abraham.** Gal. 3, v9.

And in this seed and faith of Abraham,

you will command your children and your household after you, to keep to way of the Lord, to do justice
and judgment,

that the Lord may bring the blessing upon you and your household and children;
keeping in the same faith and seed of Abraham,
and you and your children and your household,

keeping in the way of the Lord to do justice and judgment,
then, I say, the blessing which came upon Abraham will come upon you,
and upon your children and your household,
and then you will know the promise of God fulfilled;

'Cursed is he that curses you, and blessed is he that blesses you;'

and therefore live and walk in the seed, 'which bruises the head of the serpent,'
in which seed all nations are blessed,

yes, all families, households, and children,

in which faith and seed you command (mark, command)

'your children and your household after you, to keep the way of the Lord,'

As Abraham did, to do justice and judgment.' Gen. 18 v19.

Now you that have not this authority to command over your children and households,
you are not in the faith and seed of Abraham, that is,

'to command your children, and household after you, to keep the way of the Lord,
and to do justice and judgment.

Now the Lord had a confidence in Abraham,

and so he has in all them that be of his seed and faith now,

that they will command their children and household

to keep the way of the Lord, as he did,

and walk before the Lord, and to do justice and judgment;

and that Abraham's family and children should not go back again into those country's religions or ways,
which the seed and faith of Abraham had and had led them out of.

For they that are commanded to come out of them,

into God's way, into the way of the Lord,

are commanded to keep in the way of the Lord,

and they are to command their children and their household to keep the way of the Lord,

and to keep out of all the ways of the world,

and out of all the ungodly, unjust ways, in the seed, which bruises the head of the serpent.

And the Lord said to Isaac, 'I will make your seed to multiply as the stars of heaven,

And in your seed shall all the nations of the earth be blessed.' Gen. 26. v4.

Now here you may see that Isaac inherited his father's inheritance in the seed,

and in the faith and way of the Lord; in which seed all nations are blessed.

And so do all they that are of the faith and seed of Abraham,

that walk in the steps of faithful Abraham, in the way of the Lord,

and obey his voice, inherit the blessing of Abraham,

for you may see it was not the only care, that their children might inherit a little earth after them,

but that they might inherit the seed and the faith, which had the blessing.

And Isaac said to Jacob, 'God Almighty bless you,

and give the blessing of Abraham to you, and to your seed with you.' Gen. 28 v3-4.

And this Isaac spoke to Jacob before Jacob had any children;

and here you may see Isaac's care,

that Jacob and his seed might inherit the faith and blessing of Abraham and Isaac; and this should be their first inheritance, and then they should inherit the outward land. And this should be the care of all them that walk in the steps of the faith of Abraham, to see that their children and household do inherit the faith, seed, and blessing of Abraham, in the first place, by keeping in the way of the Lord. And they are to command their children to walk in the way of the Lord, that they may so do; and you may see, that Jacob did inherit the blessing of Abraham and Isaac, in Abraham and Isaac's seed and faith.

When the Lord said unto Jacob, 'Your seed shall be as the dust of the earth, and you shall spread abroad to the west, and to the east, and to the north, and to the south' and in you, and in your seed shall all the families of the earth be blessed.' So here you may see Jacob's possession, who did inherit the blessing of Abraham and Isaac; and they that are of the seed and faith, which keep the way of the Lord, they do inherit this blessing in the seed, in which all nations are blessed'. And this is according to Christ's doctrine, '**seek you first the kingdom of God and his righteousness, and all these things shall be added unto you,**' to wit, 'what you shall eat, or what you shall drink, or with which shall you be clothed; for after all these things do the Gentiles seek. For your heavenly Father knows that you have need of all these things.' And here Christ, (who was of the seed of Abraham, and of David, according to the flesh), would have people to seek their inheritance in the kingdom of heaven, and its righteousness, before they seek outward things. And they were to lay up for themselves treasure in heaven. And to know that portion for them and their children. Matt. 6 v33. And the apostle said, 'The children of the promise are counted for the seed.'" Rom 9, v8 'For in Isaac shall thy seed be called.' Gen.21, v12 And Christ said, 'The good seed are the children of the kingdom.' Matt. 13, v38 'And this is the seed in which all nations are blest, who keep the way of the Lord, and justice, and judgment, such the Almighty has blessed with 'the blessings from above, the blessings of the deep, the blessing of the breast, and of the womb.' Gen. 49 v25 And 'he will also bless the fruit of the land your corn, and your wine, and your oil, and the increase of your kine, and the flocks of your sheep.' Deut. 7 v13 And they that serve the Lord their God; he will bless their bread, and their water. Ex.23, v25 And '**a faithful man shall abound with blessings.**' Prov.28, v20 So you may see, they that are in the faith, and in the holy seed, which keeps in the way of the Lord, and command their children and household to do the same; they have the blessings from heaven above, and the blessings below, yes, the blessings of the eternal inheritance, and of the kingdom of God. And that was their chief inheritance, that all the faithful seed of Abraham sought to possess their household and their children in, who did command their children and household to keep the way of God, that they might inherit the blessing. David said, '**Blessed is the man that walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful. But his delight is in the law of the Lord, and in his law does meditate day and night.**' Now here is the condition of them that do enjoy the blessing, they must keep from the counsel of the ungodly, and the way of sinners, and the seat of the scornful. Now here you may see David's instruction, how people might inherit the blessing.

Levit.10, v10-11 "That you may put a difference between the holy and unholy,
and between the clean and unclean,
and that you may teach your children all the statutes,
which the Lord has spoken unto them by the hand of Moses.'
And it was so in the old testament, that they might learn the statutes there.
Surely much more they are to learn the commands of Christ in his new testament.

And in Deut. 4, v9-10. "they were to teach their sons; and their sons' sons;"
and again, they were to 'teach their children,
that they might learn to fear God all the days that they lived upon the earth;'
This they were to teach their children;
and again, in Deut.11, v19 **it was the command of God,
that they were to teach their children the commandments of God,
and they were to speak of them, when they sat in their house,
and when they walked by the way, when they lay down, and when they rose up.**
And in Deut. 30, v14 Moses told them, 'that the word was near them,
in their mouths, and in their hearts, that they might do it.'
And David said, 'Come, you children hearken to me,
and I will teach you the fear of the Lord.
O fear the Lord, you saints; there is no want to them that fear him.' Psalm 34, v11, 9

'You that fear the Lord, trust in the Lord; he is their help and their shield.' Ps 115, v11
And you may see all along in the Old Testament,
they that feared the Lord, were commanded to teach and instruct their children
the way of the Lord, that they might walk in it, and inherit the blessing;
which was a better portion than outward riches which will pass away;
for they make themselves wings and fly away.'
Solomon said, 'Train up a child in the way he should go,
and when he is old he will not depart from it.
Foolishness is bound up in the heart of a child,
but the rod of correction shall drive it far from him.' Provo 22, v15
'He that spares the rod, hates his son; but he that loves him, chastises him at times.'
'By mercy and truth, iniquity is purged out;
and by the fear of the Lord, they depart from evil.' Provo 13, v24 and 16, v6.
And the apostle's command is, 'for children to obey their parents in the Lord, for this is right.'
Eph. 6, v1. and Col. 3, v20.

It is well pleasing to the Lord, children to obey their parent.
And the bishops or elders, were to rule well their own houses,
and to have their children in subjection, with all gravity;
and likewise, the deacons were to rule their own children and their own houses well. 1Tim. 3, v12
And likewise you may see the good report of the widows bringing up children, which followed every good
work.
And in Titus, such as were elders or overseers, their children were to be faithful, not accused of riot, or
unruly;
and the aged women were to be of good behavior, as becomes holiness,
and teachers of good things;
and that they teach the younger women to be sober,...
And that the word of God be not blasphemed.
And Titus was to exhort young men to be sober minded.
'For the grace of God which brings salvation has appeared unto all men,
teaching us, that denying ungodliness and worldly lusts,

we should live soberly, righteously, and godly in this present world;
that being justified by his grace, we should be made heirs according to the hope of eternal life.'
And Peter said, 'As obedient children, not fashioning yourselves according to your former lusts, in your ignorance;
but as he who has called you is holy, so be you holy in all manner of conversation;
and be not like them, feeding themselves without fear,
which are the clouds without rain, and wells without water, and trees without fruit, whom Jude declares against;
'such cannot eat and drink to the praise and glory of God.'
So you see what care, both in the old and new testament, the faithful parents had,
to teach their children the way of the Lord;
and the Lord has a confidence in all them that fear him, and are of the faith and seed of Abraham,
that they will not only admonish their children and household, but command their children and household after them,
to keep the way of the Lord, Gen. 18, v19.
And to keep out of the wicked ways of the world.
The apostle said, 'They which be of faith are blessed with faithful Abraham.'
For you are all the children of God by faith in Christ Jesus;' and if you be Christ's, then are you Abraham's seed, and heirs according to the promise.' Gal. 3, v9, 26, 29.
And so the children of God are counted for the seed, which the good seed Christ said, are the children of the kingdom.

And the apostle spoke to the Romans,
that they should walk in the steps of the faith of Abraham.
Again, the apostle said to the Corinthians, concerning Titus,
'Walked we not in the same spirit, walked we not in the same steps?'
And in the first epistle of Peter, 'Christ has suffered for us, leaving us an example that we should follow his steps, who did not sin, neither was guile found in his mouth.
'So these were holy steps, and are a religious holy people that walk in the steps of faithful Abraham, and of Christ and the apostles; and these have the pure religion,
and do visit the fatherless and widows in their affliction, and keep themselves unspotted from the world;
and these are they that are circumcised with the spirit, and baptized with the holy ghost,
*and serve God night and day, and **worship him in spirit and truth.***
And these are the religious families,
which are of the holy, divine, pure, and precious faith,
which Christ is the author and finisher of,
which faith purifies their hearts, and is their victory,
by which they have access to God, in which they please him,
in that faith which Christ is the author and finisher of,
which is called the gift of God;
and they that are of this faith, the same are the children of Abraham,
and are blessed with faithful Abraham.
And Abraham was called the friend of God;
and so are all his children that are of his seed and faith;
they are not friends of the devil, the wicked and unrighteous one,
but him and his works they forsake,
who are friends of God, they are friends of righteousness and holiness,
And such the blessings of God rest upon,
them that are of the seed, and walk in the seed, Christ,
that bruises the serpent's head, and in that seed are all nations blest;

and out of the mouth of the seed's seed, shall not God's word depart;
but, it shall abide in the mouth of the seed's seed, (this living word of God.)
But the word of God do not abide in them, who make a profession of the scriptures,
but live not in the power and spirit of the holy ghost, that gave forth the scriptures;
such are like the Jews, John 5,v39
and such think to have life in the scriptures,
but they will not come unto Christ that they may have life;
for none come to Christ, but by believing in the light, which is the life in him the word.

Now, dear friends and brethren in Christ Jesus,
if you keep in the seed and faith of Abraham,
in it you will command your children and families to walk in the way of the Lord;
for in it you have authority:
that they may keep the pure, holy, and righteous way of the Lord after you,
when you are gone, that they may succeed you in the faith and seed,
and way of the Lord, and in the blessing of God, as Abraham, Isaac, and Jacob did. Amen.

George Fox

373.-To the Quarterly Meeting at York.
383 in Printing

Dear friends and brethren in the Lord Jesus Christ, your life and salvation,
your rock and foundation, rest and sanctuary, in all storms, trials, and sufferings.

Now, dear friends, my desire is, that, you may all strive for that which makes for peace.
'For blessed are the peacemakers, they are called the children of God.'
And therefore, whatsoever things are honest, just, pure, lovely, and of good report,
if there be any virtue and praise, think on these things to practice them.
So that in the power of the Lord, that is over the devil and his power,
all may be kept chaste, pure, and holy, to the glory of God;
and all that are in the true faith and knowledge may show it forth in virtue,
temperance, patience, godliness, brotherly kindness,
and true charity or love, which bears all things.
For they that dwell in love, dwell in God, that is their habitation.
And let all things be done in love, in the name and power of Jesus Christ.
And all to strive in the spirit of the Lord God, and his truth,
to be of one mind and judgment;
so that you may all be baptized with one spirit into one body,
and so all to drink into one spirit.
And keep the unity and fellowship in the holy spirit of God,
which is the bond of peace among all God's children,
that are led by his holy spirit,
whose communion and fellowship is in the holy ghost,
by which you are led into all truth.

Now, dear friends, let there be no strife in all your meetings,
nor vain doctrinal arguments nor disputings;
but let all that tends to strife be ended out of your meetings,
that they may be kept peaceable;
so that you may be at peace among yourselves,
and the God of peace and love may fill all your hearts,

which love edifies his church.

And condescend one to another in the fear of the Lord,

to that which is honest, just, virtuous, and of good report;

and where any weakness has been in anything,

let it be covered and buried in the spirit and love of God, that his spirit

and love may be uppermost in you all, to unite all your hearts together;

and that you may all show forth that you are the children which the heavenly wisdom is justified of,

which is pure, (mark), pure, peaceable, gentle, and easy to be entreated,

which is above the wisdom that is below,

that is neither pure, peaceable, nor easy to be entreated.

And in all matters of business, or difference, or controversies,

treat one another in such things kindly and gently,

and be not fierce, or heady, and high minded;

for that spirit will bring men and women to be lovers of themselves,

and to be despisers of others, and that which is good,

which leads nature out of its course, and so loses natural affections,

and at last comes to be without natural affections;

which spirit we see most of christendom is led by:

for, if they were in natural affections,

they would not destroy their fellow creatures about religion;

but being without natural affections,

they have not affections to their fellow creatures;

to wit, man and woman, which were made in God's image.

The law and the prophets commanded to 'love their neighbor, as themselves;'

and Christ commands, to 'do unto all men, as they would have men do unto them.'

And the gospel commands, to 'love one another;'

by which they are known to be Christ's disciples;

and to 'love their enemies, and to pray for them,

and to forgive one another,' as Christ has forgiven them.

So that those, whose conversation is according to the gospel of peace, do establish the law and the prophets.

Those who know the divine nature, and are made partakers of it,

and are not without natural affections,

but have affections to it, to cherish and preserve it.

And this the word of wisdom teaches,

by which all things were made and created good and blessed;

by which all things are upheld,

by which all things are sanctified to God's people,

that God created by his word,

and made them good, and blessed them;

by which word and wisdom all things are sanctified to God's people, (as before),

and are used and ordered by his word of wisdom to his glory and praise.

And now, dear friends,

whereas there have been formerly some discourses by some in your meeting,

of marrying within a year after the decease of the wife or of the husband;

my desire is, in those things,

friends may show forth both chastity, and virtue, and temperance;

for formerly hasty marriages were reckoned among the infamous person,

as for a man or a woman to marry within the year of the death of the wife or husband.

And therefore, for virtue and chastity's sake, and the truth, and good example's sake,

that which is honest, lovely, and of good report, keep, and walk in, and follow;

for we ought, in the power of Christ Jesus,

to outstrip the world in virtue, chastity, modesty, and temperance, and in that which is of good report.

For our heavenly light ought to 'shine so before men,

that they may see our good works, and glorify our Father which is in heaven.'
And therefore all in the church of Christ ought to live in the spirit and power of Christ,
in which they do judge the world and all the fallen angels.
So in this heavenly power,
the virtue, purity, chastity, flows and shines over all;
and they that do possess, as though they did not;
and they that marry, as though they married not;
they are all resigned in the power of Christ,
that gives dominion over the world,
which brings all into one mind,
and to be of one heart and soul, and to one judgment,
and are a chosen generation, a royal priesthood, and holy nation;
a peculiar people, that show forth the praise of Christ,
who has called them out of darkness into his marvelous light,
and as living stones, are built up a spiritual household, a holy priesthood,
to offer up spiritual sacrifices acceptable to God by Jesus Christ.

And so, my dear friends, my desire is,
that in Jesus Christ you may all live and, walk, who is the seed of the woman,
'that bruises the serpent's head;'
that is, the head of all wickedness and strife;
and in this seed, Christ, all nations are blessed,
as they live and walk in him;
and the blessings from above, and the blessings beneath, rest upon them;
and in this seed Christ all have rest and peace,
who is the first and the last,
over all, blessed forever. Amen.
In him is my love to you all, as though I named you.

George Fox

Read this in your Quarterly Meeting at York.

374.--To the Six Weeks Meeting in Barbados.

384 in Printing

Dear friends,

In Christ in whom we have peace, purity, holiness, and righteousness,
you must be kept holy and righteous to the glory of God,
and righteousness, and holiness, and purity,
must wear and outlive all that is contrary to it;
and patience, and meekness, and humility, and kindness; and sobriety,
must wear out passion, envy, strife,
and wrath, high mindedness, and loftiness, and willfulness.
And therefore consider,
the holy men and women of God must not strive, but be gentle to all;
and in that alone keep their dominion;
for truly, friends, love gathers into love, and edifies the body of Christ.
And let nothing be done with strife, but in love, to the glory of God,
in the name of Christ, and in his power;

so that you may all see and feel Christ among you,
ordering you all to his glory with his wisdom,
which is pure, peaceable, and easy to be entreated;
so that none may be burdened nor oppressed in your meetings,
but that the life and seed may reign in you all;
and so the Lord may have the glory of all,
and you may all have comfort in him your head.
And do not much strive with unruly talkers,
but keep your peace in the spirit and power of Christ,
that will overcome and wear out all that is contrary to it.
So that all may keep their own habitation in Christ Jesus,
who is over all, the first and last,
and in his power and spirit live and walk,
so that you all may be trees with fruits, and wells with water,
and have bread in your own tabernacles,
and your own lamps trimmed and burning,
and that there may be no strife among you, but dwell in love;
for he that dwells in love, dwells in God;
so, God who is love, is to be your salvation.
And condescend to the meek, and to every appearance of the Lord God,
and make every one's condition in the truth your own;
in that you will deny yourselves, and become all to all in the truth,
so that none may be hurt in the truth, nor made to stumble,
nor the blind caused to wander, but be directed into the right way,
and all as the tender plants may grow together, as the Lord's planting,
and he watering them, and giving the increase and growth to his glory;
so that the Lord may have the praise and glory of all his works. Amen.

And be careful in all your meetings,
that they may be kept peaceable in the wisdom of God,
that is pure and peaceable, and easy to be entreated;
so that 'wisdom may be justified of her children.'
That there be no harshness or fierceness,
but meekness and mildness, and gracious language,
which will edify and season the hearers, and be of a good savor.
And this will honor the seed Christ, from where grace and truth comes,
and will be to your comfort, and show forth whose children you are;
for, as Christ said, 'Blessed are the peacemakers, they are children of God.'
And therefore all do this work, that you may have this blessing.
And so, with my love to you all, that are convinced of God's truth,
as though I named you all;
and all to dwell in love; then you all do dwell in God, as I said before;
and so the Lord God Almighty preserve you all in Christ your sanctuary. Amen.

George Fox

You may read this in your Monthly or Quarterly Meeting.

Kingston; the 7th of the 9th month, 1683.

Dear friends,

With my love to all the prisoners and the faithful, as though I named them.
It is the time now for all the faithful to keep in Christ their sanctuary,
in whom you have all peace, rest, life, and salvation,
and by the testimony of Jesus, and the blood of the Lamb,
whose names are written in the Lamb's book of life,
before the foundation of the world,
they were they that did overcome,
and did eat of the hidden manna, and had the new name.
And therefore now is the time to keep the word of patience, and the testimony of Jesus;
for they that keep the word of patience,
the Lord will keep them in the hour of temptation,
which will come upon the whole world, to try them which dwell upon the earth;
for the word was before the world was, and tempter;
for all things were made by the word.
And it is also the word of reconciliation, the word of power, the word of wisdom,
and the word of life, and the word of salvation,
by which people are reconciled to God,
that are born again of the incorruptible seed by the word of God;
and they feed and grow by the milk of the word,
which lives, and abides, and endures for ever,
which strengthens all the faithful, in all ages,
in all their afflictions, imprisonments, and sufferings;
and it is the same to God's people now in this day of trial,
to preserve all his people everywhere, in his spirit and power, faithful to himself;
for, he that endures faithful to the end shall be saved.
And Christ said, 'He that is ashamed of me before men,
him will I be ashamed of before my Father, and his angels which are in heaven.'
And therefore it is good to confess Christ before men,
to be your priest, prophet your shepherd,
your bishop, your way, your mediator,
that makes your peace between God and you;
and be valiant for his glorious name and truth upon the earth.
And so with my love in the seed,
in which you and all nations are blessed.

George Fox

376.- To Friends in Charleston, in Carolina.
386 in Printing

Dear friends, of the Monthly Meeting of Charleston,
in Ashley Cooper River, in Carolina,
I received your letter, dated the sixth day of the Eighth-month, 1683.
Wherein you give an account of your meeting,
and of the country, and of your liberty in that province,
which I am glad to hear of, though your meeting is but small;
but, however, stand all faithful in truth and righteousness,
that your fruits may be unto holiness;
and your end will be everlasting life.

And that you may be patterns of virtue, modesty, chastity, and sobriety,
showing forth the fruits and life of Christianity in your lives and conversations,
that they may preach righteousness, truth, and holiness to all people in that dark wilderness,
that you may answer the truth both in them that are called christians, and in the Indians.
And my desire is, that you may prize your liberty,
both natural and spiritual, and the favor that the Lord has given you,
that your yes is taken instead of an oath;
and that you do serve both in assemblies, juries, and other offices, without swearing, according to the
doctrine of Christ:
which is a great thing, worth prizing.
And take heed of abusing that liberty,
or losing the savor of the heavenly salt,
which seasons your lives and conversations in truth, holiness, and righteousness.
For you know, when the salt has lost its savor,
it is good for nothing but to be trodden under the foot of men.
For we here are under great persecution,
between thirteen and fourteen hundred in prison;
an account of which has lately been delivered to the king.
Besides the great spoil and havoc which is made of Friends' goods, by informers;
and besides the great spoil upon the two thirds of our estates,
and upon the twenty pound a month acts, for not going to the steeple-house;
and besides many are imprisoned and premunired for not swearing allegiance,
both men, women, widows, and maids;
and many are fined and cast into prison, as rioters, for meeting to worship God.
And we are kept out of our meetings in streets and highway in many places of the land, and beaten and
abused.
And therefore prize the liberty, both natural and spiritual, that you enjoy.
And many are cast into prison because they cannot pay the priests' tithes;
and also many are cast into prison by the bishops' writs, de excommunicato capiendo.
So, that at present we are under great sufferings, persecutions, and imprisonments.
But the Lord's power is over all, and that supports his people.

But in Ireland, Scotland, Holland, Germany and Dantzig,
we hear that Friends are in peace and quietness;
and therefore you that have great liberty, both natural and spiritual, (as before said),
be valiant for God's truth upon the earth, and spread it abroad,
both among them that are called christians and Indians,
turning them from darkness to light, Christ Jesus, the savior,
whom God has set up for an ensign among the Gentiles or heathen,
and to be his salvation unto the' ends of the earth:
so seek the good of all, and the profit of all,
and the salvation, and the glory of God above all,
and the exalting of his name and truth in your day and generation;
and live in love, and in the truth, and the love of it;
and overcome, evil with good;
and hold fast that which is good, then you can try all things.

And so with my love to you all in the holy seed of life,
Christ Jesus, that reigns over all,
who is your sanctuary,
in whom you have all life, and peace, and salvation,
in him the Lord God Almighty preserve and keep you all,
holy, pure, and clean, to his glory. Amen.

George Fox

London, the 23d of the 12th month, 1083.

377.- To the Monthly and Quarterly Meeting in England.
387 in Printing

Friends,

Be all faithful in your testimony against tithes,
and all those things that have come up in the night of apostasy from the light, life, and power of God and Christ,
and against all looseness whatsoever,
that the heavenly camp of God may be kept clean and pure.
And all Friends, look at the Lord above all your sufferings,
and trust in him, who by his eternal power has preserved you to this day.
The Lord in his glorious power was with us in all our assemblies at this Yearly Meeting;
he over all has the dominion,
And he gave dominion to his people over all evil spirits.
Glory to his name forever. Amen.

And therefore let your eye be to the gospel, the power of God,
which has brought life and immortality to light in you,
which is farther than the law to be looked at.

George Fox

The 9th of the 4th month, 1683.

378.-To Friends that are captives at Algiers.
388 in Printing

Dear friends,

Who are captives in Algiers, whom the Lord has enlightened with his day spring from on high,
and visited you with his tender mercies in your slavery and captivity,
that you may know his will, and do it in his light, grace, truth, and spirit,
that you may serve and worship the holy, eternal, and invisible God that made you.

Now, dear friends, to you is my love, and to all the rest that fear God, that meet with you;
my desires are, that you may all keep low in humility, in the fear of God, there is no danger;
for God dwells with the humble, and teaches the humble the way they should walk.
And therefore be careful of God's glory, you who profess the name of God, and his son,
that your lives, and words, and conversations may preach godliness,
righteousness, holiness, virtue, sobriety, and modesty,
both to Turks, Moors, Jews, and to your patrons, and to the families where you live;
for Christ has enlightened every man that comes into the world,
he has enlightened the Turks, Jews, and Moors, with the light,

(which is the life in him the word),
that all in the light might know God and Christ;
and 'the grace of God which brings salvation has appeared unto all men;'
so to the Turks, Jews, and Moors, yes, to all nations;
so that with the grace of God they may be taught to deny ungodliness and unrighteousness,
and live righteously and godly; and therefore all must come to this grace of God in their hearts,
which brings their salvation, (if they have salvation), and come to the throne of grace;
and this is the covenant of grace, in which is the election;
and God, who made all, pours out of his spirit upon all men and women in the world,
in the days of his new covenant,
yes, upon whites and blacks, Moors, and Turks, and Indians, Christians, Jews, and Gentiles,
that all with the spirit of God, might know God and the things of God,
and serve and worship him in his spirit and truth, that he has given them.
But they that do resist the truth, and quench, and vex, and grieve,
and rebel against the spirit that God has given them,
such are not like to serve and worship God in his spirit and truth;
but he that endures to the end in God's grace, spirit, light, and truth, shall be saved.
And the gospel of salvation is preached to every creature under heaven;
which gospel is the power of God, and the gospel of peace;
and so it is glad tidings to every creature under heaven,
and to all nations, to the Turks, Jews, Indians, Moors, Christians, and Gentiles,
if they receive and obey the gospel of salvation, it is glad tidings to them all.
Now, this is the day of God's gathering;
and therefore all must come to the light, grace, truth, power, and spirit of God in their own particulars,
which they have from God and Christ, that by it they might be built upon Christ,
their heavenly rock and foundation, who is heir way to God,
who bruises the serpent's head, and through death destroyed death, and the devil the power of death,
and so destroys death, and so destroys the devil and his works; for sin brought death;
and now Christ, who destroy death that sin brought, and makes an end of sin,
is the sanctuary for all his believers in all storms and tempests,
trials, and troubles, and sufferings, to rest upon, in whom they have peace; yes, life and salvation.

Now there is a common saying among the Turks to the Christians,
'Your crucified God,' meaning Christ.
Now this is their mistake; God was in Christ reconciling the world to himself,
it was not the eternal God that died and was crucified that was in Christ;
for Christ said, when he was suffering, 'My God, my God, why have you forsaken me?'
So Christ suffered in the flesh, and died, and was crucified, as he was man,
not as he was God, the word, which was in the beginning;
but as he was man, who bore the sins and iniquities of all mankind,
and was an offering for the sins of the whole world,
who through death tasted death for every man; all being in death in Adam.
So that they might have life through Christ the second Adam;
so, I say again, that Christ did not die as he was God, but as man.
'He was crucified and buried, and rose again the third day,
and ascended, and is at the right hand of God;' this he did by the power of God, as he was man.
So the Turks are mistaken, to say, or to think, that the eternal God could be crucified or die.

Dear friends, I thought it needful to write a letter to you concerning this their mistake,
which you may be wise in making use of;
and my desires are, that you may be preserved, and exalt God's name in your places of captivity,
and in your lives, words, and conversations, answering God's witness in the Turks, Jews, Moors, and
your patrons.
And keep low, and walk wisely that you may be a good savor in the hearts of all there;

and then the blessings of the Lord, and his presence, will rest upon you, and be in you.
I think you have more liberty to meet there than we have here;
for they keep us out of our meeting, and cast us into prison, and spoil our goods.
And therefore prize your liberty in your meetings, and do not abuse it;
and the Lord preserve you all in his grace, fear, and wisdom,
that you may grow up in Christ the head, and walk in him, to the glory of God. Amen.

Read this openly in your meetings;
and I have sent you here some books that you may read them,
and give them to the Turks or English, as you may see fit;
which books are to the Turks, one concerning good conversation;
and another concerning the temple;
and another concerning Abraham instructing his family,
and one to all kings and princes;
and another concerning revelation and inspiration,
with some others, to read among yourselves.

And, friends, it would be very well for you, if you could get the Turks and Moors' language,
that you might be the more enabled to direct them to the grace and spirit of God in them,
which they have from God, in their hearts;
and then getting their language, you would be able to write and translate any papers to them,
which may be serviceable to instruct them, and for the spreading of the truth among the Turks and
Moors.
So with my love to you.

George Fox

Gousey in Essex, the 10th of the 2nd month, 1683.

**MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL
MINISTER OF JESUS CHRIST,
GEORGE FOX
VOLUME 2 Contd.**

**379.- To all the household of faith,
which is the church of Christ,
who is the author and finisher of faith;
who are to do good unto all,
but especially to them of the same faith.**

389 in Printing

The apostle said to the church of Christ, 'I wrote to you an epistle,
not to keep company with fornicators;
yet not altogether with the fornicators of this world,
nor with the covetous, extortionists, idolaters,
For then you must needs go out of the world.' 1 Cor. 5, v9-11.
'But now I have written unto you, not to keep company;
if any man that is called a brother,
be a fornicator, or covetous, or an idolater,
or a railer, or a drunkard, or an extortionist,
with such an one, no not to eat.'
Therefore you see all such are to be avoided, as knowing,
'neither fornicators, adulterers, effeminate, and abusers of themselves with mankind,
nor thieves, nor covetous, nor drunkards,
nor revilers, nor extortionists shall inherit the kingdom of God.'
So you may see, all such workers you are not to keep company with,
nor so much as to eat with them,
though they have gone under the presumption of brothers and sisters.
So the camp of God must be kept clean of such;
for the feast must be kept with unleavened bread of sincerity and truth.
So the old leaven must be purged out;
'For a little leaven leavens the whole lump.'
And therefore you must be a new lump, as you are leavened by it;
'For even Christ our passover is sacrificed for us.'
Therefore, (as I said before), let us keep the feast with sincerity and truth.

And the apostle said,
'Be you not unequally yoked together with unbelievers.
For what fellowship has righteousness with unrighteousness?

And what communion has light with darkness?
And what concord bath Christ with Belial?
And what part has he that believeth with an infidel? (mark, part),
and what agreement has the temple of God with idols?
Wherefore come out from among them, and be you separate, said the Lord,
and touch no unclean thing;
and I will receive you, and I will be a father unto you,
(that is, take care for you), and you shall be my sons and daughters,
said the Lord God Almighty.'

And therefore if God's sons and daughters,
must be separated from all such things without,
and not to touch them, neither to have an agreement of unity with them,
nor be yoked with such actions and actors without, and not touch such as act such things.
Then, are they not to be separated from all such actions and actors within,
and not to touch such as act such things, though he be called a brother or sister,
seeing such actions make them infidels, and like Belial, and bring them into darkness?
And if there be no fellowship, communion, yoking or agreement with such actions and actors without,
then what yoking, communion, or fellowship and agreement, (mark, agreement),
can there be with such as act such things within,
that is called a brother or sister,
or keep company with such, or eat with such,
'that have a form of godliness, but deny the power?'

Therefore such lepers that defy the camp of God ought to be turned out of it,
till they be healed and cleansed from such leprosies;
as knowing that such actions and actors are out of the kingdom of God,
and out of the holy city, new and heavenly Jerusalem.
And no unclean thing comes into the kingdom of God,
nor enters the kingdom, the holy city.
And none come into the holy city, but by repentance,
and being turned and changed from all manner of evil and uncleanness whatsoever.

The adulterer is brought to a morsel of bread, and the slothful goes in rags.
But the virtuous are happy,
and the diligent are rich that serve the Lord.
Therefore have no fellowship with the unfruitful works of darkness,
but rather prove them.
For the church of Christ's fellowship, (that are the believers), is in the light,
which is the life in Christ.
And so their fellowship is with the Father and the son,
and their communion is in the holy ghost,
which proceeds from the Father and the son.
And therefore the church of Christ is to abstain from every appearance of evil.
And if they are to abstain from every appearance of evil,
then they cannot join or have unity with them, where evil appears.

And again, the apostle said to the church of the Thessalonians,
that they were to 'study to be quiet, and to do their own business,
and to work with their own hands,
and to walk honestly towards them that are without;
and that you may have lack of nothing.'
So here you may see the diligence in the truth that the apostle exhorted the church to practice.
First they are study to be quiet.

Secondly, they are all to mind their own business,
and work with their own hands, that they may lack nothing.
And thirdly, to walk honestly towards them that are without.
And if they walk honestly towards them that are without,
they must walk honestly to them that are within.
For the apostle had some occasion to write to the Thessalonians upon the matter.
For said he, 'We hear that there are some which walk among you disorderly,
working not at all, but are busy bodies.
Now them that are such we command and exhort by our Lord Jesus Christ,
that with quietness they work and eat their own bread.
And if any man obey not our word by this epistle, note that man,
and have no company with him, that he may be ashamed.
Yet count him not as an enemy, but admonish him as a brother.'
You may see there were not those gross evils charged upon him as were upon some among the
Corinthians.
So you may see the apostle's care in the church of Christ was to keep all things clean and pure,
and all diligent in their places, serving the Lord, and not to be busy bodies, and talkers about other
men's business;
but to be quiet, and not idle, but doing their own business, that they may lack nothing;
and so eat their own bread natural and spiritual.

Now the apostle speaks of widows, in his first Epistle to Timothy, Chap. 5.
what sort of widows they were to receive.
And you may see first the decent and lovely practice in the church of Christ:
'Rebuke not an elder, but entreat him as a father,
and younger men as brethren;
and the elder women as mothers,
and the younger women as sisters, with all purity.'
So are these to be entreated;
'and honor widows, that are widows indeed.
And if any widow have children or nephews;
let them learn, (mark, learn), first to show piety at home,
and provide for their parents;
for that is good and acceptable before God.'
So this piety must be learned and showed at home;
and these the widows must learn to look to.
Here these widow women have a service;
and in the first place they must 'learn to show piety at home,
and to provide for their parents and nephews,
and to show it abroad then in the church of Christ.'
So all must learn this lesson,
to show piety to their children and nephews,
and to provide for their parents.
For this practice and service is good and acceptable before God.

Now the state of desolate widows, she that is a widow indeed, and desolate,
trusted in God, and continued in supplications and prayers night and day.
But she that lives in pleasure is dead while she lives.
These things give in charge, that they may be blameless.
But if any provide not for his own, and especially for those of his own house,
he has denied the faith; and is worse than an infidel. (mark! that is worse than the world.)
For the faith brings every man and every widow to be diligent,
and to provide for their own; that is their children and or kindred and parents, as before.

But the apostle says, especially those of his own house.
And so here is piety to be shown still two ways;
'for his own, and especially to those of his own house or family';
and here are nephews and parents, as before mentioned.

And the apostle said,
'Let not a widow be taken into the number under sixty years old,'
Mark, here was a number that the widow was to be taken into;
and the widow that was to be taken into this number,
see her qualifications before she come into the number.
She must be well reported of for good works:
'If she has brought up children,
if she has lodged strangers,
if she has washed the saints' feet,
if she has relieved the afflicted,
if she has diligently followed every good work,'
These are the qualified widows that are to be taken into the number.
So here was a great practice, and a diligence in piety for this woman to do,
before she was received into the number of the faithful.
'But,' says the apostle, 'the younger refuse;
for when they begin to wax wanton against Christ,
they cast off their first faith, and withal, they learn to be idle;'
so they forsake to learn and show piety, and to live in that;
and so do not learn to be diligent;
and wander about from house to house,
and not only idle, but tattlers and busy bodies,
speaking things they ought not.
And therefore such things were, and are to be reprov'd;
such as these were not to be received,
and taken into the number of the faithful, but to be refused.

And again the apostle said,
'I will therefore, that you younger women marry, bear children,
guide the house, give no occasion to the adversary to speak reproachfully.'

And the apostle says.
'If any man or woman that believes, have widows,
let them relieve them, and let not the church be charged;
that it may relieve those that are widows indeed'.
So here you may see the care, piety, and duty;
'if either man or woman that believes, have widows,
they are to relieve them, and not let the church of Christ be charged with them.
So let men and women learn to show piety to widows, to nephews, and to parents.

And the apostle said to Timothy,
'I charge thee before God, and the Lord Jesus Christ, and the elect angels,
that you observe these things, without preferring one before another;
do nothing by partiality, lay hands suddenly on no man.'
So here you may see the apostle's care in the church of Christ,
who would have all to be exercised in truth and piety,
and be diligent for their service, that truth required of them.

And then again, the apostle speaks of such as are lovers of themselves,

covetous, proud, boasters, disobedient to parents,
unthankful, unholy, without natural affections,
(to wit, to husband, or wife, children, parents, or others),
and likewise, truce-breakers,
which break their covenant or promises in their marriages, with God and with man;
and so likewise, break their truce and covenant with men in outward things;
and also, such as are false accusers, uncontrolled, fierce;
despisers of them that are good,
such are not like to be subject to the good spirit of God in themselves;
and traitors, heady, high minded, lovers of pleasures, more than lovers of God,
having the form of godliness, but denying the power thereof;
from such turn away, says the apostle.
Now if they were to turn away from them,
they were not to be heeded,
though they had the form of godliness, and of christianity;
if they were to turn away from them,
they were not to receive them into the camp;
for such are as lepers are to be turned away from.
And therefore the camp of God must be kept clean.
And Christ has given authority to his church to admonish and exhort,
and to reprove and rebuke all such things with authority.

Now, friends, concerning putting on of apparel.
The apostle in the spirit and power of Christ had a care in the church of God,
that they should adorn themselves as becomes the gospel,
with chaste lives and conversations,
and with the hidden man of the heart, in that which is not corruptible,
even the ornament of a meek and quiet spirit;
which is in the sight of God of a great price.
This is that which arrays and beautifies God's church;
and not the outward adorning and plaiting the hair,
and every new fashion that comes up into the world.¹ Pet. 3, v1-4.
And also the apostle writes to Timothy,
and gives him that exhortation to the church,
"That women adorn themselves with modest apparel,
(mark, modest) with shamefacedness, and sobriety, (mark, sobriety)
not with brodered hair, or gold, or pearls, or costly array.
For that was the practice of the Jew outward, and is to this day;
but with that which becomes women professing godliness, with good works.
So this is the adorning that all that profess godliness must be arrayed with. 1Tim 2,v9-10
So that all may be in that good behavior, as becomes godliness and holiness.
And likewise chaste and discreet, teachers of good things;
that the word of God may not be blasphemed, which they profess; as in Tit. 2.

And it is desired that all Friends, that have children, families, and servants,
may train them up in the pure and unspotted religion,
and in the nurture and fear of God;
and that frequently they read the holy scriptures,
which is much better than to be gadding abroad.
And exhort and admonish them;
that every family privately may serve and worship the Lord, as well as in public.
And that when they go to meetings, they may take their servants and families with them,
that they may not go wandering up and down in the fields, or to ale houses, as many have done,
to the dishonor of God and to the dishonor of their masters' and mistresses' families,

and to their own ruin and destruction.

And therefore, for Christ's sake and his pure religion, let there be care taken, to prevent all these things. For such an one as cannot rule well his own house, having his children in subjection with all gravity, how can he take care of the church of God. 1 Tim.3, v4-5.

And now, friends, concerning marriages, of which very many things have been written, it is desired that all may be careful in that thing, of running hastily together.

And consider it first; that first, as it is God's joining, so it is his ordinance, and it is honorable in all, and the bed undefiled.

And again, such men as draw out young women's affections, and run from one to another; and leave them, and run to others.

And such women as draw out men's affections, and then leave them, and draw out other men's affections;

these practices bring many young women, and many young men into trouble; and are sharply to be reproved.

For this work is not of God's joining, but out of his covenant.

Some of which have gone so far, as to promises, espousals, and contracts and then left them, and gone to others.

This is to be judged and reproved.

For, as we make no contract for marriages, we break none.

And likewise such young people, that trim up themselves in gay apparel, and make a great show, and hang most on their backs, that appear what they are not in substance; which women have sometimes deceived young men; and men deceived women,

and drawn out their affections and minds by outward show, and deceived one another and brought one another into trouble.

Such are out of the fear of God and a chaste mind.

And therefore they are not like to expect a blessing in this life, nor in that which is to come, without great judgment and repentance.

Therefore such actions are to be reproved,

that they may be brought into chastity, virtue, and piety, and to the adorning the hidden man of the heart, which is not corruptible, and the ornament of a meek and quiet spirit;

which ornament or adorning is acceptable with the Lord.

For after this manner, in old time,

the holy women, who trusted in God, adorned themselves.

And likewise such, as after they are married break their covenant in marriage, such go from the spirit of God, and his joining,

and from the spiritual society of God's people, and their unity and fellowship.

Such are to be reproved by the spirit of God.

And if they do not return after reproof, Friends cannot have unity or fellowship with them, but turn away from them; though they may have the form of godliness,

and have been called a sister or a brother, but have denied the power of godliness.

Therefore all must abide in Christ the vine,

if they bring forth fruit to the glory and praise of God. Amen.

The apostle says, 'Now, we command you, brethren,

in the name of our Lord Jesus Christ,

that you withdraw yourselves from every brother that walks disorderly,' 2 Thess. 3, v6.

Now, dear friends, consider old Eli's case, who did admonish his children;
but because he did not restrain them from the follies and the evils they run into,
therefore the Lord brought his judgments upon him,
that he lost his children's lives, and his priesthood, and his own life.
And do you think that this was not written for an example,
that others should be warned, hear, and fear?
And was not the gospel and the law given forth to restrain people from sin and evil,
and such things as dishonor God?

George Fox

380.-An epistle to all Fiends everywhere.
390 in Printing

Friends,

This is the word of the Lord unto you all.
All live in the seed, in which all nations are blest;
in which seed you are blessed every way,
in your rising up and lying down;
in your goings out and comings in.
And you have the blessings from above,
and the blessings from beneath,
in this holy seed;
yes, the blessings of him that dwelt in the bush,
that made the very ground holy, that Moses trod upon,
who brings you out of the world,
which is as a bushy, thorny wilderness,
that you might dwell in this blessed seed, in which all nations are blest;
which bruises the serpent's head, who was the first questioner,
and tempter, and liar, and deceiver;
and man and woman by hearkening or giving ear to this questioner, liar,
and tempter, the serpent, they fell from their habitation in the image of God,
and so went out of their habitation and service,
that God had placed them in, and commanded them to do.

But, the seed of the woman is come,
that bruises the serpent's head,
in which seed Christ, all nations are blest.

And all you who live and walk in this seed,
you live in him that bruises the serpent's head,
that liar, tempter, and questioner;
yes, and everyone by this seed Christ, may be renewed up into the image of God,
as Adam and Eve were in, in the beginning.
Then you are all in your habitations of life and truth, and the image of God;
and in it you know your services, that the Lord God Almighty commands you.
And you living in this holy seed,
you live over all vain unruly talkers, and vain disputers,
men of corrupt minds, which have the form of godliness, but deny the power thereof.
All you that live in the seed that bruises the serpent's head,
turn away from such, for their work is to destroy;

whose words eat as a canker; who do profess truth in words,
and may have the form of godliness,
but in their works deny the power thereof,
who are to every good work or service estranged.

And these are as the raging waves of the sea and tempests,
they are known by their tempestuous spirits,
and its raging, like a raging of the sea,
casting up mire and dirt; a murdering spirit, like Cain;
an opposing spirit, like Corah;
and erred from the true spirit, like Balaam.
No rain in their clouds, no water in their wells, nor fruit on their trees;
twice dead; that is once dead, and made alive, and dead again;
so they cannot grow in the truth, light, nor the spirit of God, nor his gospel;
but such corrupt the earth, and corrupt people's minds;
are sowers of discord, strife, and contention;
coworkers with the serpent to beguile the unstable minds;
an such the seed of God reigns over.

And therefore in this holy seed Christ, all live and walk,
and shun such evil spirits and their works;
and all be established in this seed Christ Jesus,
that the serpentine spirit, either by its strife, vain doctrinal arguments, vain disputing,
or its sowing of dissension, tempting and questioning,
nor with feigned, fair, flattering, enticing words may not draw you out of your habitation of the seed,
Christ Jesus;
and the image of God,
and your work and service in it,
that God and Christ commands you.

And therefore beware of this serpentine spirit,
that you may not be deceived, as Eve was;
and beware of dogs that will bite and devour you;
and beware of evil workers,
though they have ever such fair words to deceive the hearts of the simple.
Beware of false prophets, which are inwardly ravened from the spirit of God,
and are become wolves,
though they have got the sheep's clothing,
and the words of truth,
of Christ and his apostles,
whose fruits are as thorns and thistles.
But the seed Christ, that discovers all these things,
in him live, grow up, and walk and be established.

And beware of the leaven of the Pharisees,
who make an outward profession of the holy men's words,
but are persecutors of the seed, Christ Jesus,
in whom all nations are blest,
and despisers of his peaceable government;
of the increase of which there is no end.
And into this blessed seed, the serpent cannot come,
nor any of his instruments nor his angels which are evil spirits.
And all the obsessed about questions and strife of words,
and the vain arguers, and vain perverse disputers and contenders,

and the sowers of strife and dissension, makers of debate and strife:
all these are out of the blessed peaceable seed;
although they may profess the truth of all the new and old testament in words,
without the power of God,
(that they are turned away from, and therefore they are to be turned away from),
the trumpet of the Lord, his spirit and power is blown against them,
though they have never such high swelling words of vanity,
and have ever so many flattering fair words and good speeches,
and trimmed and decked with the sheep's clothing,
yet they are in the wolf's nature,
and whored from the lamb and his nature,
and so from the seed Christ,
in whom all the children of the kingdom and the elect are to walk,
that are of his heavenly and spiritual generation,
and grow up in him as trees of righteousness, whose fruits are unto holiness,
and whose end will be everlasting life.
And the end of that spirit and its fruits, before mentioned,
that are out of Christ and his peaceable truth,
will be destruction in the lake of fire.
And that is the word of the Lord to you all;
therefore be warned what you join to,
and what you lay hands on suddenly.

For I remember, before we were called Quakers,
as I was sitting in a house in Nottinghamshire, (about the year 1648),
the word of the Lord came to me and said,
'Some of those that should come to be convinced with the light and spirit of God,
and should come so far as Cain to hear God's voice,
and as far as Balaam to hear God's voice,
and to have some opening,
and to come so far as Corah, Dathan, and Abiram,
these should be the deceivers,
and the troublers of the church of Christ,
and seek to destroy the faithful, and to betray them:
who formerly had some experience to talk of, but did not live in the truth.'
Which I and many others have seen come to pass and fulfilled.

For Christ said to his disciples, that the false prophets and the antichrists,
(which were inwardly the ravened wolves, which the apostles and believers should beware of),
should come to them, to try them;
they had the sheep's clothing, and outward profession of christianity,
but were inwardly ravening wolves to devour them.
Now, these were inwardly ravening from something.
And the apostle John speaks of such as went out from us.
It seems, they were once among them,
'but', (said he), 'they were not of us;
for if they had been of us,
they would no doubt have continued with us;
but they went out from the true church,
that they might be manifest that they were not of it.'
And these were the antichrists and false prophets,
that Christ said should come,
which John and the apostles saw were come,
and exhorted the church to beware of,

and to keep to the unction which they had from the Holy One.
And this unction and anointing,
as it abides within the saints, the true church, and they in it,
it will teach them all things, and is truth;
And by it they shall continue in the son and the Father,
and so in the holy seed, rock, and foundation, that cannot be shaken.

And the apostle said,
'there was to be a falling away first, before the man of sin was revealed;
the son of perdition, who opposes and exalts himself.'
And when the apostle saw the mystery of iniquity already working;
'and his coming is after the working of satan,
with all the ability to be deceived into unrighteousness in them that perish,
because they receive not the love of the truth, that they might be saved.'
And such go into strong delusions,
that they should believe a lie, and not the truth.
And here you may see there is a falling away,
before the son of perdition, or Judas, be revealed;
and they that ran away,
receive not the love of the truth, that they might be saved,
but believe lies, that they shall be damned.
And the Lord will consume him with the spirit of his mouth,
and will destroy him with the brightness of his coming,
the wicked one, and son of perdition,
that is against the righteous, and is the opposer and betrayer of them.

Therefore all the church of Christ are to stand steadfast and be established in him,
in every good word and work,
who are from the beginning chosen for salvation through Jesus Christ,
through the sanctification of the spirit,
and the belief of the truth,
and are called by the gospel, the power of God,
to the obtaining of the glory of the Lord Jesus Christ,
in whom the glorious rest and peace is.

And you may see how the church of Christ
was troubled by such as went out from them,
and fell away from truth, and inwardly ravened.
Some went like unto the swine into the mire;
and some like the dogs to the vomit;
and some like wolves that inwardly ravened, and yet kept the sheep's clothing.
Some went into the nature of Cain, sacrificers,
and yet were destroyers of the righteous;
and some went in the nature (or spirit) of Jannes and Jambres, that withstood Moses;
and others in the nature of Judas to betray;
and others in the nature of Corah, Dathan and Abiram, to oppose and resist the truth;
and others in the nature of Jezebel.

And this spirit and nature troubled the church in the old testament,
and troubled the church in the new testament,
and are troubling the church of Christ in this gospel day,
that is come and coming out of the apostasy.
But God's trumpet, spirit, and power,
was and is always sounded against it,

that all people may beware of this evil spirit and nature,
and keep in the seed Christ Jesus, that bruises the head of it,
in whom you have love, rest, salvation, quietness and peace. Hallelujah.

And all dwell in love,
then you dwell in God, who is love;
let that be all your habitations,
which love edifies the body of Christ, and builds you up in him,
and all strive to excel one another in virtue, in patience, courteousness, kindness,
tenderness, meekness, and humility, in temperance, modesty, and chastity;
and whatsoever things are decent and comely, and of good report,
honest, and lovely, those follow:
for these are the good fruits of the spirit of God, and his heavenly seed;
which fruits are acceptable to God,
and will make you all lovely and comely to him,
and unto one another in his heavenly seed;
in which (as I said before) you are blessed, and all nations are blessed;
which seed (Christ) is your sanctuary,
who destroys the devil the destroyer,
and so is over him, and was before he was,
in whom the true believers live, and have peace,
who clothes them with salvation,
and with his righteousness, the sanctified one's fine linen.

So all walk worthy of the mercies of God
and his blessings from above, and from below,
to the glory and praise of God.

And they that dwell not in love and charity are like the sounding brass, and tinkling cymbals;
as you may read. 1 Cor. 13. v1.
This you may read among the children of the light, and of the day.

George Fox

Dolston, the 13th of the 10th month, 1683.

381.-To the meeting of friends in truth, that are captive in Algiers.
391 in Printing

Now, dear friends,

The Lord having drawn you by his spirit to his son Christ Jesus,
in whose name you come to be gathered,
in whose name you have salvation,
and not in any other name under the whole heaven:
so that now you come to know Christ your savior
who destroys the destroyer, the devil and his works;
and it is he, that brings forth everlasting righteousness,
that makes an end of sin, and finishes transgression.
So that now, you may live and walk in the everlasting righteousness of Christ Jesus,
who is your priest that is made higher than the heaven, Heb. 7, v26.

and who is your prophet, that God has raised up, and not man,
whom you must hear in all things, Acts 3, v22. and 7, v37.
who were as lost sheep gone astray;
but are now returned to the chief priest and bishop of your souls;
namely, Christ Jesus. 1 Pet. 2, v25.
And Christ said, he is the true shepherd that has laid down his life for his sheep;
and his sheep know his voice and follow him:
who is the holy and just one,
and never guile was found in his mouth.
And Christ says, no man comes to the Father but by me.
So he is the new and living way;
and God has given him for a leader and counselor, to counsel his people;
who is the holy living rock and foundation,
which is above all the rocks and foundations below;
for he the rock and foundation is from above,
whom all the children of the light,
that believe in his light, which is the light in him,
and are grafted into him, do build upon.
And so, the Lord God Almighty with his eternal power support you all,
in all your affections and sufferings, trials and temptations,
that you may be built and settled upon this rock and foundation, that cannot be shaken.

And now, dear friends, my desires are, and the desires of Friends here
that you may all walk soberly, honestly, modestly, and civilly,
and lovingly, and gently, and tenderly, to all your patrons, and to all people.

And, that you may walk righteously, justly, and with holiness in all your words, dealings, and doings;
that his name you do profess now, may be honored,
and you may reach, by your righteous godly lives and conversations,
the good in all your patrons, and in all others;
so that you may show forth the fruits or the spirit,
and the fruits of Christianity;
and that you are the possessors of Christ Jesus your mediator,
who has made peace between you and your God.
And as you have received Christ, so walk in him,
and know him to rule in your hearts by faith.
For here (as Christ said) is my Father glorified;
that you bring forth much heavenly fruit
and that your spiritual and heavenly light may shine before men,
that they may see your good works and glorify your Father which is in heaven.

And now, friends, we understand, that some that have come lately among you,
have been under great sufferings and abuses by their patrons,
because they cannot honor them with that honor as other slaves do,
or as they have done before.
Now, if you wait in patience upon the Lord in his truth,
(for you are to buy the truth, and not to sell it;
and truth is that that it stronger than all),
the Lord in his time, (though he may try you),
can mollify that nature in them there,
as he has done in other places,
where he has tried his people with such things.
And when they have seen, it is for conscience' sake towards God,
and it is from the principle of truth and the spirit;

in which spirit and truth they worship the Most High God,
who is an eternal, incomprehensible spirit,
who is God in heaven and God in the earth,
and dwells by his spirit in his humble people,
they have been overcome.

And now, friends, consider, they are blessed that suffer for Christ's sake;
and it is not only given you to believe, but to suffer for his name.
'And they that will live godly in Christ Jesus must suffer persecution.'
But the apostle says of the true christians,
'Who shall separate us from the love of Christ?
Shall tribulation, or distresses, or persecution,
or famine, or nakedness, or peril, or sword?
As it is written, for thy sake are we killed all the day long;
we are counted as sheep for the slaughter;
in all these things we are more than conquerors
through him that loved us.
I am persuaded that neither death, nor life,
nor angels, nor principalities, nor powers
nor things present, nor things to come,
nor height, nor depth, nor any other creature,
shall be able to separate us from the love of God,
which is in Christ Jesus our Lord' Psalm 44, v22. Rom. 8, v36-39.

Now, dear Friends, you may see here was a godly sincerity,
fervency, steadfastness, and resolution in the true christians,
which ought to be in all such now, without boasting.
And the apostle says,
'Rejoice, for as much as you are partakers of Christ's sufferings,
that when his glory shall be revealed,
you may be glad also with exceeding joy:
for if you be reproached for the name of Christ, happy are you;
for the spirit of glory and of God rests upon you.
On their part he is evil spoken of,
but on your part he is glorified. 1 Pet. 4, v13-14.

And so, dear friends, be wise,
that you may give no occasion for just accusation;
and keep low in the humility;
for such learn of Christ, and the meek follow him.
And so my desire is, that you may all be preserved to the glory of God,
that you may be valiant for the truth upon the earth and spread it abroad,
that all may come to the spirit of God,
that God poured upon all flesh,
and to serve and worship him.
And so that all flesh may see the glory of God, by his spirit;
and that all might come to the light,
which is the life in Christ the word,
by whom all things were made and created,
with which light he enlightens every man that comes into the world,
to believe in and to love it,
and to try their works,
'whether they be wrought in God, yes or no'. John 3. v21.

And that all might come to the grace of God,
which has appeared to all men, and brings salvation,
which will teach to live godly, righteously, and soberly,
and deny unrighteousness.
This is the true Christian's teacher, which brings salvation,
and teaches to deny that which would lead them into destruction,
into ungodly, ungracious ways and words;
but this grace teaches the saints to walk in gracious ways,
and their words come to be seasoned with grace,
which teaches them, and brings their salvation.
So that which is the true Christian's teacher, brings their salvation.

And so every one sit under this teacher,
As the true church of Christ did; as you may see, Tit. 2.v11-12.

And so, dear friends,
I do commend you to him that has all power to support,
who is God all sufficient to supply you,
and is near unto all that call upon him in truth and righteousness.
Therefore cast your care upon him;
for he cares for you;
and so, as you walk in the truth,
to answer the truth in your patrons and others,
you will see in time, you will reach the good in them,
that they will give more credit to you, and trust you more
than them that disobey the spirit of God in their hearts.
So the Lord preserve you faithful to himself.

George Fox

Let us hear as often as you can how things are with you.

London, the 4th of the 3d month, 1684.

382.- To the Quarterly and Monthly Meetings in England.
392 in Printing

Dear friends and brethren in the Lord Jesus Christ,

Who reigns over all, and has all power in heaven and earth given unto him,
by whose eternal power our meetings this year
have been preserved unto his great glory and honor;
and his living refreshing presence has been lively among us,
for which his people do give him the honor, glory, thanks, and praise,
who is Lord over all, and worthy of all, blessed for forever and ever.
And therefore we desire and entreat all our friends and brethren everywhere,
who are of the seed of the promise,
and the children of the kingdom of God,
and of the new covenant of light and life,
to walk in the same, and worthy of the same,
to the glory of God.

And you that do profess the primitive, pure, and undefiled religion,
which is above all the religions in the world,
show it forth in life and practice.

And you that profess the worship of God in the spirit and truth,
which Christ has set up, which is above the Jews' worship,
and all the worships that the men of the world have set up,
be steadfast in the same;
for all worships out of God's spirit and his truth, are idolatry.

And now, dear friends and brethren,
who profess and possess that which is above all religions, ways, and worships in the world;
our desire is, that you may always outstrip and exceed the world in virtue, in purity, in chastity, in
godliness,
and in holiness, and in modesty, civility, and in righteousness, and in love,
with that you may overcome the evil,
and with the good overcome the bad;
so that your moderation and sober life may appear unto all men,
and answer that of God in all,
that so the fruits or the spirit of God may show themselves forth in meekness, and, kindness, and
humility,
from the holy understanding, and the pure heavenly wisdom,
and the word of life and patience, by which all things were made,
in that you will be able to bear all things and endure all things through him that strengthens you.
And whatsoever things are lovely, decent, or comely, and honest,
and of a good report, that answers the truth in all, that mind and practice,
that God Almighty may be glorified through you in the seed, in which all nations are blest,
which bruises the head of the serpent, that brought the curse;
in which seed no enmity nor strife can come;
in which seed, Christ Jesus, your heavenly unity and fellowship is preserved.

And whatsoever storms or tempests should arise in the world,
keep in the seed Christ Jesus, your sanctuary,
who was before the world was,
who is your savior, that destroys the destroyer,
in whom you have all life, peace, rest, safety, and salvation;
in him, who is the Amen, the first and last,
in him farewell,
and from him the blessings of the Lord rest upon you.

George Fox

383.-To Friends in Holland.
393 in Printing

Dear friends in the peaceable truth,

the glory of God all mind, in all your lives and conversations,
and that the heavenly fruits of the holy spirit of God you may all bring forth to his praise,
living in righteousness, godliness, and meekness, lowliness, and humility,
learning of Christ Jesus your savior, who is meek.
For God teaches the humble.

and they grow up in his grace and favor.
And therefore all take heed of going back again into the world's ways, spirit, and words,
but keep to the holy spirit of God, that does lead you in the narrow way; that is to life eternal.
And in the Lord's light, power, and spirit meet together,
and keep your meetings in the name of Jesus Christ,
who has all power in heaven and earth given to him,
that you may feel his living and divine presence among you,
and in his pure, gentle, and heavenly love and wisdom,
you may be valiant for the name of Jesus, and his truth upon the earth,
and not to be ashamed of Christ your teacher and prophet,
that God has raised up in his new covenant and testament,
whom you are to hear.
Neither be ashamed of Christ your shepherd,
who has laid down his life for his sheep,
whose voice you are to hear;
who does feed his sheep, and give them life eternal,
and none is able to pluck his sheep out of his hand, his power.
Neither be ashamed of your high priest, who has offered up himself for you,
and does sanctify you, who is a priest made higher than the heavens.
Neither be you ashamed or your bishop, and the chief shepherd of your souls,
to whom now you are returned by his grace and truth,
who does oversee you with his heavenly eye,
that you do not go astray from God.
So in him let your faith stand,
who is the author and finisher or it.
So with my love to you all in the Lord Jesus Christ,
who is your sanctuary, in whom you all have life, peace, rest, and salvation,
who is the Amen.

Greet you one another with a kiss of charity.
Peace be with you all that are in Christ Jesus'. Amen.
This charity keeps all God's people in the heavenly love and unity.

George Fox

Amsterdam, the 14th of the 4th month, 1683.

384.
394 in Printing

Dear Friends and brethren,
who are elect and chosen in Christ Jesus before the foundation of the world;
in Christ you have peace, and in the world you have trouble.
But 'be of good cheer, Christ has overcome the world',
that lies in wickedness, and all the persecutors in it;
and in him you all overcome the devil and his works,
'and without him you can do nothing;'
but through Christ, and his power and strength,
you will be able to do all things according to the will of God.
And though for a time you may suffer for the name of Jesus, and for his truth,
and be cast into prison, and suffer the spoiling of your goods;

the eternal God knows, and his son Christ Jesus,
it is for him alone, and his truth's sake, we suffer,
and not for any evil doing, or doing wrong to any man.
And so the Lord has given us 'not only to believe, but also to suffer for his name and truth's sake;'
and so it is the gift of God, with his eternal spirit and power, that does uphold us in all our sufferings,
which has made so many to finish their testimony for the truth in jails and prisons;
and not to love their lives to the death,
but love God and Christ Jesus above their lives, and all outward things;
as practice and experience have declared it.

And now, dear friends, be faithful in Christ Jesus to the end,
that you may all have the crown of life, and that peace from Christ Jesus,
which the world, and all the apostate spirits from the truth, cannot take away from you;
I say, neither the world, with their outward persecutions and spoiling of goods,
nor the apostate spirits from the peaceable truth, with all their lies and defamations,
and their filthy, scandalous books, and evil tongues,
though they be like the raging waves of the sea,
casting up mire and dirt, whose folly is manifest to all that hear and see them;
yet all this cannot disturb the peace of the righteous.
And all the restless, unquiet, unruly murmurers and complainers,
that are filled with false jealousies, and are the wandering stars,
who are wandered from the witness of the Lord in their own hearts;
such judgments do not last, nor will their damnation die,
though they may be suffered for a time to try God's people.

And now, friends, you know envious Cain was a sacrificer as well as Abel,
but out of the faith and righteousness,
who murdered his brother Abel,
he may be said to have been a type of Judas,
who was a partaker of the ministry, yet betrayed his master.
And you read that Ishmael and Esau were circumcised as well as Isaac and Jacob;
but Esau hated Jacob, and would have slain him;
and Ishmael scoffed at Isaac,
and so he that is born of the flesh persecutes him that is born of the spirit;
and that birth is not heir with the seed of the promise,
though it may come into the outward form, and outward profession.

And likewise you read of Cora, Dathan, and Abiram, and their company,
and their rebelling against the Lord, and his servants, Moses and Aaron, and of their false liberty;
but what became of them you may see. Numb.16.

And likewise how that the Jews (after the Lord brought them out of Egypt)
made themselves a calf of their jewels and earrings, as in Exod. 32, v4. Psalm 106, v19.
The Jews made a calf in Horeb, and worshipped the golden image, and forgot God their savior,
who had done great things in Egypt, and wondrous things in the land of Ham,
and murmured in their tents, and hearkened not to the voice of the Lord.
And therefore God overthrew them in the wilderness, and they came not into the promised land.

And you read how the Jews run into false liberty in the days of Balaam,
and joined with Baal-Peor,
and how the anger of the Lord was kindled against them,
and what a destruction he brought upon them,
who had turned against the Lord and his faithful people; as in Numb. 25, v1-9.

And likewise how often the Jews murmured against Moses and Aaron,
and what a destruction came upon them in the wilderness,
that none of that old stock the Lord brought out of Egypt that dishonored him;
though they had seen glory,
none entered into the land except Caleb and Joshua,
but they perished in the wilderness for their murmuring and rebelling;
and therefore take heed of murmuring and rebelling against the Lord and his spirit,
but in all things learn to be content.

And also you read in Judges, how often the Jews forsook the Lord, and what judgments came upon them;
and also how the Jews turned against the prophets, and imprisoned and persecuted them:
and in the days of the kings, as in the Chronicles,
how David and many of the prophets, and the righteous suffered;
but what became of them that made them suffer?
And likewise in the days of Christ, and his apostles, how they suffered by the professing Jews!
And there were many comers and goers in the days of Christ that could say,
'Lord, Lord;' but such do not enter into the kingdom of God,
except they do the will of God.

And you read how the apostles and the true church were troubled with false Christians and false brethren;
whom Paul writes against in many of his epistles, and Peter, and John, and Jude; and John in his Revelations.
And therefore, all Friends, dwell in the seed Christ Jesus, in whom you cannot be deceived,
'who bruises the head of the serpent', who is the head of all deceivers;
and the head of all enmity, and false ways, worships, and religions;
and the head of all false liberties:
but in Christ Jesus, in whom all nations are blessed, is the true liberty.
In him all stand fast, so far as he has made you free;
and in him all walk, as you have received him,
to the praise and glory of God;
in whom you have all eternal life, peace, rest, and salvation;
and in him the Lord God Almighty preserve you all in love, unity, and fellowship.
Who is able to support you, and supply you with his eternal hand and power,
with what you do need in all your sufferings and trials. Amen.

George Fox

385.- To Friends at the Yearly Meeting in York.
395 in Printing

Dear friends,

Who are turned to the light, and are the believers in the light,
which is the life in Christ,
my desires are, that you may all be established upon him,
your eternal rock and foundation,
and grow up in Christ Jesus, the second Adam,
by his light, grace, and truth, that is come from him;
for you know Christ had many enemies,

(and his disciples and followers, and Moses in the time of the law),
such as turned their backs on the Lord,
and erred from his good spirit, and rebelled against it,
they turned against the Lord, and Moses and Aaron,
and they went from the fellowship of the law of God and his spirit,
and then destruction came upon them;
such Jews were they that rebelled against Christ and his apostles,
and yet were great professors of the Old Testament.

And such that were called christians,
that got the form of godliness, and the fair speeches, and good words,
but denied the power thereof, and so the order thereof;
such as these separated themselves,
and erred from the spirit and the faith,
and so from the unity of the faith,
and the fellowship of the spirit of God.
Such were and are to be turned away from by all them that are in the faith, and the spirit of God;
and all the spiritual witnesses in the tabernacles of God, testify against such,
though they may make a great profession of Christ and the apostles' words,
but deny the power, and err from the spirit, and the peaceable truth;
such cannot be the true worshippers of God in the spirit and truth;
and therefore, friends, you that have been turned to the light, and truth, and grace of Christ,
and know the power and spirit of Jesus, walk in the same,
and in it keep your fellowship, and your dominion,
over all that which is out of the truth, and abides not in the truth;
and that your heavenly light may shine,
and you may all be kept in love and unity
in the same light, power, and spirit,
to the glory of God, and the comfort one of another. Amen.

George Fox

London, the 27th of the 3d month, 1684.

386. - To the suffering Friends of Dantzic.
396 in Printing

Friends,

With my love in the Lord Jesus Christ to you, who is your savior and prophet,
that God has raised up for you, to bear in all things;
your shepherd, that has laid down his life for you, whose voice you must hear,
who will feed you in his living pastures of life, who is your priest,
that offered himself for you, who sanctifies you, that he might present you to God;
so is become your high priest, who is made higher than the heavens;
so is a higher priest than the priesthood of Aaron,
and all the priesthoods upon the earth, that are made by men below;
for he is a high priest, made higher than the heavens. Heb.7, v26.
And so, is the chief shepherd and bishop of your souls, to oversee you,
that you do not go astray from God, who is your sanctuary,
in whom you are preserved from the destroyer;
who destroys the devil, the great destroyer, and his works, and bruises his head, and breaks his power:
he, namely, Christ, is your savior;
in him you have rest and peace, Salvation and life eternal.

Now, dear friends, we do hear and understand,
that the magistrates have cast you into prison again in Dantzig;
and that they have offered you your liberty,
upon condition that you would go away, or forsake your common meeting place,
or divide yourselves into several little meetings.

Truly, friends,

we have had many of these offers made to us within these twenty or thirty years,
but we never made such bargains or covenants,
to forsake the assembling of ourselves together, as we used to do;
but did leave our suffering cause wholly to the Lord Christ Jesus,
in whose name we were gathered,
who has all power in heaven and earth given unto him;
and the Lord at last, did and has,
tendered the hearts of many of our persecutors both in England and other places;
and therefore in the spirit and power of the Lord Jesus Christ, it is good to be faithful.
God all sufficient to support and supply you all in whatever you do,
and strengthen you in all conditions.

For if such a bargain should get a little advantage upon you, and get you into weakness,
it would not rest so, but get more upon you.

And therefore it is good to stand fast in the liberty in Christ Jesus,
the second Adam, the Lord from heaven,

who has made you free out of the snares, and bondage,
and limitations of the wills of the sons of old Adam.

Some magistrates have argued a case for Christian expulsion based
on Christ departing out of the coasts of the Gadarenes upon their request,
after he had cast the devils out of the possessed men,
and they entered into their swine, and ran into the sea.

This argument is of no weight, for you to go out of their coasts or city,
who are settled citizens, and have wives and families;

for Christ went up and down from place to place and preached;

as he said, 'The son of man has nowhere to lay his head,
though the subtle foxes had holes, and the high-flown fowls had their nests.'

And would they take it kindly themselves, if the king of Poland, their protector,
who is of a contrary profession, should use the same argument to them,
and say, be gone, or else do not meet at your great public places of worship,
but meet in small companies, or else to depart out of these coasts,
as Christ did out of the coasts of the Gadarenes.

And if you do not, then you are disobedient to Christ's example;
as they do apply it upon you.

And so, let them weigh the matter and their argument with the just law of God,
to do unto you as they would be done unto themselves.

And now, dear friends. I desire, however, that you walk wisely, and gently,
and lovingly, and meekly, and soberly to all the magistrates, and all people,
that they may have no just occasion in anything against you.

For the good must overcome the bad,

as the apostle says, 'Overcome evil with good,'

and dwell in that love that can bear all things, and endure all things.

And nothing can separate you from this love which you have in God through Jesus Christ.

In this love build up and edify one another, that by it you may answer the good in all people,
and spread his truth abroad, and be valiant for that upon earth.

So in his holy, peaceable truth, and his seed Christ Jesus, in which all nations are blest,
God Almighty preserve and keep you to his glory.

Amen.

And now, dear friends.

you that have stood such hard and cruel sufferings so long,
for the Lord's name and truth, and could not be overcome by cruelty,
take heed now for fear that you be overcome by fair words and flattery;
for in that there is a greater danger.

George Fox

**MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL
MINISTER OF JESUS CHRIST,
GEORGE FOX
VOLUME 2 Contd.**

**387.-An epistle to Friends, against pride, haughtiness,
and vain customs and fashions of the world.**

397 in Printing

Friends,

Here you may see how the holy men of God testify against pride, haughtiness,
high-mindedness, and the abominable customs and fashions,
and the ungodly lusts of the world, which are not of the Father, but of the world.
And how man and woman came into these things by forsaking the Lord,
and so falling from his image.
And how Christ renews them up into the image of God again, to serve him in humility.
And all that are in the image of God are of one mind.

To all Friends and Brethren everywhere.

Peace from God and the Lord Jesus Christ be multiplied in you,
who by his grace, light, and spirit, are turned towards the Lord,
to receive such peace from him;
and that by it you may grow up in the Lord Jesus Christ,
out of the world's nature and spirit.
For Christ said unto his believers and followers,
'You are not of the world, even as I am not of the world.
I have given them your word, and the world has hated them,
because they are not of the world.'
And therefore, as the apostle said,
'love not the world, nor the things of the world,
for the love of the world is enmity to God.'

And in the beginning God created man in his own image.
So he created him in the likeness of God;
them he created male and female, and God blessed them.
And in this state God set them above all things that he made.
But, after man and woman had transgressed the command of God,
they sowed fig leaves together to make them aprons;

for their eyes were opened, and they came to see their shame.
By their transgression and by transgressing the command of God,
the spiritual eye came to be shut,
and man and woman came to fall from the image of God.

And so, after man and woman had transgressed the command of God and fallen from his image,
the Lord God made coats of skins to clothe them withal.
So, you may see, that the first covering which Adam and Eve made after transgression was made of fig
leaves;
and the natural sun would soon scorch and dry them to powder.
But those that the Lord made them, was of skins.

So the transgression of the command of God came,
when the ear went out after the serpent,
and the eye went after the fruit of the tree;
which God had forbidden them to eat of.
So here they came to see their outward shame and nakedness;
who had fallen from the image of God that covered them;
and therefore they went to cover the outward shame.

And now man and woman in the fall,
are taking thought what they shall eat and drink, and what they shall put on.
And this came upon them by forsaking the Lord's teaching,
and following the serpent's.

And does not John say,
'Love not the world, neither the things that are in the world.
If any man love the world, the love of the Father is not in him.'
And further said,
'For all that is in the world, the lust of the flesh,
the lust of the eye, and the pride of life;
this is not of the Father, but of the world;
and the world passes away, and the lust of it.'

Now, all may see, what man and woman have fallen into by transgressing the command of God;
and therefore it is not good for any to live in that which will pass away,
and is not the Father but of the world.

And you may see how pride is cried against throughout the scriptures of truth.
And they that fear the Lord, do hate evil, pride, and arrogance.
'Pride breeds contention, and a man's pride shall bring him low;
but honor upholds the humble in spirit.' Provo 29, v23.
'For when pride comes, then comes shame;
and pride goes before destruction, and a haughty mind before a fall;
but with the lowly is wisdom.' Provo 11,v2. and 16,v18.
'And better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.'
And Isaiah said, 'The Lord of hosts has purposed to stain the pride of all glory,
and to bring into contempt all the honorable of the earth.' Isaiah 23, v9.
And therefore love not that which God will stain.
The Lord said, 'he will spread forth his hands in the midst of them,
as he that swims, and he will bring down their pride.' Isaiah 25,v11.
And therefore it is good to keep it down in everyone.
And the Lord cries,

'Woe to the crown of pride, whose glorious beauty is a fading flower;'

...'when the crown of pride is trodden under foot,

the Lord of hosts shall be for a crown of glory.' Isaiah 28. v1, 3, 5.

And the Lord said,

'He will mar the pride of Judah, and the great pride of Jerusalem.' Jer. 13, v9.

And does not Jeremiah say, 'Because of the pride of Moab, he was so exceeding proud,

his loftiness, his arrogance, and the haughtiness of his heart brought him into derision! Jer. 48. v29.

And therefore it is good to keep in the humility;

for pride is that which deceives the heart, and brings the judgments of God. Jer. 49, v16

And therefore take heed, let not pride bud, for fear that the rod blossom. Ezek. 7, v 10.

And the children of Israel, were grown in pride and fullness of bread, like Sodom,
when they transgressed against the Lord, like their father Adam.

And therefore let them that profess themselves Christians take heed,

for fear that they be found in the same steps.

And see in Ezekiel 16, v 49. what became of Sodom, and the children of Israel.

And when Nebuchadnezzar confessed the kingdom of God,

and praised, and extolled, and honored the king of heaven, and said,

'All his works are truth, and his ways judgments;

and those that walk in pride, God is able to abase.' Dan. 4, v37

And Hosea said, 'The pride of Israel does testify to his face;

and therefore Israel and Ephraim shall fall in their iniquity.

And Judah shall fall with them.' Hos. 5, v5.

And therefore you may see, and take heed of pride,

for it is the cause of man and woman's fall.

And in Hosea 7, v10 you may see that pride has hindered man from seeking after the Lord and turning to him.

And you may see Edom's destruction was for his pride. Obad. v3-4.

And you may see the judgments that came upon the Philistines,

and Moab, and Ammon, and Ashur for their pride. Zeph. 2, v10.

And in Zechariah 10, v11 and 11, v3 does not the Lord say,

'The pride of Jordan shall be spoiled,

and the pride of Assyria shall be brought down;

and there shall be a voice of howling of the shepherds,

for their glory is spoiled.'

And Christ said in Mark, 'Pride is one of those evils that comes out of the heart,

and defiles the man;' so take heed of that which defiles.

And as John said,

'The lust of the flesh, the lust of the eye, and the pride of life;

this is not of the Father, but of the world;'

all this must be kept down in Christians.

And David said, 'The wicked in his pride persecutes the poor;
but are they not taken in their devices that they have imagined.' Psalm 10, v 2.

And David said, 'the Lord hid them that feared him, in the secret of his presence,
from the pride of man, and kept them secretly in a pavilion, from the strife of tongues.' Psalm 31, v20.

And also David said, 'that pride compasses the wicked as a chain,
and they speak loftily; and they set their mouths against heaven;
but the Lord casts down such to destruction, and saves the righteous that fear him.'

And so you may see how pride was testified against by Christ and the prophets, and the holy men of
God,
both in the Old and New Testament before man and woman fell from the image of God;
and therefore fear the Lord, and learn of Christ Jesus,
who is gentle and humble in heart.

And you may see that 'Josiah's heart was tender,
and he humbled himself before the Lord'. 2 Chron. 34, v27.

'And if my people, which are called by my name,
shall humble themselves, and pray, and seek my face, and turn from their wicked ways;
then will I hear from heaven, and forgive them their sins,
and heal the land; and mine eyes shall be open,
and mine ear attentive to their prayer;'
this is the comfort of the humble. 2 Chron. 7, v14-15.

And David said, 'The Lord forgets not the cry of the humble.' Psalm 9, v12.

Again David said, 'Arise, Oh Lord, lift up your hand, forget not the humble.

Lord, you have heard the desire of the humble,

you will prepare their hearts, and will cause your ear to hear.' Psalm 10, v12,17.

And the Lord, who inhabits eternity, whose name is holy, said,
'I dwell in the high and holy place. And also with him that is of contrite and humble spirit;
to revive the spirit of the humble, and to revive the hearts of the contrite ones.' Isaiah 57, v15.
Here are joy and comfort to the humble.

And James said, 'God gives grace to the humble, but he resists the proud.' James 4, v6.

'Humble yourselves therefore under the mighty hand of God,

that he may exalt you in due time; and be clothed with humility.' 1 Pet. 5, v6.

So you may see 'how God resists the proud, and dwells with the humble,'

as is testified, both in the Old Testament and the New.

And Christ said, 'Whosoever shall humble himself as this little child,
the same shall be greatest in the kingdom of heaven.'

So here you may see Christ, and the prophets,
and the apostles taught humility, and judged pride.

And again Christ said, 'He that humbles himself shall be exalted,
and he that exalts himself shall be abased.' Luke 14, v11 and 18, v14.

And therefore learn of Christ, who is meek and low in heart;
for he rules in the hearts of the humble,
who is king, priest, and prophet, and a shepherd to feed them,
and a bishop to oversee them, and an everlasting Father,

who begets man and woman up into the image of God,
and an everlasting Prince of peace.
And so all that are in true humility, are the true subjects of Christ;
and all the children of pride are subject to the prince of the air,
the god of the world, who is the king of pride, in whom there is no truth.

Now concerning vain fashions, deckings, and customs.

The Lord forbids his people, by Jeremiah, to follow them,
or to learn the way of the heathen, for the customs of the people were vain,
and they did not only deck themselves, but they also decked their images and idols.
And God's people were not to be dismayed at the signs of heaven, in the old covenant;
for the heathen were dismayed at them;
much less in the new covenant should the true christians not be dismayed at them. Jer. 10, v2

And again, does not Jeremiah cry against the paintings and deckings of Judah?
And though 'Judah rent her face with painting, yet her lovers would despise her.'
And this was when they forsook God, and followed other lovers;
and therefore God's anger was against them in the old covenant; much more in the new. Jer. 4, v30.
And it is true, God did deck the Jews in the old covenant with outward things;
but when they played the harlot with them, and decked their images with them,
the Lord's anger was against them, as in Ezek.16, v10-21. v35-41
And Hosea cries out against the Jews 'decorating themselves with earrings and jewels,
and going after other lovers, and forgetting the Lord.' Hosea 2. v13.
And you may see the attire of the harlot, and the subtlety of her heart,
how she decks herself, and decks her bed, and 'deceives a young man among the youth,' Provo 7.
And therefore let all that profess themselves Christians take heed of such.
And you may see how the Lord sent Isaiah to cry against their haughtiness,
and stretched out necks, and wanton eyes, and tinkling, and mincing,
and their discs like the moon, and their chains, and bracelets,
and their rings, and nose jewels, and other vain ornaments;
and told them, they should be desolate, 'for the spoil of the poor was in their houses.' Isa. 3, v14,16,26.
Now if such things were testified against in the old covenant, then surely much more in the new.
And in Revelation 17 and 18 chapters, you may see how the whore decked herself,
'who drank the blood of the martyrs;'
but at her fall God's people sang hallelujah.
And in Lev. 18 the Lord commanded the Jews in the old covenant,
'not to defile themselves with the customs of the heathen;'
so much more they should not do it in the new covenant.
And the apostle Paul exhorts the Corinthians, to 'use this world, and not abuse it;
for the fashion of this world passes away.'

And Peter exhorts the saints,
'not to fashion themselves according to their former lusts, in their ignorance;
but as Christ, who had called them, was holy, so be you holy in all manner of conversation.' 1 Pet. 1, v14-16.

So see what a care the apostle had,
for fear that they should go into their former lusts of ignorance.

And the apostle Paul tells the Philippians, 'their conversations were in heaven,
from where we look for a savior, the Lord Jesus Christ, who shall change our vile bodies,
that they may be fashioned like unto his glorious body.' Philip. 3, v20-21.

This is the fashion that all true christians are to look at.

Now concerning wearing and putting on of apparel.

Isaiah testifies against vanity in apparel, and the changeable suit among the Jews.
Isa. 3, v19-23.

And what became of Tyros, with all his broidered works, and chests of rich apparel,
did not the Lord bring them down in their pride? Ezek. 27, v24,32.

And did not Zephaniah say,
'the Lord would punish all such as were clothed with strange apparel?' Zeph. 1, v8.

But first they were clothed inwardly in transgression,
before they clothed outwardly with the strange apparel.

And what became of Dives, with all his sumptuousness and bravery,
who despised poor Lazarus? And also Herod;
and are not people's eyes gazing more after fine apparel than after the image of God? Luke 16, v19-23.
and Acts 12, v21-23.

And you may see that the first apparel that Adam made after transgression was of fig leaves,
and then God made them coats of skins;
but now people are so far degenerated from that,
and have gotten so far into the lusts of the flesh, the lusts of the eye, and the pride of life,
that they don't know what to put on.

And their life is below the lilies, and the fowls of the air, as Christ said,
'The fowls of the air do not sow, nor reap, nor gather into barns:
and the lilies they toil not, neither do they spin;
but the heavenly Father feeds and clothes them.'

And Christ also said, (speaking to people,)
'that you are much better than the fowls of the air, or the lilies:
and therefore take you no thought what you shall eat,
or what you shall drink, or how you shall be clothed;
for the Gentiles seek these things;
for your heavenly Father knows that you have need of all these tings;
but first seek the kingdom of heaven, and its righteousness,
and all other things shall also be given to you'. Matt. 6, v28-33.

Here you may see how Christ is restoring people up into the image of God,
out of the thoughts and cares of the heathen;
for God took care for man and woman before be made them.

And the apostle exhorted Timothy,
how the 'women should adorn themselves with modest apparel, and with shamefacedness and sobriety,
and not with broidered or plaiting the hair, or gold, pearls, or costly array,
but with that which becomes women professing godliness, with good works.' 1 Tim.2, v9-10.
Mark this everyone.

And James reproves and exhorts such,
whose eye and esteem was to the 'gold ring, and splendid apparel, more than the poor in shabby
clothing,'
and tells them they were not 'to hold the faith of our Lord Jesus Christ,
together with snobbery, respecting persons;'
much more not with elegant clothing or splendid apparel. James 2, v1,2,3.

And Peter, in 1 Pet. 3, v3-4 exhorts the saints how to adorn themselves:
'Let not your physical appearance be the outward adorning,
of plaiting the hair, or wearing of gold, and changes of apparel.
But let it be inward adorning and beauty of the hidden man of the heart,
with the incorruptible and unfading charm of a gentle and peaceful spirit,
which is very precious in the sight of God.'

'For this was how the pious women of old, who hoped in God,
were accustomed to beautify themselves.'
And this ought to be the adorning now in the new covenant,
even though you may say,
the Jews and Hebrews adorned themselves with jewels,
and they did adorn the temple.

But in the new covenant these things were forbidden.
And they were to adorn the temple of the heart, and not to defile that,
and to know the hidden man of the heart, which is not corruptible.
And therefore look into all your hearts, and see if you can find anything there,
which is not corruptible, and to put off the old man with his deeds;
with 'the lust of the flesh, the lust of the eye, and the pride of life;
which are not of the Father, but of the world.'

And this old man delights in the glory of the world, which must be put off.
And all Christians in the new covenant must put on the new man,
that is renewed in knowledge, after the image of God that created him,
which walks and serves God in the new and living way;
who is born again, not of corruptible seed,
but of incorruptible seed, by the word of God;
and feeds upon the incorruptible milk, and wine, and water, and bread,
and the incorruptible flesh and blood of Christ,
and wears the fine linen, the righteousness of Christ, the incorruptible clothing.
And this is the birth born of the spirit,
that enters into the incorruptible kingdom of God, as in John 3, v5 and in 1 Pet 1,v 23.

And the apostle Paul exhorts the Ephesians,
in chapter 4, v22-24 to put off their former conversation,
'the old man, which is corruptible, according to the deceitful lusts;
and be renewed in the spirit of your minds;' that is out of the fall of Adam.
And that you put on the new man,
which from God is created in righteousness and true holiness.
So here man comes to know his first creation, and his degeneration;
and to see the new man created, which is in righteousness, and holiness;
and the old man put off, with all his vain decorations, trimmings, and clothing;
which are not acceptable, both in the sight of God and his people.

And so all in the new covenant are to be conformable to the image of God. Rom.6, v4
For all have been conformed long enough to the image of satan.

And the apostle said, 'We all behold with open face, as in a glass, the glory of the Lord;
and are changed into the same image from glory to glory;
even as by the same spirit of the Lord. 2 Cor. 3, v18.
So everyone is to mind this happy and blessed change.

And the apostle said, 'Put on the Lord Jesus, and make no provision for the flesh,
to fulfill the lust thereof.' Rom. 13, v14.

And as every one has received the Lord Jesus, so walk in him,
and then you will put off the old Adam, and his deeds in transgression;
and not walk in him, but walk in Christ that never sinned,
nor was guilt found in his mouth.

'And if any man be in Christ, he is a new creature.
Old things have passed away, and all things have become new.' 2 Cor.5 v17.

Therefore the apostle exhorts the Colossians 2, v8,
that they were not to follow the principles of the world, for they were not after Christ.
And so people are not to follow the world's principles, but Christ's instead.

And you may see how the children of Israel, that came out of Egypt,
and the mixed multitude, lusted after the flesh pots of Egypt.
And the Lord smote them with a grievous plague. Numb. 11.
And David said, 'They tempted God in their hearts, by asking meat for their lust.' Psalm 78, v18.

And again David said, 'They lusted exceedingly in the wilderness, and tempted God in the desert.
And he gave them their request, but sent leanness into their souls.' Psalm 106, v14,15

And therefore in the new covenant the apostle said,
these things were for our examples, to the intent we should not lust after evil things;
as they also lusted. 1 Cor. 10, v6

And Solomon exhorts to 'keep from the evil woman,
from the flattery of the tongue of a strange woman.
Lust not after her beauty in your heart, neither let her take thee with her eyelids.
For by means of a harlot a man is brought to a piece of bread.
And the adulteress will stalk and snare the precious life of a man.' Provo 6, v24-26

And Christ not only forbids adultery, but lust also. Matt.5, v28
And again Christ said, 'The cares of the world, and the love of other things choke the word,
and it becomes unfruitful to them.' Mark 4, v19

And you may see what became of such, as the apostle speaks of in Rom.1, v21-32
'who, when they knew God, glorified him not, as God; neither were thankful.'
How at last 'God gave them up,' when they forsook him, through the lust of their hearts.
And there you may see what evils they run into.
And also you may see in Jude v16,18 how he declares against murderers,
and complainers, and mockers, who walked after their ungodly lusts.

And in 1 Pet. 2, v11 the apostle Peter said,

'Dearly beloved, I beseech you as strangers and pilgrims,
abstain from fleshly lusts, which war against the soul.'

And James said, war and fightings came from the lusts,
that warred in their members.
and such asked, but received not, because they asked amiss,
that they might consume it upon their lusts.
Therefore, said he, 'Know you not that the friendship of this world is enmity to God?
Whosoever therefore will be a friend to the world, is an enemy to God.' James 4, v4

And Paul said, 'that the grace of God, which brings salvation, has appeared unto all men.
Teaching us to deny ungodliness and worldly lusts.
That we should live soberly, righteously, and godly in this present world.'
Which is the duty of every true Christian, that to deny, and so to live.' Tit. 2, v12

And therefore the apostle exhorts Timothy, to flee youthful lusts,
and to follow righteousness, faith, and charity,
and peace with all them that call on the name of the Lord out of a pure heart.
And such teachers who had the form of godliness, but deny the power,
which the saints were to turn away from;
those were they that led silly people captive,
laden with sin and many lusts. 2 Tim. 2, v22 and 3, v5-6
And such as could not abide sound doctrine,
but after their own lusts, shall heap to themselves teachers, having itching ears;
they turn away their ears from the truth and grace that comes by Jesus Christ,
(which should teach them and bring their salvation,)
and from the spirit of God, which they should walk in,
as the apostle said, 'If you walk in the spirit, (mark, in the spirit),
you shall not fulfill the lusts of the flesh.' Gal 5, v16
And the apostle further said,
' That every one of you should know how to possess his vessel in sanctification and honor,
and not in the passions of lust, even as the Gentiles which know not God.' 1 Thess. 4, v4-5

'If a man purge himself from these things, he shall be a vessel unto honor,
and sanctified, and meet for his master's use, and prepared for every good work' 2 Tim. 2, v21.
But they that will be rich, fall into temptations and snares, and into many foolish hurtful lusts,
which drown men in destruction and perdition.
'But the man of God is to flee these things,
and follow after righteousness, godliness, faith, love, patience, and meekness' 1 Tim. 6, v9,11
'And they that are Christ's, have crucified the flesh, with the afflictions and lusts.' Gal. 5, v24

And haughtiness and high mindedness were forbidden both by God and his people.
And David said, 'The afflicted people the Lord will save.
And his eyes are upon the haughty, to bring them down.' 2 Sam. 22, v28

And David said, 'Lord, my heart is not haughty, nor mine eyes lofty ;
and my soul is like a weaned child.' Psalm 131, v1-2
Then he was fit for the kingdom of God.
And again David said, ' God will save his afflicted people,
but will bring down high looks.' Psalm 18, v27

And Solomon said, 'Before destruction, the heart of man is haughty,

and before honor, is humility.' Provo 18, v12

And Isaiah declared against the haughtiness of the daughters of Zion. Isaiah 3, v16
And how the haughty people of the earth do languish, Isaiah 24, v4-5
because they had transgressed God's laws, and changed his ordinances.

And does not the Lord say by Isaiah, chap. 13, v11, chap. 2, v11
'that Moab should howl for his pride and haughtiness?
And I will punish the world for their evil,
and the wicked for their iniquity.
And I will cause the arrogance of the proud to cease.
And I will lay low the haughtiness of the terrible.
The lofty looks of man shall be brought low,
and the haughtiness of men shall be bowed down;
and the Lord alone shall be exalted in that day.'
And this is a good day;
for 'the day of the Lord of hosts, shall be upon everyone that is proud and lofty,
and upon everyone that is lifted up, and he shall be brought low.' Isaiah 2, v12

And Ezekiel said, 'that the children of Israel were haughty, and like Sodom,
and committed abominations before the Lord,
and he took them away.' Ezek. 16, v45-46,50
And Zephaniah said, 'you shall be no more haughty.' Zeph. 3, v11
'Neither shall you go haughtily.' Mic. 2, v3
And therefore all are to learn humility,
that they may exalt the Lord their maker.

And the apostle exhorted the Romans, 'not to be high minded, but fear;
for they stood by faith.' Rom. 11, v20.
And the apostle exhorted Timothy, to 'charge those that were rich in this world,
that they be not high minded, nor trust in uncertain riches,
but in the living God, who gives us richly all things to enjoy.' 1 Tim. 6, v17
And the apostle again tells Timothy,
'that the heady high minded are lovers of pleasure more than lovers of God.'
And daily experience shows; as you may see at large the fruits of such. 2 Tim. 3, v4
And therefore all those things the faithful are to shun,
and to be 'kindly affectionate one to another, with brotherly love,
and in honor preferring one another.' Rom. 12, v10.
And the apostle exhorts the Corinthians, to be perfectly joined together,
in the same mind, and in the same judgment;
that they might all speak the same thing.
So that there may be no division among them. 1 Cor. 1, v10

And again, in 2 Cor. 13 v11. the apostle said,
'Be perfect, be of good comfort, be of one mind, live in peace.
And the God of love and peace shall be with you.
For by one spirit we are all baptized into one body,
whether Jews or Gentiles, bond or free.
And have been all made to drink into one spirit,
and the spirits of the prophets are subject to the prophets.
'For God is not the author of confusion, but of peace.' 1 Cor. 12, v13- 14, Ch 14 v32,33
And the apostle writes to the Philippians,
that they should be of one accord, and of one mind; and said,

'Let nothing be done in strife, or vainglory, but in lowliness of mind.' Phil. 2, v3

And the apostle said to the Romans, 'Be of one mind towards one another,

and not mind high things, nor to be wise in their own conceits,

but condescend to men of low estate.' Rom. 12, v16

'And the God of patience and consolation grant you to be like minded all towards one another, according to Christ Jesus.

That you may, with one mind and one mouth, glorify God, even the Father of our Lord Jesus Christ.

Receive you one another, as Christ also received us to the glory of God.' Rom. 15, v5- 7

'For God has given to his people the spirit of power, and of love and a sound mind.' 2 Tim. 1, v7

And Peter in his first general epistle, Chapter 3,v8 said,

'Be you all of one mind, and have compassion one of another;

love as brethren, be pitiful, be courteous.'

And the apostle Paul said in Acts 20, v19 how he served the Lord in all humility of mind.

And it is a mark of Christ's disciples, (as he said) 'if they love one another, and love enemies.'

And so all that are believers in him, are to love one another as he has loved us,

who has laid down his life for us.

And therefore all are to deny themselves; yes, and to offer all up for him.

And whatsoever you do, do it in the name of Jesus, to the praise and glory of God.

POSTSCRIPT

A testimony out of the Old Testament and New,

of the Lord sending his prophets to declare his judgments against the disobedience and pride of the Jews;

and how his judgments were fulfilled upon them that did not repent;

and how the apostle did admonish and reprove such as went into pride and the fashions of the world.

The Lord said, 'Because the daughters of Zion are haughty,

and walk with stretched forth necks and wanton eyes,

walking and mincing as they go, and making a tinkling with their feet;

therefore the Lord will smite with a scab the crown of the head of the daughters of Zion;

and the Lord will discover their secret parts;

in that day the Lord will take away the bravery of their tinkling ornaments about their feet,

and their cauls, and their round discs, like the moon,

the chains, (mark, the chains), and the bracelets,

and the mufflers, the bonnets, and the ornaments of the legs,

and the head bands, and the tablets, and the earrings;

the rings, and nose jewels, the changeable suits of apparel,

and the mantles, and the wimbles, and the crisping pins,

and glasses, and the fine linen, and the hoods, and the veils.

And it shall come to pass, that instead of sweet smell, there shall be a stink;

and instead of a girdle, a rent;

and instead of well set hair, baldness;

and instead of a stomacher, a girding of sackcloth;

and burning instead of beauty.

The men shall fall by the sword, and your mighty in the war;

and her gates shall lament and mourn,

and she being desolate shall sit on the ground.' Isa. 3, v16 to the end.

And you may read in 2 Kings 17, v5
how that the children of Israel were carried into captivity in Assyria;
for the king of Assyria besieged Samaria,
and after three years besieging,
he took it and carried away the ten tribes of the children of Israel into the land of Assyria.
And Isaiah, according to the word of the Lord,
went to the prophetess, and she conceived and bore a son,
And the Lord said,
'Before the child should have the knowledge to cry, my father and my mother,
the riches of Damascus, and the spoil of Samaria,
shall be taken away by the king of Assyria. Isaiah 8, v3-4

Now here you may see what a destruction came upon Samaria and the Jews,
because of their rebellion and disobedience,
and their haughtiness and pride, that Isaiah cried against in chap. 3.
And then what became of all their haughtiness and pride,
and their mincing, and their tinkling with their feet,
and their chains, and bracelets, and jewels, and round attire,
with their glasses, and hoods, and veils,
when they were driven away by droves,
by the king of Assyria, into captivity, into Assyria,
out of their own land, houses, and cities?

Then Isaiah's prophecy was fulfilled upon those haughty and proud Jews;
and did not Nebuchadnezzar afterwards carry away the two tribes;
and destroy Jerusalem, because of their disobedience, rebellion, haughtiness,
and pride, who would not regard the Lord nor his prophets;
therefore the Lord suffered them to be led away prisoners,
out of their own houses, cities, and land, into Babylon,
so stripped them of their pride,
and caused them to be carried away into strange countries;
so, was not the prophet's prophecy fulfilled upon them?

The Lord said, 'Behold, the day comes that shall burn as an oven,
and all the proud, yes, all that do wickedly, shall be as stubble;
and the day that comes shall burn them up, said the Lord of hosts,
that it shall leave them neither root nor branch:
but to them that fear my name,
shall the son of righteousness arise with healing in his wings,
and you shall go forth, and grow up as calves in the stalls. Mal.4,v1-2
Therefore it is good for all to keep out of pride and wickedness,
in humility, for fear that they be burnt up.
And the apostle commanded, that 'women adorn themselves in modest apparel,
with shamefacedness and sobriety, not with broided hair, or gold, or pearls, or costly array,
but that which becomes women professing godliness, with good works'
1 Tim. 2,v 9- 10.

And likewise Peter in his general epistle, said to the women, regarding their appearance,
let it not be that outward adorning, of plaiting the hair,
and of wearing of gold, or of splendid apparel;
but let it be the hidden man of the heart, in that which is not corruptible,
even the ornament of a meek and quiet spirit,
which is in the sight of God of great price.
For after this manner in the old time, the holy women, who trusted in God,
adorned themselves, being in subjection unto their own husbands." 1 Pet.3,v 3- 5

Here you may see both the prophets and apostles declared against the pride and haughtiness of people, both in the old and new testament.

And the apostle John said in his general epistle to the church of Christ,

'Love not the world, neither the things that are in the world;

if anyone love the world, the love of the Father is not in him;

for all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life,

is not of the Father, but is of the world;

and the world passes away, and the lust thereof;

but he that does the will of God, abides forever.' 1 John 2 v 15-17

Now here you may see an express command to the true christians,

(the church of Christ), against the love of the world, and the things of the world,

and the lust of the eye, and the lust of the flesh, and the pride of life;

and they that love the world, the love of the Father is not in them;

and how that the world passes away, and the lust thereof;

and therefore love not the lust of the eye, the lust of the flesh, and the pride of life,

which is not of the Father.

And does not most of christendom say the Lord's prayer,

'Our Father who is in heaven, hallowed is your name,' etc,

and you that live in the lust of the flesh,

and the lust of the eyes, and the pride of your life,

which is not of the Father which is in heaven,

but of the world that passes away, and the lust thereof.

And is it not said, 'The devil is the king of pride?'

And therefore do not do his lusts; but 'he that does the will of God abides forever.'

And therefore consider when you say,

'Our Father who is in heaven, hallowed be your name,' etc,

when you live in those things which are not of the Father which is in heaven,

and daily obey and love the lust of your eye, the lust of your flesh,

and the pride of your life, which is not of the Father, but of the world.'

And the apostle John tells you,

'He that loves the world, the love of the Father is not in him'

George Fox

**388.-An epistle, to all the prisoners and sufferers
for the name of the Lord Jesus Christ and his worship.**

398 in Printing

'The word of God is not bound.' 2 Tim. 2, v9.

Dear friends,

In the seed of life that is over all, whom the Lord does support,
and has supported by his eternal arm and power to stand for his glory;

be valiant for his truth and his name upon the earth,

who is God all-sufficient and almighty over all to support you all,

and to supply you with all things needful.

Now, dear friends, it is not only given you to believe in the name of Christ,

but also to suffer for his name' sake;

so you see and know, it is a gift given you to believe,

and a gift to suffer for Christ's sake, and his righteousness;

but, however, as Christ said, 'Be you wise as serpents, and harmless as doves;'

for Christ's' believers are as sheep or lambs among wolves,
he has declared that they shall be brought before counsels,
and before rulers, for his name' sake.
But Christ bids his disciples, 'take no thought of what they shall speak,
for it shall be given you in that same hour what you shall speak;
for it is not you that speak, but the spirit of your Father that speaks in you;'
and this spirit of the Father is sufficient to trust to,
for it shall answer all, if they have ears to hear,
and comfort his people, his lambs and sheep.
And Christ further said, speaking to his disciples,
'You shall be hated of all men for my name sake;
but he that endures to the end, the same shall be saved;'
and 'he that hears you, (that is, Christ's sheep), hears me,' said Christ;
and 'he that despises you, despises me, (namely Christ),
and he that despises me, despises him that sent me,' (the Father). Matt.10, Luke10
'And the disciple is not above his master, nor the servant above his lord;'
for Christ, the lord and master of the sheep, was despised;
so it is enough for the disciple that he is as his master, and the servant as his lord;
'for if they call the master of the house (namely Christ) Beelzebub,
how much more shall they call them of his household?
But the very hairs of your head are all numbered:
fear you not therefore, you are of more value than many sparrows,
and not one of them shall fall to the ground without the heavenly Father.'
See here Christ encourages his lambs and sheep; therefore stand in his will.
And if the Lord suffer you, who are his lambs, and sheep,
and are as doves and chickens, that Christ has gathered under his wings,
remember none are able to pluck you out of his hands,
(his power), who has all power in heaven and earth given to him.
And now if it be the will of the Lord to try you, his lambs and sheep,
by spoiling of your outward goods, remember as he did his servant Job,
and others of his servants and children, in the days of the apostles,
who took joyfully the spoiling of their goods;
and Moses by faith chose rather to suffer affliction with the people of God,
than to enjoy the pleasures of sin, which are but for a season;
esteeming the reproaches of Christ greater riches than all the treasures of Egypt;
for he had an eye to the recompense of reward; as in Heb. 11.

And therefore, consider how Noah, Lot, Abraham, Isaac, and Jacob,
by faith served the Lord, and went through sufferings and trials;
and Jeremiah, and the rest of the prophets,
through faith went through great sufferings and imprisonments;
and Daniel, and the three children, passed through great sufferings and trials by faith;
so faith was their victory, which was the gift of God,
which Christ is the author and finisher of.
And you read in the days of the apostles,
what sufferings and imprisonments they were carried through by faith;
and since the apostles' days,
how all the martyrs were carried through great sufferings and imprisonments by their faith,
which was their victory; in which faith they pleased God, and had victory over the devil;
and in which faith they were all in unity.

Now, dear friends and brethren, if it pleases the Lord to try you,
who are the believers in the light, and children of the light and the day of Christ;
I say again, if it please the Lord, and it be his will,

to try you in stinking prisons and dungeons, jails, and houses of correction,
and suffer you to be put in such places,
who are his sheep and lambs, plants and branches;
I say, the Lord can sanctify all such places for his people, his children,
his sons and daughters, and make all pleasant to them;
for his sheep and people cannot go anywhere from the Lord,
for the Lord and his presence is with them,
and the angel of his presence saves them;
and therefore such jails and dungeons, and houses of correction,
which are for evil doers, if the Lord does try,
or suffer his people to be put in such places,
yet his people are all in the hand, and under the wings of Christ,
and he can sanctify all such places to them.
And you, in that state, are to pray for the enemies that put you there;
and if they curse and hate you, you are to bless them, and to do good to them,
and you are to pray for them that despitefully use you, and persecute you,
and love your enemies, that you may be children of your Father which is in heaven;'
for he makes the sun to shine on the evil and on the good,
and causes his rain to fall on the just and on the unjust.'

And the apostle said to the believers,
'Try all things, hold fast that which is good;'
so you holding fast that which is good, with that you can try all things,
whether they be good or bad;
'and be not overcome with evil, but overcome evil with good:' this is the command.
So it is the good that must overcome the evil;
and what has the children of God to overcome the evil withal, but the good ?
Therefore, then, all must hold fast that which is good,
if that with the good they overcome the evil, and can try all things;
but when any do go from the good in themselves,
then they are not likely with it to overcome the evil,
nor with it try all things, without holding fast that which is good;
for without it you cannot try all things, nor overcome the evil,
except you hold fast that which is good,
which was before the bad was, or evil either;
for by the good, evil is overcome,
and with it you can try all things, whether they are good or bad.

And a good man, David said, 'He has dispersed, he has given to the poor;
his righteousness endures forever; his horn shall be exalted with honor.'
'They that choose the things that please the Lord, and keep his covenant,
even them will I give a name in my house, and within my walls,
a place and a name, better than of sons and daughters, said the Lord,
and I will give them an everlasting name, which shall not be cut off.' Isa.56, v4-5
So you may see how the Lord does encourage his people to walk in the truth,
in faithfulness to him; for the Lord has loved his people with an everlasting love;
therefore with loving kindness has he, and does he draw them unto himself,
to serve and worship him. Jer.31, v3
And Christ said, 'He that believeth on him has everlasting life.' Mark, has it, as in John.
And again Christ said,
'He that drinks of the water that I give, shall never thirst;
but the water that I shall give, shall be in him as a well of water
springing up to eternal life.'
So everyone mind this well in you,
who have drunk of the water which Christ has given you.
And the apostle said,
'God will punish them that disobey his gospel with an everlasting destruction from the presence of the

Lord,
and from the glory of his power.' 2 Thess. 1, v9
Here you may see everlasting destruction to the wicked, that disobey the gospel;
and everlasting life to them that believe and obey the gospel of Christ.
Now they that disobey the gospel of Christ,
refuse their own comfort and joy of life and salvation;
which gospel is the power of God,
which is preached to every creature under heaven to believe and obey;
therefore happy are you who have received it, and obeyed it,
which brings life and immortality to light in you;
that you see over the enemy which darkened you,
and are now become heirs of this comfortable and joyful gospel of life and everlasting salvation;
in which everlasting gospel you have an everlasting glorious fellowship;
and in this everlasting gospel, you can praise the everlasting God,
that reigns over all from everlasting to everlasting.
And all that are of the seed and faith of David, can say as David said,
'Blessed be God from everlasting to everlasting;
and let all the people say, Amen. Praise you the Lord.'
And further can say, that 'the mercy of the Lord is from everlasting to everlasting,
upon all them that fear him, and his righteousness, unto the children of men.'
Ps. 103, v17. For the Lord God he changes not, he is the same that he was,
who inhabits eternity, and dwells in the humble heart;
'and therefore you humble ones, fear, and serve, and worship him.
And keep under the wing of Christ, and in him your sanctuary and savior,
who destroys the destroyer, and is over all, the first and last. Amen.

Dear friends, who are under sufferings for the name of the Lord Jesus Christ,
and for his new and living way, and his pure, undefiled religion,
and his worship in the spirit and truth, that Christ who is from above,
and has all power in heaven and earth,
has set up, for all the followers of the Lamb to walk in his new and living way,
and to keep in his pure, undefiled religion and worship, in spirit and in truth.

And now, dear friends and brethren, my desire is,
that you may show forth the nature of the Lamb, and the virtue and the life,
in which the nobility of true Christianity is seen and manifested in your peaceable, modest, and virtuous
behavior,
before the powers that you are brought before;
and that none are to question or take thought what they are to say;
for it shall be given you in that same hour what you shall speak, said Christ;
'whosoever therefore shall confess me before men,
him will I confess also before my Father which is in heaven.'
'For with the heart man believeth unto righteousness,
and with the mouth confession is made unto salvation.' Rom. 10, v10
'And every tongue shall confess to God.' Rom. 14, v11
And again, the apostle said, that 'every tongue shall confess that Jesus Christ is Lord,
to the glory of God the Father.' Philip. 2, v10.
So we cannot but confess and declare what our eyes have seen,
and our ears have heard, and our hands have handled of the word of life, Christ Jesus,
by whom all things were made and created .

And Christ and his disciples, who often met on mountains, and in the wilderness,
and on the seaside, and in ships, and sometimes in houses;
we do not read, that the Jews and priests

called Christ and his apostles meetings routs or riots,
though the Jews and the chief priests were bad enough against them.

For all routs and riots are out of the spirit of truth;
and so is misbehavior of all people;
for the truth is peaceable, and brings people into peaceable lives and conversations,
out of routs and riots, and misbehavior;
and in peace they worship God;
and they worship God in the spirit, who is a spirit,
and in this holy, pure spirit is the unity and bond of peace,
and is the bond of good behavior, and of holy walking and talking,
and it is the bond of peaceable lives and conversations
of all that worship God in spirit and truth, and walk in the new and living way,
and keep in the pure, holy, and undefiled religion.

And so, dear friends, be of one mind, and heart, and spirit,
and God Almighty arm you with patience and humility;
who is God all-sufficient, to give you dominion with his power, and to support you.
And so, with my love to you all in the Lord Jesus Christ.
And let your moderation appear unto all men;
for wisdom is justified of her children.
And what anyone of you does want, God is all-sufficient to supply you;
trust in him, and in fear, walk before him.

George Fox

London, the 3d day of the 10th month, 1684.

POSTSCRIPT.

John said, that 'he saw three unclean spirits like frogs,
that came out of the mouth of the dragon,
and out of the mouth of the beast,
and out of the mouth of the false prophet.'
Mark, they do go out of their mouths,
for they are serpents and devils working miracles,
that go out of their mouths,
the foul unclean spirits which go forth
unto the kings of the earth, and of the whole world.
Mark, the whole world, to gather them together.
Mark, to gather them;
so here they are to be gathered
'to the battle of the great day of God Almighty.' Rev.16, v.3, 14.
And satan the old serpent shall go out to deceive the nations,
which are in the four quarters of the earth, Gog and Magog,
to gather them together to battle;
the number of whom is as the sand of the sea,
(so here is a gathering together by the devil),
and they went upon the breadth of the earth,
and compassed the camp of the saints about, and the beloved city,
'and fire came down from God out of heaven and devoured them;'
so these were gathered together by the devil,
and the destroyer was destroyed by God the savior of his people. Rev. 20, 8.

And the Lord scattered Nimrod, that mighty hunter's gathering,
who gathered up people together to build Babel, and confounded them. Gen. 11, v9
And Isaiah said, 'All your children shall be taught of the Lord,
and great shall be the peace of your children;
and in righteousness shall they be established.'
'Behold! they shall surely gather together, but not by me, said the Lord;
and whosoever shall gather together against thee, shall fall for your sake.
No weapon that is formed against you, shall prosper;
and every tongue that shall rise against you in judgment, you shall condemn.
This is the heritage of the servants of the Lord,
and their righteousness is of me, said the Lord.' Isa.54, v13-15,17
And Christ Jesus said, 'where two or three are gathered together in my name,
there am I in the midst of them.'
And the apostle said to the Jews, speaking of Christ,
that there is no salvation in any other:
for there is no other name under heaven given among men,
whereby we must be saved,' Acts. 4, v12. but by Christ Jesus.
So here is the saints' true gathering in the name of Christ Jesus the second Adam;
and none is able to pluck them out of his hand. John 10, v28

For Christ, the seed of woman, bruises the serpent's head,
and Christ through death destroys death, and the devil the power of death;
and so does reconcile all things, both in heaven and in the earth, into one.

The devil abode not in the truth, and so he became a devil, a destroyer,
and a serpent, and enemy, and a satan,
and adversary to the truth, and to righteousness, and holiness,
and to man and woman, that God made in his image, in righteousness and holiness;
so he became an enemy, and adversary, and destroyer, who is out of the truth,
and abode not in it, in whom there is no truth, and so is called the old serpent,
and satan, and devil, tempter, and false accuser;
and Christ through death destroys death, and the devil, the power of death.

And when the Jews went from the truth, they became enemies and adversaries to it,
and destroyers of the righteous and the just;
yes, they were adversaries, and accusers,
and enemies to the prophets, and Christ Jesus, and apostles;
and Christ called the Jews vipers and serpents,
and said to them that made a profession of the scriptures of the old testament,
but were gone from the truth of them,
that they were of their father the devil, and his works and lusts they would do.

And here the Jews that went out of the truth,
did not they become as serpents, enemies, satans, adversaries, and Judases, betrayers,
and of the devil, destroyers of the just ?

And when they who are called christians became haters of the light,
and walkers despitefully against the spirit of grace,
despisers of the word in their hearts,
and erred from the truth and the true faith,
and professed the form of godliness, but denied the power thereof,
and so denied the spirit of true Christianity;

these became as serpents, enemies, satan, adversaries to true Christianity,
and of the devil, that seek to destroy it, and Judases,
betrayers of it, and of the righteous and the just,
wherever it appeared to the unjust.

And this has been the work of that spirit, that did not abide in the truth in all ages,
to be as enemies, adversaries, and Judases, betrayers, who seek to destroy the truth;
but Christ the truth, does destroy that destroying spirit, who is the savior.

And Christ said to the Jews, and to the scribes and Pharisees,
who were the greatest outward professors,
and applicers of the prophets and promises of the old testament to themselves upon the earth,
and yet the greatest persecutors of the holy men and women,
and the Lord's prophets upon the earth.

I say, that Christ said to them, 'Oh Jerusalem, Jerusalem! you that kills the prophets,
and stones them which are sent unto you,
how often would I have gathered your children together,
even as a hen gathers her chickens under her wings, and you would not!
Behold, your houses are left unto you desolate,' .. Matt. 23, v37-38

Jerusalem was the chief place of worship, and the principal city among the Jews,
and the greatest place of persecution,
and yet the Lord Jesus Christ wept over this city,
and would have gathered these persecuting professors,
(who were without possessing of the life of what they did profess),
but they would not come to him that they might have life.

And these persecuting Jews, scribes, and Pharisees, Christ said unto them,
'You compass sea and land to make one convert,
and when he is made, he is twofold more the child of hell! Matt 23, v15
Here you may see these scribes, Pharisees, and Jews,
the great professors and temple worshippers without life, what they gathered into,
and what disciples they made in their compassing sea and land,
they made them like themselves, and the devil, and satan, and the serpent,
who abode not in the truth, and seek to draw all out of the truth,
and to make them as serpents and satan, adversaries, and of the devil, destroyers;
and so he rules in the heart of the disobedient, and blinds the eyes of the heathen;
and the apostatized christians from the spirit of Christ, and the life of Christianity,
they do seek to draw all from the truth and spirit of Christ,
and the life of Christianity into death, enmity,
and into persecution and destroying, like the devil, Jews and Judas,
both in one spirit, according to their measures that they have from the devil;
but all that live and walk in the truth, and the spirit, of Jesus,
labor to bring and draw, and gather all into the truth,
and to Christ their savior, who destroys the destroyer.

George Fox

'Take heed of pleasures, and prize your time now while you have it;
do not spend it in pleasures nor earthliness.
The time may come that you will say, you had time, when it is past.
Therefore look at the love of God now while you have time;
for it brings you to loathe all vanities and worldly pleasures.

Oh! consider, time is precious;
fear God and rejoice in him who has made heaven and earth.'

(from George Fox's Journal, Vol 2., page 104)

**MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL
MINISTER OF JESUS CHRIST,
GEORGE FOX
VOLUME 2 Contd.**

**389. Concerning the pure and undefiled religion,
that was set up above sixteen hundred years ago:
which all that do own (acknowledge) God and Christ are to walk in.
399 in printing**

Dear friends, you who profess the light, faith, grace, and spirit of Christ,
and the pure undefiled religion before God the Father,
are to keep yourselves unspotted from the world,
and to bridle your tongues from evil words, which corrupt good manners;
the light of Christ Jesus lets you see the spots of the world;
and the grace of God will teach you to deny them;
and the spirit of truth, if you be led by it, teaches you to mortify and subdue them.

And now, friends, here is the pure and undefiled religion,
which the apostles in the primitive times did own, and which now we do own;
this is pure religion, and is undefiled before God the Father,
and to keep unspotted from the world.

First. This religion is pure.

Secondly. It is undefiled before God the Father.
And that which is pure and undefiled before God the Father,
if you live in it and obey it, it will keep you unspotted from the world,
and so from the spots of the world;
and that which keeps you from the spots of the world,
will keep you from the body of death, and sins of the world;
which you are made free from, by the circumcision of Christ,
by his spirit, and by the law of the spirit of life in Christ Jesus,
are made free from the law of sin and death.

And friends,
you that do profess this pure and undefiled religion before God the Father,
to keep unspotted from the world, or from the spots of the world;
take heed, you that profess this pure and undefiled religion,
that you keep yourselves from the world,
or that you do not get the world's spots upon you.
And take heed of greediness, and earthly mindedness, and covetousness,
which the apostle called idolatry;

for it is a great spot and blot of the world that lies in wickedness.
And take heed of unrighteousness in your trades, commerce or dealings.
For unrighteousness is a spot.
And take heed of overreaching,
or using any deceitfulness or defraud in your trade or commerce.
For overreaching, using deceit, or any unjust thing, will blot you and spot you,
and is contrary to the pure and undefiled religion.
And take heed of unrighteousness, ungodliness, unholiness, profaneness,
looseness, filthiness, naughtiness, and evil words, which corrupt good manners.
These things will blot you and spot you,
and are contrary to the pure undefiled religion before God the Father.
And also take heed of drunkenness, theft, murder, whoredom,
fornication, adultery, and all manner of uncleanness.
For they which do such things are not of the pure undefiled religion before God the Father,
and they are blotted and spotted with the actions of the world that lies in wickedness,
and their religion is vain.
And take heed of lying, swearing, and cursing, which are spots of the world,
and forbidden by Christ and the apostle.

And all such that follow the lust of the eye, the pride of life, and the lust of the flesh,
which is not of the Father, but of the god of the world, that abode not in the truth,
such are spotted with the spots of the world;
and are proud, vain, lofty, scornful, high, and spotted with the world's spots,
and are void of the pure undefiled religion before God the Father.
And take heed of malice, hatred, envy, wrath, rage, and fury;
these are the spots of the world, who bear such fruits,
contrary to the spirit of meekness, gentleness, kindness, tenderness,
sobriety, love, and mercifulness, which are the fruits of the pure spirit of God,
which leads to the pure undefiled religion before God the Father,
which is to visit the fatherless and widows in their affliction,
and to keep unspotted from the world.
This pure undefiled religion keeps in the purity of life and conversation;
and this is above all, and keeps from all the vain religions in the world;
which pure and undefiled religion it is the duty of all true christians to walk in,
by which they may be kept from the spots of the world.
And this is the religion that was set up above sixteen hundred years ago, in the church of Christ;
and happy had all Christendom been, if they had kept to this pure undefiled religion to this day,
and then they would not have made so many religions as they have done.
But to this pure undefiled religion they must come again,
if ever they come to the true religion;
for none can make a better, than the pure undefiled religion,
which was set up in the church, (in the apostles' days), above sixteen hundred years ago;
unto which all that profess Christianity should be conformable;
even to this pure undefiled religion,
which will keep them from the spots of the world,
and then their religion will not be of the world.
And this is the one pure undefiled religion that all christians should be of,
which is from one God, the creator of all.
So there is one God, the creator of all, and one Lord Jesus Christ,
by whom all things were made and created,
who is the one mediator between God and man; even the man Christ Jesus;
there is one body, and one spirit, even as you are called to one hope of your calling;
and one God and Father of all, who is above you all, and in you all, and through you all;
and there is one faith which Christ Jesus is the author and finisher of;

and there is one baptism, and by one spirit we are all baptized into one body,
whether we be Jews or Gentiles, bond or free,
must all drink into this one spirit of Christ,
and so to keep the unity in the spirit, which is the bond of peace.
The apostle said, 'If any man have not the spirit of Christ, he is none of his,' Rom.8, v9
for Christ said in his prayer to his Father, 'That they be all one,
(meaning the true christians), as your Father is in me, and I in you,
that they also may be one in us, that they may be one, even as we are one;
I in them, and your in me, that they may be made perfect in one;'
that is, the believers and followers of Christ. John 17, v21-22.
Here you may see, God and Christ are one in them,
(so he prayed, that his people may be one),
in whom they have rest, life, peace, and salvation with God, through Jesus Christ.
Amen.

'Let your conversation or practice be without covetousness,' Heb. 13, v5

'Only let your conversation be as becomes the gospel of Christ!' Philip.1, v27

George Fox

The 4th of the 2nd month, 1685.

390.To Friends at York.
400 in printing

Dear friends,

To you is my love in the seed of life,
that bruises the head of enmity;
and in this seed you all have life and peace that is everlasting.
And my desires are,
that you may all dwell in the love that can bear all things.
And keep the word of patience, which will never be worn out;
for the word lives, and abides, and endures forever,
and over all trials keeps;
for the word was in the beginning,
and all things are upheld by the word of his power;
in it abide.

And so live and walk in the wisdom that is from above,
that is heavenly, pure, peaceable, gentle, and easy to be entreated.
And keep in the lamb like nature;
for the suffering lamb must have the victory.
And so the man of God must not strive, but be gentle,
and yet valiant for God's truth, and not to sell it;
for they that do, go into bondage and captivity;
for the truth makes all God's people free,
and the peaceable truth is a peaceable habitation.
And so in it God Almighty preserve you,
and all the Lord's people everywhere,
that they may glorify the Lord God of all their comforts, lives, and mercies.

Amen.

George Fox

Kingston, The 4th of the 2nd month, 1685.

391. Regarding the Modern Synagogues of Satan, (the 'churches').
401 in printing

Dear friends and brethren, in the Lord Jesus Christ,

who is your holy, heavenly rock and foundation of God, that stands sure,
who was the foundation and the rock of his church in the apostles' days, and is now.
You may see how Christ sent John to encourage his church, and said in Rev 3:8-10
'I know your works. Behold, I have set before you an open door, and no man can shut it.
For you have little strength, and have kept my word, and have not denied my name.
Behold, I will make them of the synagogue of satan,
(which say they are Jews, and are not, but do lie.)
behold, I will make them to come and worship before your feet,
and to know that I have loved thee.
Because you have kept the word of my patience,
I also will keep you from the hour of temptation,
which shall I come upon all the world,
to try them that dwell upon the face of the earth.'

Now you may see what comfort the sons and daughters of God have,
that keep the word of patience,
what a door is opened to them of the blessings, mercies, and riches of God,
which no man can shut from them.
And they which said they were Jews, and were not,
or such as make outward profession of the words of truth,
and form of godliness, and are not in the truth;
of such the Lord said, 'Behold, I will make them of the synagogue of satan.'
So here you may see the Lord would have his children, his church,
to take notice, what he will make of them that do not possess the truth,
namely, the synagogue of satan,
he will bow them down, and make them to know, he loves his faithful people.

And all such as went out from the church of Christ, in the apostles' days,
which were not of them; and Corah, Dathan, and Abiram, that went out from the Jews,
and all they that separated themselves in the apostles' days, from the church of Christ,
and all they that separated themselves now,
and are gone out from the church of Christ, have manifested they were not of them.
They that went out from the church of Christ, in the apostles' days,
and separated themselves from them;
and all they that go from the church of Christ now,
and separate themselves from them,
have erred from the word of patience, and have not kept that;
but such are gone into temptations of the world,
and are become as the synagogue of satan,
and like raging waves of the sea, satan's fruits and works they do manifest.

So that by their fruits it is known of what synagogue they are,
and have and do sufficiently discover it in all ages,
how that patience is worn out, and wears out,
and that they have not kept the word of patience;
and none such are likely to preach the word of God,
and the word of life, and the word of patience, and the word of wisdom,
that lives, and abides and endures forever, that keep not the word of patience;
for, how can such keep the word of patience, or the word of life,
or the word of wisdom, when they separate themselves,
and go out from the church of Christ, and are not of it?
For had they been of it, they would have continued with the church of Christ,
in the word of life, wisdom, and patience.
But now they do manifest themselves to be out of the gentle wisdom of God,
and out of the word of patience,
in a rash, hasty, furious, envious, malicious, hateful, lying, defaming,
slandering, opposing, and envious spirit of Cain, Corah, and Ham;
and the fruits of this spirit are manifest sufficiently now, as in other ages,
to them that live in the word of life, wisdom, and patience;
by which word all God's children are born again of the immortal seed,
and feed upon the milk of the word; by which word all things were made and created;
by which word all God's people are reconciled to God;
which word lives, and abides, and endures forever.

Now, as there is a growth and adding to faith, and virtue, and knowledge,
and temperance, and godliness, and patience, and brotherly kindness, and charity [love],
as God's children are led by the spirit of God,
in it they have unity, and it is the bond of their peace.
So as there is an erring from the spirit of God,
there is a degenerating from virtue, kindness, and true knowledge, and godliness,
and temperance, and patience, and brotherly kindness, and charity [love];
this we have seen both now in this age, as in the days of the apostles.
And this degenerating spirit, whose patience is worn out,
they may get all the good words in the scriptures;
words of the spirit, words of truth, words of faith, and the promises,
and apply them to their impatient spirits,
but they will lose the comfort of them.
But the word of life, the word of wisdom, the word of patience,
will never be worn out, but lives, and abides, and endures forever.

Dear friends, be you followers of that which is good;
and if you suffer for righteousness' sake, happy are you.
For it is better (if the will of God be so) that you suffer for well doing,
and not for evil doing, because 'Christ also suffered for us,
leaving us an example that we should follow his steps.
Who, when he was reviled, reviled not again;
when he suffered, he threatened not,
but committed himself to him that judges righteously.'
'If you suffer for righteousness' sake, happy are you;
and be not afraid of their terror, neither be troubled, having a good conscience;
that whereas they speak evil of you, as of evil doers,
they may be ashamed that falsely accuse your good conversation in Christ.
And if you are reproached for the name of Christ Jesus, happy are you;
for the spirit of glory and of God rests upon you;
on their part he is evil spoken of, but on your part he is glorified.

But let none of you suffer as a murderer, or a thief,
or as a busy body in other men's matters.'

But if any man suffer as a Christian, let him not be ashamed,
but let him glorify God upon this behalf, that he suffers as a Christian,
not as a murderer, thief, evil doer, or a busy body in other men's matters,
for that is not a suffering for Christ, who has suffered for you;
and they that will reign with him, must suffer with him.

'The God of all grace, who has called us into his eternal glory, by Jesus Christ,
after that you have suffered awhile, make you perfect, establish, strengthen, and settle you;'
this is through the sufferings for Christ Jesus, the captain of our salvation,
who was made perfect through sufferings,
and is able to succor all his followers, in their temptations and sufferings.

And the apostle said to the church of Christ, the Philippians,

'I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord,
for whom I have suffered the loss of all things, and do count them but dung,
that I may win Christ, and be found in him;

that I may know him and the power of his resurrection,
and the fellowship of his sufferings; being made conformable unto his death:'
which every true Christian should be of the same mind, as this holy apostle was.

So here you may see the apostle exhorts people to suffer with Christ, and for him,
but not as murderers, thieves, evil doers, and busy bodies in other men's matters.
And as David said, 'Depart from the evil, and do good; seek peace, and pursue it;
keep your tongue from evil, and your lips from speaking guile:

for the wicked have set their mouths against the heavens,
and their tongues walk through the earth:

but be not as the horse and mule, whose mouth must be held with the bit and the bridle.'

And David said, 'I will take heed unto my ways, that I sin not with my tongue:

I will keep my mouth with a bit, while the wicked is before me.'

And this is good advice, that God's people be not ensnared by the wicked's snare;
and therefore it is good for all God's people to be careful and wise,
that none do suffer as busy bodies in other men's matters, or as evil doers,
but let their sufferings be for righteousness' sake, and with Christ,
that they may reign with him.

And keep out the Athenians' spirit,

spending their time in hearing and telling of news, which the world is full of,
in whom your trouble is; 'but in me you have peace,' said Christ.

And therefore as every one has received Christ, so walk in him,
and let your conversations be in him. Amen.

And blessed are they who suffer for righteousness' sake,

and in whose hearts there is no enmity:

and blessed are they that dwell in the love of God, that can bear all things;
and are in the wisdom of God, which is pure and peaceable.

For troubles, affliction sufferings, imprisonments, spoiling of goods,
and many perils do attend God's people, by the world that lies in wickedness:
and therefore it is good for all God's people to keep in Christ their sanctuary,
in whom they have eternal rest and peace.

And also God's people are exercised now (as in days past)
with trials and perils by false brethren,

as the church of Christ was in the apostles' day,

such as went from the church, in Cain's, Corah's, and Balaam's ways,

as the apostle said, 'fierce despisers, false accusers of those that are good.'

And you may read in 2 Pet. 2 throughout, of such as forsook the right way,
and of many following their 'pernicious ways,
by reason of whom the way of truth was evil spoken of:'
and so it is now, as it was in the apostles' days.
And the apostle said to the church,

"You have heard said that antichrists should come;
even now are there many antichrists:
they went out from us, but they were not of us;
for if they had been of us, they would no doubt have continued with us;
but they went out from us,
that they might be manifest they were not of us." 1 John 2, v18-19.

Christ did forewarn his disciples of these antichrists and false prophets,
that they should be inwardly ravening wolves,
and by the fruits of their trees they should be known
to be of the nature of the wolf, and not of the lamb:
such as these went from the church (in the apostles' days) into the world;
and such as these are gone from the church of Christ now, into the spirit of the world;
their evil spirits are tried; as in 1 John 4, v1

And the sufferings and perils by false brethren,
have been more grief many times to the church of Christ, than open persecution;
for they cause the way of truth to be evil spoken of;
that turn from the way of righteousness,
like the dog to the vomit, or the sow to the mire.
And in the way of righteousness, Christ Jesus,
God preserve all his people from all the biting devouring dogs, and greedy swine.

And you read how righteous Abel suffered by his false brother Cain;
and did not Ishmael persecute his brother Isaac ?
And would not Esau have destroyed his brother Jacob? but God prevented him.
And was not Ishmael and Esau in an outward profession of the circumcision?
And how often did the Jews (that were brought out of Egypt by the power of the Lord)
turn against Moses and Aaron, and other elders and so turned against the power and spirit of God,
that brought them out of Egypt, whom the Lord destroyed in the wilderness,
and they never came to see the land of promise?
And how often did the Jews turn against the holy prophets of God,
after they came into the land of Canaan,
and what was their end,
when they had rebelled against the good spirit that God gave them to instruct them?
And were not these holy prophets the Jews' brethren,
whom they killed, and imprisoned, and persecuted?
And was not Joseph sold into Egypt, and persecuted by his brethren;
but God was with him, and preserved him;
and so he will his faithful people?
And did not Moses say unto the children of Israel,
'A prophet shall the Lord your God raise up of your brethren,
him shall you hear in all things, whatsoever he shall say unto you?'
Deut. 18, v15. Acts 3, v22 and Ch7, v37

Now when God had raised up this prophet, Christ Jesus,
you see many of the Jews would not receive him, nor believe him,

nor many would hardly hear him, though they were called brethren,
but they mocked him, and persecuted him, and blasphemed him;
and the chief priest gave money to Judas (one of his disciples) to betray him:
and what became of all the Jews, and of Judas,
that betrayed and persecuted Christ and the prophets?
And what became of all those false apostles and antichrists
that went in Cain's, Corah's, Balaam's and Jezebel's way?
And will not all of the same spirit in our age,
that have gone and go in the same way, or path, have the same end?
yes, their latter end will be worse than their beginning,
and to be as the synagogue of satan,
who makes them to accuse, slander, and revile God's righteous people,
from whom Christ will save and deliver his people,
who bruises the head of the serpent;
and against such synagogues of satan the wrath of the Lamb is turned:
and in Christ, the Lamb of God,
the saints have their rest and peace, and can sing hallelujah.

George Fox

Bednal Green, the 14th of the 4th month, 1685.

392. A general epistle.
402 in printing

Dear friends,

Go not out from your habitation, but keep in your heavenly habitation,
in the spirit of grace and truth, and the gospel, the power of God,
and the holy divine faith you will feel in your habitation Christ Jesus;
for all storms and tempests, and clouds of darkness,
and the tempter with his temptations, you will see without.
And therefore keep in your habitation Christ Jesus;
there you are safe, and there you have your heavenly weapons and armor,
to war with him and his followers, that is out of the truth, that is, the devil;
whom Christ destroys, and his works;
and Christ reconciles to God all things in heaven and in the earth.
And so all that are reconciled do feed upon the milk of the word,
by which word all things were made, and by this word all things are upheld,
and by this word all things do increase,
and by it all things have their virtue and their being,
and man and woman come to feed upon the virtue of the creatures;
and man. and woman are sanctified by the word;
and by the word all things are sanctified to them;
by which word all things are reconciled, all things in heaven,
and all things in the earth.

And so, 'man lives not by bread alone, but by every word that proceeds out of the mouth of God.'
And he that reads the scriptures of truth, and understands them,
he must have Christ Jesus in him, who is the substance of them.
For if Christ Jesus be not in you, the apostle said, you are reprobates.

And is not Christ the substance or body of divinity?
And if men that are unlearned in natural language and tongues,
have Christ Jesus the substance, do not they come to know the body of divinity?

And if natural men do learn an the natural tongues and languages,
and arts and sciences in the earth, at natural schools,
can those natural men receive or perceive the body of divinity, or things of God,
without the spirit of God and Christ in them?

And, if not, then what do all the natural tongues and languages,
or natural arts or sciences, profit, natural men to perceive or receive the things of God,
by which they learn at schools or colleges?

For the apostle said, 'The natural man receives not the things of the spirit of God,
for they are foolishness to him; neither can he know them, because they are spiritually discerned.'
And again the apostle said, 'The things of God knows no man, but the spirit of God.'
So it is clear, 'the things of God are revealed and discerned by the spirit of God.'
1 Cor. 2, v10-11, 14

And the apostle said, 'The world by wisdom knew not God,'
nor yet by their wisdom do they know God.
Therefore the Christian's faith is not to stand in the wisdom of men, etc.
by which they do not know God; but in the power of God.
And the apostle said, 'We speak the wisdom of God in a mystery;
even the hidden wisdom,
which God ordained before the world to our glory,' who receive it. [1 Cor1, v21.Ch 2,v7](#)
And so in the wisdom of God, which was before the world and its wisdom was,
the living God is known.
**And the beginning of this wisdom is the fear of God;
and the fear of God is to depart from evil.**

And so to all the true believers and christians that are called in Christ
by his grace and truth, Christ is made unto them, the power of God,
and the wisdom of God, and righteousness, and sanctification, and redemption;
as in 1 Cor. 1, v. 24, 30.

And now, such that are redeemed and sanctified by Christ,
he is their righteousness and their wisdom, which is from above,
and above the world's wisdom that is below,
who by their wisdom do not know God;
they that know Christ made so unto them,
witness Christ by whom all things were made and created.
*Such cannot look down into the world after the world's wisdom,
nor the natural man's natural tongues, arts and sciences,
which he learns at the natural schools and colleges,
thereby to know God.*
*For by all his natural parts, and his worldly wisdom, the natural man knows not,
nor receives not the things of the spirit of God; for they are foolishness to him.*
*And therefore all men and women must come to the spirit of God,
and to Christ the wisdom of God, if they would know God and the things of God.*

The apostle said, 'If any man be in Christ Jesus, he is a new creature;

old things are past away: behold, all things are become new.'
And Christ said, 'Behold, I make all things new.' 2 Cor. 5, v17. Rev. 21, v5

Are not the old things in the old testament, and the old covenant,
which Christ abolishes and does away?
And is not outward circumcision, and all outward offerings and sacrifices,
and the blood of bulls, goats, lambs, and other creatures,
and the sprinkling of their blood, and cleansing with it;
are not these old things, in the old testament and old covenant,
abolished and done away by Christ in his new covenant and new testament?

And is not Aaron's priesthood, with his outward linen garments,
and other garments, and bells, and outward precious stones,
are not all these old things in the old covenant,
abolished and done away by Christ in his new covenant,
who is the precious corner stone?
And were not all the outward washings,
and tabernacles, and sanctuaries, and temples,
and all the surplices and fine linen of the priests' garments in the old testament,
and old covenant, the old things which are done away and abolished by Christ Jesus?

And are not all the Jews' feasts, and new moons, and sabbaths, and holy days,
and Aaron's priest's lips, which were to preserve people's knowledge,
and the priests receiving tithes, and paying tithes to Aaron;
are not all these old things, in the old covenant and old testament,
held up by the law, which served till the seed Christ came,
done away and abolished by Christ ?

And Christ said to his disciples,
'Learn of me; freely you have received, freely give,' in his new testament.
And so all these old things, held up by the old covenant and old testament,
which old things and old covenant are decayed, and vanish and pass away,
being abolished by Christ Jesus in his new covenant and new testament.
All that be in Christ are new creatures,
and they see old things are past away;
and can say, 'Behold, all things are' become new' to the new creatures in Christ.
For to the new creature, Christ is the offering once for all;
and his blood gives life in the new testament and new covenant;
and taking oaths and swearing to the Lord, and performing them to the Lord,
this was in the old time, in the old covenant and testament;
and Christ has abolished that law and covenant,
and those old things that were in the old time.

And in his new covenant and new testament, he said,
'Swear not at all; but let your yes be yes; and your no, no.
Whatsoever is more than these, comes of evil.'
And in the new covenant and new testament, circumcision is of the spirit,
and the children of the new covenant, their bodies are the temples of the living God;
and none are saved or justified by the works and righteousness of the law
in the old covenant, but by the faith or Christ and his righteousness.

And so all the figures, shadows, and types, in the old testament and covenant,
Christ the substance is come, and abolishes them, and does them away;

and he said, 'Behold, I make all things new.'

So the new creature in Christ Jesus sees the old things are passed away,
and all things are become new.

So the new creature is the new bottle, that holds the new wine,
he has the new garments;

and a piece or new cloth must not be sewed in the old garment.

So the old garments, and old bottles, and old wine,
must be kept distinct from the new garments,
and new cloth, new bottles, and new wine.

So the new covenant and new testament,
is distinct from the old covenant and old testament

The new and living way in the new testament and new covenant,
is distinct from the way in the old testament and old covenant;

and the new creatures in Christ Jesus, behold all things are become new to them;
and see that the old things are past away from them.

Here is a, distinction between the new creatures and the old creatures,
that cry up the old things, and live in them;
and the new, that cry up the new, and live in them.

And in the old testament,

the outward Jews defended their religion by carnal weapons, and outward armor;
but in the new testament,

the children of the new covenant, their armor and weapons are spiritual, not carnal.

And in the old testament, and old covenant,

there was a tribe of priests that offered up outward offerings and sacrifices;
but in the new testament, the children of the new covenant are called,

'a spiritual household, and a royal and a holy priesthood,
to offer spiritual sacrifices, acceptable to God by Jesus Christ'

And in the old testament, and the old covenant,

the priesthood was made by the law of a carnal commandment;
but Christ, our high priest, in the testament,

was made after the power of an endless life.

And the high priest in the old testament entered into the outward sanctuary,
called, the holy place, made with hands;

which priesthood and sanctuary is abolished and done away by Christ.

But Christ in his new testament, is entered into heaven itself,

now to appear in the presence of God, for the children of the new testament,
who do praise God through Jesus Christ their mediator,

who makes their peace between them and God;

for he that sits on the throne, makes all things new and reconciles to God.

The temple built by Solomon, was partly a figure of Christ, and partly of his church.

For, when Christ suffered the temple of his holy body to be destroyed,
and was raised again from the dead, John 2, v19:

then Christ raised up us the Christian church;

which is the true spiritual house and temple wherein God dwells. 1 Cor. v6,19.

And Isaiah the prophet, and also the apostle, speaking of Christ' sufferings,

say, in Isaiah 53, v10, and Acts 8, v33,

how that the Lord should make Christ's soul an offering for sin,
who poured out his soul unto death;

and the prophet said, 'who shall declare his generation?'
Yet the prophet said, 'He shall see his seed,' namely, Christ;
and did not Christ see his seed, his faithful apostles and disciples?
And the apostle said, 'For both he that sanctifies, (namely, Christ),
and they who are sanctified, are all of one;
for which cause Christ is not ashamed to call them brethren.' Heb. 2, v11.
So then they are of his seed, who can preach Christ,
and can declare his heavenly and holy generation.

And again he said, 'I will declare your name among my brethren.'
So here Christ calls his believers his brethren;
and again he said, 'Behold, I, and the children which God has given me,
are for signs and for wonders in Israel;'
so they are now to all outward professors with out possession.
Isaiah 8,v18,

And Isaiah said, 'The Lord himself shall give you a sign, (namely, the outward Jews.)
Behold, a virgin shall conceive and bear a son, and shall call his name Emmanuel.'
Isaiah 7, v14. Matt.1, v23.

This Christ, the Emmanuel, God with us,
he was a sign to the Jews, and a wonder, when he came;
and he is a sign and a wonder to all outward professors of the scripture,
without possession, where he is revealed and manifest in his people;
for he said, 'Behold, I, and the children whom the Lord has given me,
are for signs and for wonders in Israel.'
So where Christ, the son of God, is revealed in his people,
and they come to be of his seed, brethren, and generation,
and declare his generation,
they are for signs, and for wonders, and for gazing stocks
to all the outward professors of God, and Christ,
and the false prophets and apostles, without the possession of their life and spirit.

And the apostle said, 'That Abraham was called a friend of God.' James 2, v23
And Christ said to his disciples, 'You are my friends, if you do whatever I command.
From now on I do not call you servants, for the servant knows not what his Lord does.
But I have called you friends;
for all things that I have heard of my Father I have made known unto you.'
Here Christ called his disciples sometimes friends, and sometimes brethren, as before;
as in John 15, v14-15. and Heb. 2, v11-12

And as many as received Christ, to them he gave power to become the sons of God;
even to them that believe on his name;
'which were born not of blood, nor of the will of the flesh, nor of the will of man,
but of God! John 1, v12. These are they that declared the generations of Christ

And John said, 'Behold, (or take notice),
what manner of love the Father bestowed upon us,
that we should be called the sons of God.
Beloved, now we are the sons of God;
therefore the world knows us not, because it knew him not.' 1 John 3, v1
Here you may see the world knows not God, nor his sons.
So it is no marvel, if the world that lies in wickedness,

are haters of God, and haters of his son, and sons,
but 'greater is he that is in God's sons and daughters, than he that is in the world;'
by which they do overcome the world, as in 1 John 4, v4

And the Lord said to Job,

'When the morning stars sang together, and all the sons of God shouted for joy.'

Job 38, v7. There was cause of joy to hear that heavenly harmony.

'And God has anointed Christ with the oil of gladness above his fellows.' Heb.1, 9.

'Moses was faithful in all his house, as a servant,

for a testimony of these things which were to be spoken after,

(namely, the substance, Christ), but Christ as a son is over his house, whose we are,'

(namely, that are the sons and children of God), as in Heb. 3, v5-6.

So here is a distinction between the servant's house, Moses;

and the son's house, Christ Jesus.

And Christ said, 'While you have the light, believe in the light,

that you may become children of the light;' as in John 12, v36.

So the way to become the children of the light, is to believe in the light.

And the apostle said to the Ephesians, chap. 5, v8. 'You were sometimes darkness,
but now are you light in the Lord;' walk as children of the light.

And again, the apostle writes to the Thessalonians,

'You are all children of the light,

and children of the day;

we are not of the night, nor of darkness.' I.Thess. 5,v5

These were the believers in the light,

that were become children of the light, and day of Christ.

And Christ said unto such, 'you are the light of the world,

and a city set on a hill, that cannot be hid;'

and such are to be blameless and harmless, 'the sons of God, without rebuke,

in the midst of a crooked and perverse generation,

among whom you shine as lights in the world.' Phillip. 2, v15

For as the prophet said in Isa. 54, v13-14. and Christ said in John 6, v45

'All your children shall be taught of the Lord, and great shall be the peace of your children;
in righteousness shall they be established.'

And the apostle said,

'As many as are led by the spirit of God, they are the sons of God;

the spirit itself bears witness with our spirits that we are the children of God;

and if children, then heirs of God, and joint heirs with Christ;

if so be that we suffer with him, that we may be also glorified together,

namely, with Christ.' Rom. 8,v13-14,16-17

Here you may see the sons of God are heirs of God, and joint heirs with Christ;

such can declare of his generation;

for they which are children of the flesh, these are not the children of God,

nor cannot in truth declare of Christ's generation;

but the children of the promise are counted for the seed, as in Rom. 9,v8

For Christ said to Nicodemus, except a man be born again of water and the spirit,
he cannot see the kingdom of God, nor enter into it:

that which is born of the flesh is flesh, and that which is born of the spirit is spirit.'
John 3, v3,5- 6. 'For he that is born of the spirit is persecuted by him that is born of the flesh;'
and Jerusalem, that is above, is the mother of all them that are born of the spirit;
and so are all the children of God by faith in Christ Jesus, as in Gal. 3, v26 and 4,v26
So as the apostle said to the church of Ephesians, chap. 3,v6
'That the Gentiles should be fellow heirs of the same body,
and partakers of his promise in Christ by the gospel,
who were built together for a habitation of God through the spirit.' Eph. 2,v22

And God has chosen the poor of this world rich in faith, and heirs of the kingdom,
which he has promised to them that love him;' as in James 2, v5

Christ said, 'He that sows the seed is the son of man, the field is the world;
the good seed are the children of the kingdom,
but the tares are the children of the wicked one,
the enemy that sows them is the devil.' Matt. 13,v38-39.
Here Christ makes a distinction between the two seeds and the two sowers;
and the good seed are the children of the kingdom of God,
but the bad seed must be cast into the fire, which are the children of the wicked one.
And Christ said in Luke 8,v11." The seed is the word of God.'

And Peter said, 'Being born again, not of corruptible seed, but of incorruptible,
by the word of God, which lives, and abides, and endures for ever;'
such feed upon the milk of the word, and grow thereby. 1Pet 1,v23. and 2,v2

And John said, 'Whosoever is born of God does not commit sin;
for his seed remains in him, and he cannot sin, because he is born of God;
in this the children of God are manifest from the children of the devil;'
and in this the true birth is manifest,
and this seed and birth knows the kingdom of Christ, and declares of his generation,
who is built upon him the heavenly rock and foundation;
for Jesus Christ our savior abolished death,
and has brought life and immortality to light,
through his glorious everlasting gospel, the power of God. 2 Tim. 1,v10

And the apostle said, 'The law served, and it was added because of transgression,
till the seed should come,' namely, Christ. Gal. 3,v19
And now Christ the seedsman is come,
who is the end of the law, for righteousness' sake, to everyone that believes;
and they that believe are all the children of God by faith in Christ Jesus.

And the Lord said to "Abraham, ' In your seed shall all the kindreds
(or all the families) of the earth be blessed.' Acts 3,v25 Gen. 12,v3 Acts 7,v6
And this is the seed that sojourned in a strange land,
and they who did evilly entreat this seed, and bring it into bondage, God did judge.
And the promises of God are sure to all the seed, as in Rom. 4,v16.
And 'the children of the promise are counted for the seed;
for these are the children of the kingdom,' as in Rom. 9,v8.

And the dragon was wroth with the woman, and went to make war with her seed,
which kept the command of God, and had (and have) the testimony of Jesus'
Rev.12, v17

Now here you may see it is against the seed, which keeps the command of God,
and testimony of Jesus, the dragon makes war;
but Christ, the seed of the woman, bruises the serpent's head;
for the Lord said, 'I will pour out my spirit upon your seed,
and my blessing upon your offspring.' Isa. 44, v3
All who are in the seed know God's spirit and blessings.
And the Lord said, 'My words which I have put in your mouth,
shall not depart out of your, nor out of the mouth of your seed,
nor out of the mouth of your seed's seed.'
Now is not this the seed in which all nations are blessed,
in whose mouth God's word remains? As in Isaiah 59, v21

And are not these the children of the seed,
which are the children of the kingdom of God.
And the Lord said concerning Christ,
'Ask of me, and I will give you the heathen for your inheritance,
and the uttermost parts of the earth for your possession.
Your shall break them with a rod of iron,
you shall dash them to pieces like a potter's vessel.' Psalm 2, v8,9

And the great image of gold, silver, brass, iron, and clay, spoken of in Daniel,
which was broken to pieces by Christ the stone,
and became like the chaff of the summer thrashing floor,
and the wind carried them away, and no place was found for them;
and the stone that smote this image, 'became a great mountain,
and filled the whole earth.' Dan. 2, v35
Is not this Christ Jesus, who has all power in heaven and earth given to him,
that he fills the whole earth with his divinity?
To whom God 'gave the heathen for an inheritance,
and the uttermost parts of the earth for his possession;
and his seed does inherit the Gentiles.' Isa. 55, v3 , Ps. 2, v8
And does not Christ now inherit the Gentiles or heathen ?
Yes, the uttermost parts of the earth he possesses with his divine power, light, and seed,
who fills the whole earth, and has all power in heaven and earth,
and rules with his spiritual divine rod of iron.
Not a rod of corruptible iron, but he rules them with his divine rod,
and dashes them to pieces like a potter's vessel.
They that are the children of the kingdom see this,
and know Christ to rule in their hearts,
and sit down in the heavenly places in Christ Jesus, who is the first and last,
the beginning and ending, by whom all things were made.

George Fox

393.
403 in printing

Dear Friends,

In Holland, Friesland, Hamborough, Frederickstadt, Dantzic, Palatinate,
and all other places in the areas, where God's truth and ensign are set up;

peace, grace, and truth be multiplied among you from God the Father,
and the Lord Jesus Christ, the fountain of all life, peace, grace,
and heavenly wisdom, and understanding;
and the God of all power and peace, through our Lord Jesus Christ,
fill you with it, and his heavenly riches,
and that you may all walk worthy of his heavenly calling,
in all holiness, righteousness, and godliness in life and conversation,
and that by the word of life and patience,
you may answer the truth in all both high and low;
so that you may be of good savor to God in the hearts of all people.

For you know there is no other way to God but by Christ Jesus;
and you know, that God has raised up Christ to be a prophet in his new testament to be heard in an
things;
and you know, 'he opens, and none can shut, and he shuts and none can open;'
and you know, that Christ is the bishop of your souls,
to oversee, that you do not go astray from God.
And you know that Christ is the true shepherd, and has laid down his life for his sheep,
'and they know his voice, and they follow him, and he gives them life eternal.'
And also you know, that Christ is your high priest,
made higher than the heavens, by the power of an endless life,
and by him you are made a spiritual priesthood, to offer up spiritual sacrifices to God.

And as for our Yearly Meeting, the presence of the eternal God was among us,
and his glory, which shines over all;
and all was quiet and peaceable; and it was the Lord's doing,
blessed be his name forever.

And your epistle was read in the Yearly Meeting,
and Friends in the Lord's power read it, and had unity with your spirits,
and are sensible of your spiritual care in the Lord's eternal power concerning truth's affairs in those
parts.
In which God Almighty preserve you, and increase you, both in his wisdom, knowledge, and
understanding,
that you may spread his blessed truth abroad, and answer it in all people.
Amen.

George Fox

London, the 10th of the 4th month, 1685.

394. To Friends in Pennsylvania.
404 in printing

Dear Friends,

I am glad to hear of the good Yearly Meeting at Rhode Island,
and that the Lord's power and presence were there among you;
and it would be very well to visit the generation of the righteous,
and to see how their seed and vines do grow in their heavenly vineyards and plantations,

and what heavenly riches they have laid up in store in God's kingdom,
and to see how the wheat is gathered into God's garner;
and that all keep in the worship that Christ set up in his spirit and truth;
and that all walk in the new and living way, over all the dead ways in the world;
and that all walk in the pure, undefiled religion, that keeps from the spots of the world;
and to see that all are guided in the pure and gentle wisdom that is easy to be entreated,
and in the love of God that can bear all things;
by which all peevish, short, and brittle spirits may be kept down;
so that all may have their good conversation in Christ Jesus,
all striving for unity in the spirit, and the holy faith,
that gives and keeps victory over the enemy.
So that all may have a care of their minds running into the earth and carnal things;
'for to be carnally minded is death, but to be spiritually minded is life and peace.'
And let all take heed of neglecting the gift of God,
but stir up the pure mind one in another;
and the Lord, with his eternal arm and power,
preserve you diligent in his heavenly work and service in his vineyard,
that it may not grow over with briars, thorns, and thistles, to choke the tender plants.

And so my desires are, that you may live and walk in Christ Jesus,
and that you may answer the truth in all the professors, and the heathen.
And prize your liberty, both natural and spiritual, while you have it;
and labor in the truth, while it is day.
Remember me to all Friends, as though I named them;
and as for the state of Friends here,
we are under great sufferings, and spoiling of goods, and imprisonments;
and they have of late increased in spoiling of our goods;
but God is all sufficient, who does support us. Glory to his name forever.
So, with my love in Christ Jesus, to you all,
in whom you have all eternal rest and peace with God. Amen.

George Fox

Bednal Green, the 10th of the 9th month, 1685.

395. To Friends of the Ministry in Pennsylvania and New Jersey.
405 in printing

Dear Friends,

With my love to you all, and all the rest of Friends;
I was glad to hear from you;
but you gave me no account of the increase of truth among you,
nor what meetings you have had among the Indian kings and the people in the areas,
and of your visiting Friends in New England, Virginia, and Carolina,
nor of your travels and labors in the gospel;
who have in all those countries, liberty to serve and worship God, and preach the truth.
And I understand many have a desire to live in it, especially in Carolina;
and you who travel now from Friends, to Friends there, it is thought strange that you do not visit them;
therefore I desire that you may all improve your gifts and talents,
and not hide them in napkin, for fear that they be taken from you;
and not to put your candle under a bushel, for fear that it go out;

and not to be like the foolish virgins, which kept their name of virgins,
but neglected having oil in their lamps.
Such were not diligent in the work of God,
nor in the concerns of the Lord, nor in their own particulars.
And therefore my desires are, that you may all be diligent,
serving the Lord and minding his glory, and the prosperity of his truth,
this little time you have to live;
and be not like Adam in the earth, but use this world as though you did not use it;
for they that covet after this world, fall into divers snares and hurtful lusts.
And therefore consider, that you are but sojourners here,
that you may pass your time in the fear of God;
and you being many, and having many of the Friends of the ministry,
going over into those parts, you may be a hindrance one to another,
if you do not travel in the life of the universal truth,
that would have all men to be saved, and come to the knowledge of the truth.
And if you would have them come to, the knowledge of truth,
let them know it, and where it is to be found.
So I desire that you be valiant for it upon the earth,
that you may give a good account unto God at the last with joy.
So, I desire that all Friends in the ministry may see this in Pennsylvania and New Jersey.
And so with my love to you all in the holy seed of life that reigns over all. Amen.

George Fox

Enfield, the 30th of the 5th month, 1685.

396. To Friends in Wales.
406 in printing

Dear friends and brethren, in the Lord Jesus Christ,
whom he has gathered by his glorious hand and power to himself,
who is the rock of ages, and the foundation of many generations, that cannot be shaken,
in which you have all life, peace, rest, salvation, and eternal happiness.

Your epistle, dated the second of the Second month, 1685,
by order of your Yearly Meeting, signed in behalf of that meeting,
was received and publicly read in our Yearly Meeting,
and well accepted in love and unity with the spirit that gave it forth.
And Friends are very glad to hear, feel, and see your fellowship and unity in the Lord's blessed truth,
and your communion in the holy ghost,
and your care in the concerns of the holy, pure, peaceable truth.
And how that you are and have been preserved over those unruly spirits,
that have been as trees without fruit, and wells without water,
inwardly ravening wolves, that have the form of godliness, and the sheep's clothing,
but are out of the spirit, and power, and life of the sheep of Christ.
And over such spirits, we praise God, that he has given you dominion.

And our desire is, that you may all live and walk in Christ,
and sit down in him, in his grace and truth,
and that you may answer the truth of God in all people with the word of life;
and also answer the good in all, with a godly, and a holy life and conversation.

And likewise all the magistrates and officers that are in power,
you may answer the just principle in them all, and live in the spirit of supplication,
and pray for all, that you may lead a righteous and a godly life under them all.
So that God over all, and through you all, and by you all,
may have the glory, the thanks, and the praise.
To whom all is due, God blessed forever.

Our Yearly Meeting was peaceable,
and the Lord's glorious presence was among us;
whose glory shines over all,
God blessed and praised forever. Amen.

Now, all dear friends, you know your teacher and leader Christ Jesus,
and you know him your high priest, that is made higher than the heavens,
by the power of an endless life; by whom you are made a royal priesthood,
to offer up spiritual sacrifices to God by Jesus Christ.
And you know there is no other way to God but by Jesus Christ;
and you know that God has raised him up a prophet in the new testament,
who is to be heard in all things,
who opens, and no man can shut; and shuts, and no man can open.
And you know that Christ is the bishop of your souls,
to oversee you that you do not go astray from God.
And you know that Christ is the true shepherd, and has laid down his life for his sheep;
and is to be heard and followed; who gives unto his sheep life eternal.
And so abide in him who is your life eternal and everlasting;
in whom you have peace with the everlasting God. Amen.

George Fox

London, the 10th day of the 7th month, 1685.

397. To Friends in Dantzic.
407 in printing

Dear friends,

I am glad to hear of your welfare in the Lord.
And my desires are, that in the eternal power of God
you may be valiant for his holy, pure truth upon the earth,
and his holy religion, that keeps from the spots of the world;
and the new and living way Christ Jesus,
that will keep you out and over all dead ways that are in the world;
and the worship of God in his holy spirit and pure truth,
which Christ Jesus set up above all the worships in the world.
And all men and women must come to the spirit of God in their hearts,
if they serve and worship God that made them.

And my desires are, that you may live in peace and love one with another,
and in the pure, gentle wisdom of God, that is easy to be entreated.
And let your faith stand in the power of God, and feel that in your hearts,

which will keep you until the day of salvation.

And let all conversations be according to the glorious gospel of life and salvation;
so that you may come to answer the truth in all people;
and in your words and actions you may preach truth,
righteousness, virtue, pureness, godliness, and holiness;
without which none shall see the Lord.

And now, friends, consider the Lord's great mercy and kindness towards you,
who has brought you through great sufferings, tribulations, and persecutions,
and that you have your meetings peaceable;
it is a great mercy of the Lord to you, for you to prize, and be faithful.

So with my love to you all in the Lord Jesus Christ, that reigns over all;
in whom you have eternal rest and peace. Amen.

And as for the affairs of truth here,
we are under great persecutions, imprisonments, and spoiling of goods;
but the Lord does support his people above them all.
And of late the chief magistrates have showed some favor towards us.

George Fox

Bednal Green, the 11th of the 9th month, 1685.

398. To Friends in Pennsylvania, East and West Jersey.
408 in printing

The Lord God who created man and woman in his image, and after his likeness,
in righteousness and holiness, he blessed them, and said unto them,
be fruitful, and multiply, and replenish the earth, and subdue it;
and have dominion over the fish of the sea, and over the fowl of the air,
and over all cattle, and over all the earth,
and over every creeping thing upon the earth,
and over every living thing that moves upon the earth. Gen. 1, v26-28

Now, here you may see the power and authority that God gave unto man over all the earth,
and the sea, and all things therein.

And now when Cain had done wickedly, and killed his brother about religion,
the Lord told him, he was cursed from the earth;
and when you till the earth, from this time on it shall not yield to you her strength.
And then Cain said, it shall come to pass, that everyone that finds me shall slay me.
And then Cain went and built a city in the land of Nod. Gen. 4, v11-16

Now, here you may see what was the cause that the earth should not yield her strength after it was
tilled;
and of Cain's fear of being killed; and of building the city.

And John said in his epistle, he that hates his brother, is a murderer, or a man slayer; and no murderer has eternal life abiding in him. 1 John 3. 15.

Now, here you see that Cain and such murderers have not eternal life abiding in them; and then they are not like to have dominion, but be in fears and get into cities. But Abraham, who sojourned in the land of promise, as in a strange country, dwelt in tabernacles with Isaiah and Jacob, as heirs with him in the same promise; for he looked for a city which has foundations, whose builder and maker is God.

So they looked above all the cities that were built by men in the land of promise; as in Heb.11, v910. For Abraham was in the faith, in which he pleased God and had victory.

And the Lord God blessed Noah and his sons when they came out of the ark, and said unto them, be fruitful and multiply, and replenish the earth. And the fear of you and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moves upon the earth, and upon all the fish of the sea, into your hands are they delivered. Gen. 9, v1-2

Here again you may see that faithful Noah had power over all the creatures that God made upon the earth and in the sea, and they were delivered into Noah and his sons' hands. And the Lord said unto the children of Israel, in Levit. 26, if that they were obedient, and kept his commandments, 'he would give them their rain in due season, and the land should yield her increase, and the trees of the field should yield their fruit, and their thrashing should reach to their vintage, and their vintage to their sowing time, and you shall eat your bread to the full, and shall dwell in your land safely, (mark safely), and I will give peace in the land, and you shall lie down, and none shall make you afraid, and I will rid evil beasts out of your land, neither will the sword go through the land ; I will set my tabernacle among you, and my soul shall not abhor you; and I will walk among you, and will be your God, and you shall be my people.' This is to all them that are faithful, and obey and serve the Lord; but if you are disobedient, then see what fears, and judgments, and plagues, and sorrows come upon you. 'And the curse will come upon you, both in city and field, when your go out, and when your come in; and the curse will be in your basket and in your store, and the fruit of your body, and the fruit of your land, and the increase of your flocks. And the Lord will send his vexations and rebukes upon all that your sets your hands unto; and the Lord will smite with consumptions and fevers, and blastings, and mildews, and the heavens that are over their heads shall be iron; and the earth that is under you shall be as brass; and the Lord shall make the rain of the land powder and dust; you shall carry much seed into your field, and shall gather little; the locusts shall consume it; and you shall plant vineyards, and the worms will eat them, because your hearkened not to the voice of the Lord your God to keep his commandments, And because you serve not the Lord God with joyfulness, and with gladness of heart, for the abundance of all things the Lord your God gives thee; and therefore shall you serve your enemies, which the Lord your God shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things.' And your enemy shall put a yoke of iron about your neck, to yoke you down: who will not bear the yoke of Christ, and does not hearken to the Lord to serve and obey him.

But they that diligently hearken to the Lord their God,
and obey and serve him in truth and righteousness,
he blesses them in the city, and in the field, and in their basket,
and in their store house, and in all they set their hands to;
and he blesses the fruit of their body, and the fruit of their ground,
and the cattle, and their flocks; and the Lord shall open his good treasure,
the heavens to give them rain upon their land in his season,
and to bless all the works of their hands,
that your may lend to other nations, and shall not borrow.
And these are the blessings of them that hearken to the Lord,
and serve him, as you may see in Deut. 28. the blessings that come upon the faithful,
and the judgments upon the disobedient and unfaithful.

"When God gives quietness, who then can make trouble ?
whether it be done against a nation, or against a man only.' Job. 34, v29

The Lord shall save the humble person;
he shall deliver the island of the innocent;
it is delivered by the pureness of your hands.' Job 22, v29-30

George Fox

Read this in all your assemblies, both in Pennsylvania and West Jersey.

Bednal Green, near London, the 4th month, 1686.

**399.To all the holy women that trust in God,
and do profess godliness with good works,
according to the apostles' doctrine, in this age,
for them to read over and put in practice.**

409 in printing

Friends,

The apostle said, 'I will therefore that women adorn themselves in modest apparel,
with shamefacedness and sobriety, and not with brodered hair, or gold, or pearls, or costly array,
but as becomes women professing godliness, with good works.' 2 Tim. 2,v9-10
And likewise Peter said in his general epistle to the church of Christ,
to the women,

'Whose adorning, let it not be that outward adorning of plaiting the hair,
and wearing of gold, and putting on of apparel;
but let it be the hidden man of the heart, in that which is not corruptible,
even the ornament of a meek and quiet spirit,
which is in the sight of God of a great price;
for after this manner in old time the holy women also
who trusted in God adorned themselves.' 1 Pet. 3, v3-5

Now all women may here consider what is to be the practice of such women that profess godliness, and
trust in God,

their adorning is the hidden man of the heart, which is incorruptible;
and their ornament is to be of a meek and quiet spirit,
which is in the sight of God of great price.

But those women whose outward adorning is with broidered and plaited hair,
and gold, and pearls, and costly array; these have not the modest apparel,
which become modest, sober, shamefaced women, that profess godliness with good works.
But such as are unsober and immodest, such as look upon such things to become them,
are clothed with corruptible and unquiet spirits, that do not possess godliness with good works.
And these outward ornaments, as plaiting and broidering the hair,
and wearing of gold, and pearls, and costly array, the apostle said,
'do not become women professing godliness with good works;'
but them that do not profess godliness, that are shameless and unsober,
they may become such women that do not trust in God,
their proud spirit may lead them to adorn themselves with such things,
as is said before, which the apostle forbids.

But the holy women of God, who professed godliness with good works,
and trusted in God, adorned themselves not with plaiting the hair,
or wearing of gold, or pearls, or costly array;
but 'with the hidden man of the heart, in that which is not corruptible,
even the ornament of a meek and quiet spirit,
which is in the sight of God of great price.'

And now consider also, you women that profess godliness,
and go under the name of holy women, who trust in God,
see that yourselves, and your children,
and all your young women are adorned and arrayed, and have on this ornament,
as the apostle wills the church of Christ to put on, as the holy women did of old;
and be not of an unmeek and unquiet spirit, and unsober and immodest,
when you are admonished and exhorted,
nor act contrary to the holy women of old that trusted in God,
and such as professed godliness, according to the apostle's doctrine.

And here you may see what care the apostles had to keep the saints,
(the church of Christ), their eyes, minds, and spirits above the wearing of gold,
plaiting their hair, and pearls, and costly apparel, which is the glory of this world,
which the holy women that trusted in God, and professed godliness with good works;
these things were not to be their adorning nor ornaments,
but (as is said before) the hidden man of the heart,
which was not corrupt, even the meek and quiet spirit,
which is with the Lord of great price.
And this ought to be, and is the adorning and ornament of all the holy women,
that profess godliness with good works, and trust in God.

And all you that have been convinced of the Lord's truth, by his spirit,
take heed of satan taking you up into a mountain,
and of his showing you the glory or the world,
and of your minds and eyes going after it, and receiving of it;
and so in that you fall from the spirit and truth of God that did convince you,
and then to worship the devil, the king of pride, the god of the world,
that abode not in the truth, in whom there is no truth;
and he to lead your minds and eyes after every new vain fashion of the world that passes away,
and that lies in wickedness;
and so draws you to the love of the world which is enmity to God,
and into the wisdom of the world, by which you do not know God;
and then to such the gospel of life and salvation is hid,

in whom the god of this world has blinded their minds.
And in such disobedient ones the prince of the air rules,
and gets into them by disobeying the truth;
and in such Christ does not rule in their hearts by faith;
and it is not like this, when they make shipwreck of it, and a good conscience.

And therefore, walk in the light of Christ, and grow in his grace,
and the knowledge of the Lord Jesus Christ, that bruises the serpent's head,
and destroys the devil and his works,
that you may all be established upon Christ, the rock and foundation.

And if you do believe in the covenant of light, life, and grace;
then, why do you not all train up your children in the same?
Did not the Lord command the Jews to train up their children in the old covenant,
and teach them to walk in it? And were not all the males to be circumcised?
And they that were not circumcised were to be cut off from the congregation of the Lord.
So are not all you that profess the new covenant of grace, light and life,
and the gospel of salvation preached to every creature,
and the grace of God which brings salvation, that has appeared unto all men,
to teach them to live godly, and to deny ungodliness.
I say, are not you all to train up your children and families in this light of the gospel and grace of Christ
which brings salvation,
and brings them into favor with God, that you may have the comfort of your children in this world,
and in that which is everlasting?
And that they may be circumcised with the spirit of God, which he poured out upon all flesh,
that with his spiritual circumcision the body of death and sins of the flesh may be cut off,
which are come into man and woman by transgression,
that neither you nor they might die in the body of death, and in the sins of the flesh.
For such do not die in the Lord;
for they that are not circumcised with the spiritual circumcision are cut off from the heavenly
Jerusalem,
and the kingdom of God and Christ, and from the church of the living God written in heaven.
And therefore, if you will have the comfort of your children in this world,
and that which is to come, train them up in the fear of God, and in his covenant of light and grace;
which grace brings their salvation, and brings them into favor with God,
and into the spiritual baptism and circumcision,
so that they may serve and worship the living God in his spirit and truth. Amen.

And if children and young people must be left, and let alone to themselves,
and not be admonished, exhorted, and restrained from the evil and vanities of the world,
then why did Moses, and the prophets, and the apostles, which were sent of God,
exhort the people to train up their children in the fear of the Lord,
and to teach them his law while they were young,
that they might not depart from it when they were old?
And if that they did, the Lord did judge them,
as you may read in the scriptures of truth;
and if that they must be left to themselves, and not restrained from evil,
then how came it to pass that old Eli lost his life, and his priesthood,
and the ark of God, for not restraining his children from evil?

And again, if that they must be left to themselves,
why did the prophets and the apostles say,
that they must not quench, nor vex, nor grieve, nor rebel against the spirit of God,

nor turn the grace of God into wantonness, nor walk despitefully against the spirit of grace; but walk in the spirit, and in the truth, and in the light, and to love it, and not to hate it; for they that do not love the light, but hate it, are condemned by it, and so grow in the condemnation, and are not in the justification of life.

The Lord God commanded Abraham to circumcise himself and his children and servants, that were bought with money, and were born in his house.

He was to bring all his males into this covenant of outward circumcision; and the Lord said, 'That soul shall be cut off that is not circumcised, he has broken my covenant' of outward circumcision, as you may see. Gen 17, v11-13 Here you may see Abraham was to teach and instruct his family and servants, and he was not to keep any man or servant that was uncircumcised in his family.

Now you that profess the new covenant, are not you and all your children and servants to be circumcised with the spirit of circumcision? And do not they that have not the body of death, and the sins of the flesh cut off by circumcision, go down into the pit, and not into paradise, and the kingdom of God? And therefore may not such uncircumcised by the spirit hurt the families of true christians in the light?

Therefore consider, Abraham was not to suffer any of his children and servants, that were bought with his money, or born in his house, to be uncircumcised in the old covenant.

This care the Lord laid upon him, in his family, in the old covenant. Therefore consider, you that profess the new covenant of the spirit of circumcision, what care lies upon you in your families, of teaching and instructing your servants and children, and to bring them to the spirit of circumcision.

And now, do not say that you were not all warned in your lifetime; and therefore prize your time, while you have it, that you spend it to the honor and glory of God.

George Fox

The 9th of the 5th month, 1686.

**MANY SELECT EPISTLES TO FRIENDS,
OF
THAT ANCIENT, EMINENT, AND FAITHFUL
MINISTER OF JESUS CHRIST,
GEORGE FOX
VOLUME 2 Contd.**

**400.-An epistle for them that are learned in Christ, to read and understand.
410 in printing**

The Lord said,

'In this mountain shall the Lord of hosts make unto all people a feast of fat things,
And he will destroy in this mountain the face of the covering cast over all people,
and the veil that is spread over all nations.' And he will swallow up death into victory';
'and the Lord God will wipe away tears from off all faces'.
Isa.25, v6-8. 1 Cor. 15, v54. Rev. 21, v4

Is not this mountain Christ, that fills the whole earth, where this feast of fat things is?
And does not Christ through death, destroy death and the devil, the power of death,
and so takes away the veil and covering that is spread over all nations,
that they may be covered with the spirit that he pours upon all flesh?
And the apostle said, Moses put a veil over his face,
that the children of Israel could not steadfastly look to the end of that which is to be abolished;
for their minds were blinded.
For, until this day the same veil remains untaken away.
In the reading of Moses and the old testament the veil is upon their hearts;
which veil is done away in Christ;
and when they shall turn to the Lord, the veil shall he done away; as in 2 Cor 3 v13-16

So, here you may see the veil that was spread over the hearts of people,
is done away by Christ; and all they that are turned to the Lord,
with open face behold, as in a glass, the glory of the Lord,
and are changed into the same image, from glory to glory,
even by the spirit of the Lord.
And the lamb which is in the midst of the throne,
shall feed his people, and dwell among them;
who has made their robes white in the blood of the lamb.
And this is the day of Christ,
whom God gives for a covenant of the people, to establish the earth.
'Sing, Oh heavens, and rejoice, Oh earth, and break forth into singing, Oh mountains;
for God has comforted his people, and has mercy upon his afflicted' Isa. 49, v13

And Christ said to the prisoners, go forth;
unto them that are in darkness, show yourselves;
and they shall feed in pastures:
for he that has mercy on them, shall lead them,
and by the springs of water shall he guide them.
For God gave Christ for a covenant to the people, for a light to the Gentiles,
to open the blind eyes, to bring out the prisoners out of prison,
and them that sit in darkness out of the prison houses. Isa. 42,v6-7. Rev. 7,v16- 17

So we that do witness this do praise the Lord God through Jesus Christ.
'Behold, the tabernacle of God is with men, and he will dwell with them,
and they shall be his people.' Rev. 21, v3

This is the day of the new covenant, which people enjoy in Christ Jesus.
The Lord said,
'I will ransom them from the power of the grave,
I will redeem them from death.
Oh death, I will be your plague.
Oh grave, I will be your destruction.' Hos.13, v 14

And the apostle said,
' Oh death, where is your sting?
Oh grave, where is your victory?
The sting of death is sin, and the strength of sin is the law.
But thanks be to God,
which gives us the victory, through Jesus Christ our Lord.' 1 Cor. 15, v55- 57

So, here you may see the grave had its victory,
and death has its sting, which is sin.
But the strength of sin is the law.
But Christ gives us the victory;
who makes an end of sin, the sting of death; as in Dan. 9, v24
And who through death destroys death and the power of death,
and is the end of the law for righteousness' sake, to every one that believes;
and so are dead to the law, by the body of Christ. Rom. 7, v4

And Christ said unto the Jews,
'Verily, verily, he that hears my word,
and believeth on him that sent me,
has everlasting life, (mark, everlasting life),
and shall not come into condemnation;
but has past from death unto life.' John 5, v24
Then they have past from the sting of death, which is sin.
And, as John said,
'we know that we are past from death unto life,
because we love the brethren;
for he that loves not his brother,
abides in death.' 1 John 2, v14
So, if they were past from death to life,
then they were past from death, and his sting, which is sin,
through Jesus Christ, who destroys death, and makes an end of sin.

And again Christ said to the Jews,

'Verily, verily, I say unto you,
the hour is coming, and now is,
when the dead shall hear the voice of the son of God;
and they that hear, shall live.' John 5, v25
Christ saying, 'the hour comes, and now is,
that the dead should hear his voice.'

So that they past from the death that came by Adam
into everlasting life in Christ Jesus. See 1 cor 15, v22
And so they thanked God through Jesus Christ,
who gave them the victory over death, and sin, death's sting;
so as it is written, death is swallowed up in victory.
For Christ, as I said before, makes an end of sin, that is the sting of death,
and through death destroys death and the devil, the power of death.
So thanks be to God, through and by Christ Jesus,
we have the victory unto everlasting life,
over the grave, death, and its sting.

And the apostle said, 'Flesh and blood cannot inherit the kingdom of God,
neither does corruption inherit incorruption.'
And Christ said, 'Except a man be born of the spirit, he cannot see the kingdom of God ;'
neither can he enter into the kingdom of God'. 1 Cor. 15, v50. and John 3, v3, 5

And Christ said, 'He that hears my word, and believeth on him that sent me,
has everlasting life, and shall not come into condemnation,
but is past from death to life.' John 5, v24
And 'he that believeth not is condemned already.'
And 'he that believeth on the son of God shall not perish, but have eternal life.'
And again, 'God so loved the world, that he gave his only begotten son;
that whosoever believed in him should not perish,
but have everlasting life.' John 3, v15-16, 18

Now this death which Adam fell into was a spiritual death;
for by one man's disobedience or offence, namely Adam,
judgment came upon all men to condemnation.
So all men are under this judgment and condemnation in Adam in the fall.
Even so, by the righteousness of one, namely Christ,
the free gift came upon all men unto justification of life. Rom. 5, v15-19

So they that do not believe in Christ, the light as he commands, John 12, v36
they abide in spiritual death and darkness,
and under the judgment and condemnation in Adam in the fall,
in the perishing state.
But he that believeth on the son of God has everlasting life,
and passes from death to life, and shall not perish in darkness,
and is not condemned, but comes out of condemnation.
But he that believeth not in the son of God is condemned, and shall not see life;
and the wrath of God abides on him.
Such abide in the perishing state, in the death and darkness in Adam in the fall,
under judgment and condemnation.
But they that believe in Christ, the light, do come out of darkness, and pass from death to life,
and come from under judgment and condemnation,
that came upon an men by the offence of one man Adam,
and come from under the wrath of God,

and from under judgment and condemnation into favor with God,
and into eternal and everlasting life in Christ Jesus,
and so have victory over death, darkness, and sin, its sting,
and the perishing state, and the grave of Adam, in the fall from life eternal;
and so are blessed, that have part in the first resurrection in Christ Jesus.
On such the second death shall have no power,
for they are in Christ Jesus, the resurrection, and eternal everlasting life,
and their names are written in the book of life;
who destroys death, and hell, and the devil, the power of death.
And casts the devil, death, and hell, into the lake of fire,
that burns with brimstone; which is the second death. Rev. 20, v 10, 12, 14

And, as the apostle said, 'the last enemy that shall be destroyed is death.'
But, as it is written, 'death is swallowed up into victory.' Isaiah 25, v8. 1Cor 15, v54
For by man, namely Adam, came death;
and by man, namely Christ, came also the resurrection of the dead.
'For as in Adam all died, even so in Christ shall all be made alive.'

So, as by the one man Adam, sin and death came over all;
and by the man Christ, life comes over all.
And by nature we are born of Adam;
and in Christ we are made the children of God, by grace in Christ,
and quickened and made alive,
and restored to life everlasting by him.
And Christ who put all things under his feet,
he subdues death under him;
who through death destroys death the last enemy,
and the devil, the power of death,
and so makes an end of sin, the sting of death,
and brings in everlasting righteousness.

And in the way of righteousness is life;
and in the pathway there is no death. Prov 12, v28

The law of the wise is a fountain of life,
to depart from the snares of death.' Prov 13, v14

The Lord said, 'Behold, I create new heavens and a new earth;
and the former shall not be remembered nor come into mind.
But, be you glad and rejoice forever in that which I create.
For behold I create Jerusalem a rejoicing, and her people a joy.
And I will rejoice in Jerusalem, and joy in my people,
and the voice of weeping shall be no more heard in her,
nor the voice of crying.' Isa.65, v1719
And Peter said in his General Epistle to the church,
'We, according to his promise, look for new heavens, and a new earth,
wherein dwells righteousness.' 2 Pet. 3, v13

And John said, I saw a new heaven and a new earth;
for the first heaven and the first earth were passed away;
and there was no more a sea.
And I John, saw the holy city, new Jerusalem, coming down from God out of heaven,

prepared as a bride adorned for her husband.
And I heard a great voice out of heaven, saying, behold, the tabernacle of God is with men,
and he will dwell with them, and they shall be his people;
and God shall be with them, and be their God;
and God shall wipe away all tears from their eyes,
and there shall be no more death;' (mark, no more death, in new Jerusalem),
'neither sorrow, nor crying, neither shall there be any more pain.
For the former things are passed away.
And he that sat upon the throne said,
behold, I make all things new.
And he said unto me, write, for these things are true and faithful.
And he said unto me, it is done.
I am Alpha and Omega, the Beginning and the end,
I will give unto him who thirsts of the fountain of the water of life freely;
he that overcomes shall inherit all things;
and I will be his God, and he shall be my son.' Rev. 21,v1-7

Jerusalem which is below, is in bondage with her children;
but Jerusalem which is above, is free,
which is the mother of us all,
who believe in the light in Christ.
And in this new and heavenly Jerusalem there is no death or night;
and the nations of them that are saved
shall walk in the light of this new and heavenly Jerusalem.
For the glory of God does enlighten it,
and the Lamb is the light thereof;
and the Lord God and the Lamb are the temple
of this new and heavenly Jerusalem that is from above;
and the Lord creates this heavenly Jerusalem.

So, this heavenly and new Jerusalem is not made by the workmanship of men's hands,
nor of wood and stone;
neither are people cast in prison for not mending or repairing a temple there;
for there is no outward temple in the heavenly Jerusalem;
for the Lord God Almighty and the Lamb are the temple of it.
And the new creatures that are in Christ Jesus,
and dwell in love, they dwell in God.
Such are in the temple in heavenly Jerusalem,
and are in joy and in fellow ship with the Father and the son,
blessed forever. Amen.

And Christ said to the Jews,
'The bread of God is he that comes down from heaven, and gives life to the world;'
signifying that the world is dead in Adam, and wants eternal everlasting life;
and' they that eat not the flesh of Christ, and drink not his blood, have no life in them.'
For Adam and Eve, by eating of the fruit which God forbid them,
brought death, and all died in him;
but they that eat the flesh of Christ, the bread from heaven,
and drink his blood, have eternal life, and shall live forever,
and they do live by Christ, and they do dwell in Christ, and he does dwell in them.
So you may see Adam and Eve, by their eating of that which God did forbid,
brought them into spiritual death;
and by eating the flesh, and drinking the blood of Christ, as he commands,
bring men into a spiritual life, that is eternal.

And the Lord said, Ezek. 37. concerning the whole house of Israel,
which were the dry scattered bones,
that 'he would open their graves, and bring them out of their graves;'
and yet these dry bones, which were the whole house of Israel,
that were in their graves, could speak, and say,
'Behold, our bones are dry, and our hope is lost, we are cut off for our parts.'
So it seems that the whole house of Israel, scattered bones,
who were in their graves, could speak these words.
Then they were alive outwardly, and their breath was in their nostrils;
but they were gone from the breath of the Almighty, that gives life and understanding.
Therefore the Lord poured his spirit upon them,
and caused breath to come upon them, that they might live to God;
and so that they might all have one shepherd, (namely, Christ),
and come into his everlasting covenant, and Christ their sanctuary;
and then God's tabernacle would be with them,
and then the Lord 'will be their God, and they shall be his people.'

George Fox

401.-To the Yearly Meeting in Yorkshire.

411 in printing

Dear friends,

Who are the sons and daughters of God, who have his law written in your hearts,
by which you know God and Jesus Christ, which is eternal life to know;
and you that have put on Christ Jesus are the new creatures,
and are in him, clothed with Christ the son of righteousness, who is the light of the world;
and you that believe in the light, have the light of life,
and are clothed with the son of God that does not change,
and are the true and living members of the church of Christ Jesus, that is in God,
and have the moon (that is changeable) under your feet.
So all changeable religions, worship, ways, churches, and teachers,
which are like the changeable moon, and the changeable world, with its changeable fashions.
The true church of Christ, that is clothed with Christ, the son, that does not change,
has all these changeable things, like the moon that changes, under her feet.
For the son of God never changes;
for all things were made by him, who is the first and last, the beginning and ending.
So, as every one has received Christ Jesus, the son of righteousness, walk in him
to the praise and glory of God. Amen.

George Fox

London, the 31st of the 3d month, 1686.

402.-To Friends in West Jersey and Pennsylvania.

412 in printing

Dear friends,

I am glad to hear that the truth's concerns are so well as they are with you,
and that you have set up your Half Year's Meeting there, which may be of great service.
For indeed all the faithful men and women, in the power of the Lord, do keep their meetings,
that they may take care of God's glory, and to see that all are diligent, that profess the truth, to walk in
it;
and all the loose, and such as despise dignities, and the power of God, and true Christianity,
should be admonished and exhorted, and not to have a name of truth, without the nature of it.
And so that all may walk in the truth, and by it come into a holy life and conversation;
by that they may answer that which is good, both in the people among you, and in the Indians.
For, through want of order in the power of God, and his light, life, and truth,
there have been so many runnings out, some one way, and some another way.

And therefore, all that are faithful in your country, being kept in the Lord's eternal power,
in it keep up all your men and women's meetings, that the power of the Lord God may spread over all,
and by it all deceit and looseness may be kept under;
and this will ease all the magistrates, and their courts, of all evil and looseness,
by having it stopped and killed in the birth, before it comes into action;
and to see in your meetings, that Friends may give no occasion to the Indians.

And if sometimes you should have some meetings with the Indian kings and their councils,
to let them know the principles of truth;
so that they may know the way of salvation, and the nature of true Christianity,
and how that Christ has died for them, who tasted death for every man.
And so the gospel of salvation must be preached to every creature under heaven;
and how that Christ has enlightened them, who enlightens all that come into the world.
And God has poured out his spirit upon all flesh;
and so the Indians must receive God's spirit;
for 'the grace of God which brings salvation has appeared to all men.'
And so let them know, that they have a day of salvation, grace, and favor of God offered unto them;
if they will receive it, it will be their blessing.

And so, now you that are settled in those parts,
who have had a testimony from the Lord to bear to people of the truth,
you should spread abroad God's eternal truth;
and have meetings (as I said before) with the Indian kings and people;
so that all the earth may come to look unto the Lord for salvation.
For if you should settle down in the earth,
and have plenty, and be full, and at ease for a time,
and not keep in the power, and service, and spirit of God,
you would quickly come to lose your condition, as some did in Rhode Island,
when they settled down in the earth,
and after a while, turned to arguing about it,
and some ran out one way, and some another.

And therefore, I desire that the Lord may grant,
that you may be all kept and preserved by his holy power,
on his holy mountain, that you may be of the holy camp of God;
that with his power, light, spirit, grace, and truth,
all that is contrary may be kept out from among you;
so that the Lord God Almighty, and his son, may walk in the midst of you,
and may delight to do you good.
So with my love to all faithful Friends.

My desire is, that you all may keep in the power and spirit of. the Lord,
in the heavenly unity, that you may all shine forth to his glory and praise,
to whom all belongs,
God over all, blessed forever. Amen.

George Fox

Edmunton, The 27th of the 11th month, 1687.

403.

413 in printing

Dear Friends,

My desire is, that all Friends may prize the mercies of the Lord,
and live in humility, in his power that is over all,
that you may answer God's witness in all people, in his spirit and truth,
in a righteous, godly life and conversation.
And let not liberty lift them up, nor sufferings cast them down;
but live in the seed of life, that no man can make higher nor lower;
for that is the heir of God's everlasting kingdom.
So in this seed, which is your sanctuary, God Almighty keep you,
in whom you have life and wisdom,
that it may be justified of all her children, and they exercised in it,
in this day of Christ. Amen.

George Fox

404.

414 in printing

All my dear friends and brethren in the Lord Jesus Christ,
who by his eternal arm and power,
has supported, upheld, and preserved you steadfast to himself;
and despite reproaches, imprisonments, and spoiling of your goods, to the almost ruining you
outwardly,
and besides long and tedious imprisoning of you, and many to death,
still all these persecutors could not make you turn from Christ:
your life, priest, bishop, and shepherd;
and through him you have been made more than conquerors.
And so live and walk in him, who is the same today, yesterday, and forever;
who does overcome, and will have the victory,
in whom you have life, and salvation, and peace with God.
So no more but my love.

George Fox

405.
415 in printing

Dear friends,

My love is to all Friends in the truth, in the eternal life;
and my desire is, that in the everlasting life you and I may live,
even in the Lord Jesus Christ, that is over all,
from everlasting to everlasting. Amen.

George Fox

**406.-To the Quarterly Men and Women's Meeting in
London.**

416 in printing

All Friends,

strive to keep in unity in the holy spirit of Christ,
which is the bond of the heavenly peace,
and that you elders may be examples in the heavenly wisdom,
and word of life, and of power and patience,
to all the younger, that hardly know the right hand from the left;
so that they may be trained up, both by the word and law in their hearts,
and good examples from their elders in grace, truth, virtue, modesty, and sobriety,
as becoming men and women professing and possessing godliness,
being adorned with a meek and a quiet spirit, which is with the Lord of a great price.
And keep that eye blind, and that spirit under,
that would go into the fashions of the world;
for that will blind and burden, and will not bear sound doctrine;
and therefore that must be kept down with the spirit of God,
by which all may have power over their own spirits,
and they that have not, are like unto a city, whose walls are broken down,
that any thing that is evil or bad may come in.
And therefore the power and spirit of God is as the wall that preserves.
Therefore be wise; 'for when lust is conceived, it brings forth sin,
and sin when it is finished, brings forth death.'
Now here you may see what brings forth sin and death in man and woman,
which, by the spirit of God, is to be mortified,
and by it their affections to be changed, and set on things above,
where Christ sits at the right hand of God;
so that you may come to sit in the heavenly places in Christ Jesus;
which is a holy, pure, and safe sitting,
in which all may keep that heavenly feast of Christ, our passover,
not with the old leaven of malice and wickedness,
but with the heavenly unleavened bread of sincerity and truth.
For Christ, our passover, has been sacrificed for us;

and therefore he is the heavenly bread,
which the feast of him our passover must be kept withal,
by the clean and circumcised in spirit in the new testament and covenant;
for the Jews in the old testament and covenant,
were to be clean and circumcised outwardly, before they eat of the outward sacrifices;
which sacrifice and circumcision Christ our sacrifice has ended.
And therefore keep to him our circumciser, and the feast of our passover,
and let all the old leaven of malice and wickedness be purged out,
that you may become a new lump in Christ Jesus. Amen.

George Fox

Goosey, the 29th of the 10th month, 1689.

407.

417 in printing

Dear friends and brethren in Christ Jesus,

Whom the Lord by his eternal arm and power has preserved to this day,
all walk in the power and spirit of God, that is over all, in love and unity.
For love overcomes, and builds up and unites all the members of Christ to him, the head;
for love keeps out of all strife, and is of God; and love and charity never fail,
but keep the mind above all outward things, or strife about outward things;
and is that which overcomes evil, and casts out all false fears;
and it is of God, and unites all the hearts of his people together in the heavenly joy, concord, and unity.
And the God of love preserve you all, and settle and establish you in Christ Jesus, your life and
salvation,
in whom you have all peace with God.
And so, walk in him, that you may be ordered in his peaceable heavenly wisdom to the glory of God,
and the comfort one of another. Amen.

George Fox

London, the 27th of the 3d month, 1689 .

408.-To the Six Weeks Meeting in London.

418 in printing

The Six Weeks Meeting is to see that all their meetings are preserved by the wisdom of God,
in the unity of the spirit, the bond of peace, and in the fellowship of the holy ghost,
being ordered by the pure, gentle, heavenly, peaceable wisdom, easy to be entreated,
and so be holy and virtuous examples to all other meetings, both in city and country.
And that all may be careful to speak short and pertinent to matters in a Christian spirit,
and dispatch business quickly, and keep out of long debates and heats;
and with the spirit of God keep that down,
which is dotting about questions and strife of words,
that tend to parties and contention:

which in the church of God there is no such custom to be allowed.
And likewise not to speak more than one at a time;
nor any in a fierce way;
for that is not to be allowed in any society,
neither natural nor spiritual;
but as the apostle said, 'Be swift to hear, and slow to speak;'
and let it be in the grace, which seasons all words.
And if there be any differences, that cannot be quickly ended in the meeting,
let the Six Weeks Meeting order some Friends to hear the matter out of the meeting,
without respect of persons,
and bring in the report to the same meeting the same day, (if possible),
and the meeting may give judgment;
that no business be delayed from time to time.
And so with my love to you all in the seed of life Christ Jesus,
in whom you have all peace and wisdom from him,
who is the treasure of knowledge and wisdom. Amen.

George Fox

Kingston upon Thames, the 5th of the 3d month, 1690.

409.
419 in printing

Dear friends,

Something was upon me to write to you,
that such among Friends, who marry, and provide great dinners,
that instead of that, it will be of a good savor on such occasions,
that they may be put in mind at such times,
to give something to the poor that be widows and fatherless, and such like,
to make them a feast, or to refresh them.
And this, I look upon, would be a very good savor,
to feast the poor that cannot feast you again;
and would be a good practice and example,
and would be a means to keep the mind to the Lord;
and in remembrance of the poor;
for 'they that give to the poor, lend to the Lord, and the Lord will repay them.'
And I do really believe, whatever they give, less or more, according to their ability, cheerfully,
they will not have the less at the year's end, for the Lord loves a cheerful giver.
I know this practice has been used by some twenty years ago.
And so it is not only to give the poor a little victuals,
which you cannot eat yourselves,
but give them a little money, that the Lord has blessed you with;
and give it to some of the women's meetings for to distribute to the poor;
so you will have the blessings of the Lord, and the blessings of the poor;
and so to be of a free noble spirit,
above all the churlish misers and niggards, and narrow spirits.

These things I do recommend to you (though it may look a little strange),
to weigh and consider the thing,
it will both be of a good report and a good savor,

and manifest a self-denial and openness of heart,
and of the general love of God.

George Fox

London, the 4th of the 4th month, 1690.

410.-Friends, captives at Macqueness
420 in printing

Dear friends,

With my love to you all in the Lord Jesus Christ,
in whom you have life and salvation, and rest and peace with God;
and the Lord God Almighty with his eternal arm and power uphold and preserve you in Christ,
in whom you have rest and peace, though in the world troubles;
and though you be in captivity, from your wives and children,
and relations and friends, yet the Lord is present with you by his spirit of grace, light, and truth.
And so feel him at all times, and stand in his will;
do not murmur or complain, but stand still in the faith and power of God, that you may see your
salvation;
for by faith the Lord delivered his people out of Egypt by his power;
and by faith Enoch and Noah were preserved, and Abraham, Isaac, and Jacob;
and by faith the prophets were delivered out of many perils;
and Daniel out of the lion's mouth.
And you may see how the righteous were delivered by faith, in Heb. 11.

And it would be very well, if you that be Captives and Friends,
could have meetings as they had at Algiers,
to the comforting and refreshing one another.
And you may speak to your patrons of your meeting together to worship God that created heaven and
earth,
and made all mankind, and gives you breath, life, and spirit, to serve and worship him.

And my desires are to the Lord,
that you in his truth and power may answer the truth in all,
both king, and prince, and Turks, and Moors,
that you may be a good savor among them all, and in them all;
manifesting that you are the salt of the earth, and the light of the world:
and a city set on a hill, that cannot be hid:
so that they may see your good works,
and glorify your Father which is in heaven.

And what do you know, but the Lord has set you there to preach in life, and word, and good
conversation?
Therefore, while you are there, mind your service for God,
who has all things in his hand, and a sparrow cannot fall to the ground without his providence.
And Christ is the mountain that fills the whole earth; and so you will feel him there.

And therefore keep in the word of power, and in the word of patience, and the word of wisdom,

that will give you dominion over all. Amen.

George Fox

London, the 25th of the 8th month, 1690.

POSTSCRIPT

You may petition the emperor, or king, and your patrons, whose captives you are, that you may have one day in the week to meet together to worship and serve the great God (that made you) in spirit and truth.

For you worship no representation, image, or likeness, neither in heaven nor in the earth, but the great God, who is Lord over all, both in heaven and earth, and is manifest by his spirit in his people.

[And you may state in your petition, that it is] from you, poor captives, that you desire your (captors') good, and their eternal happiness hereafter.

And you may draw up a paper to this effect, and get it translated into their language, and send it to the emperor and his council, and your patrons: and set your hands to it with all speed, after the receipt of this.

George Fox

END OF VOL. 2.