

Selected Epistles of George Fox

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Introduction

I put this pamphlet together to be used in a five week workshop. It contains a (small) selection from George Fox's Epistles, some exercises, and an outline of the schedule for each session.

My hope in creating this resource is to make it easier for Meetings and Worship groups to offer this or a similar workshop. I have found a hunger in Meetings for deepening our knowledge about our Quaker roots.

I am also interested in what might be called "spiritual formation" or "spiritual nurture", and I've designed the workshop to provide a structure for loving, mutual

accountability among the participant as each works on the suggested spiritual exercises. I've seen participants in similar workshops learn some of the benefits of making regular spiritual practice a priority, and of sharing their struggles and discoveries with others.

I have chosen epistles for this compilation based on my own framework, reflecting my desire for visiting certain topics. This collection is not, therefore, "statistically representative" of the epistles as a whole. There are topics of great interest to Fox that I don't reflect at all, and the proportion of epistles on a given topic doesn't necessarily reflect Fox's own. Nevertheless, I haven't chosen epistles entirely arbitrarily, nor did I choose topics foreign to Fox's own interests. I hope the reader will be stimulated to look at other collections.

I first read many of the epistles in this selection while reading volumes 7 and 8 of Fox's *Collected Works*. The versions for this pamphlet came from two on-line sources:

<http://qbible2.home.att.net/gfe/>
<http://esr.earlham.edu/dqc/>

The latter is the Earlham College Digital Quaker collection, for which I am deeply grateful.

If you have questions or comments about this pamphlet, you can contact me at:
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-- Tom Clinton-McCausland, Twin Cities Friends Meeting – 10/2006

Section 1: Fundamentals

XVII (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. Which checks you, when you speak an evil word, and tells you, that ye should not be proud, nor wanton, nor fashion yourselves like unto the worlds; for the fashion of this world passeth away. And if ye 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, till 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 suffer 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, hearken to it, to be guided by it. For if ye love the light, ye love Christ; if ye hate that, ye hate

Christ. Therefore in the name of the Lord Jesus Christ consider of it; and the Lord open your understandings to know him. -- G.F.

XX. (20)

To all my dear brethren, whom the God of power hath enlightened with his eternal light, and discovered unto you his way of truth, and <28> brought you out of the dark ways, wherein ye 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 ariseth ambition, pride and presumption out of that nature [Jas 1:22, Mat 23:3-12]. But dwell in the pure light, which God hath made manifest to you in your understanding, and turn your minds to him, and walk as children of the light, and of the day [1 Th 5:5], and be not drunken in any thing, nor run to extremes in any thing; but be moderate and patient.

Wait for the presence of the great God, and our Lord and saviour 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 thou that dost so, wilt not abide in the truth; and so thou mayst come to be shaken, and shake others, who look at words. But wait every one in particular, (in the measure that God hath 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 [2 Cor 4:10f], and the son alone to set you free in yourselves in particular; and all that are made free by the son, [John 8:36] are one. But the first nature, that would have liberty, must go into captivity; which they that live in their carnal reasoning, seek freedom for. But here is man deceived in his first birth.

But ye all, in whom the immortal seed is brought to light, who are raised up to sit in heavenly places with Christ Jesus [Eph 2:6], and are become children of the day, walk as children of the day, and as children of the light [1 Th 5:5], and let your light so shine before men, that they may glorify your Father, which is in heaven. [Mat 5:16] All loving the light, ye love the one thing, which gathers your hearts together to the fountain of light and life [Psa 36:9]; and walking in it, ye have unity one with another, and the blood of Jesus Christ cleanseth you from all sin. [1 Jn 1:7] 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 [Mat 7:13]; 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 [Mat 7:13], holy men of God [2 Pet 1:21], who had escaped the pollutions of the world [2 Pet 2:20]. And if every particular of you know not a principle within, which is of God, to guide you to wait upon God, ye are still in your own knowledge, which is brutish [Jer 10:14] and sensual [Jas 3:15]. But

waiting all upon God in that which is of God, ye are kept open to receive the teachings of God. And the pure wisdom and <29> knowledge is that, which comes from above [Jas 3:17], which is to know God, and Jesus Christ, the way [John 14:6], 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 discovereth all this. So dwelling in the spirit, it keepeth all your hearts to God. To whom be all praise, honour, and glory for ever! -- G. F. From Judge Fell's in Lancashire, the 31st of 11th month, 1652.

CCXCII. (292) To Friends in New England, Virginia, and Barbadoes.

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 [1 Jn 5:9] 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 [2 Tim 3:5]. 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 hath a seed in those parts, who shall be heirs of his grace that brings salvation, which grace is it that teacheth [Tit 2:11f], 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 apostacy; 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 [Col 1:26f], through the power of an endless life [Heb 7:16].

And you that are and have been faithful, spread the truth abroad, ye that know it; and feel that which makes free [John 8:32]; let not principalities and powers separate you from the love of God, which you have in Christ Jesus [Rom 8:38f], who hath all power in heaven <42> and earth given unto him [Mat 28:18], mind his reign, his teaching, his kingdom, which hath no end [Luke 1:33]; for God hath some to be brought out from amongst those heathens, if you be faithful among them, answering the witness of God in them; for as the Lord saith, I will give him for a covenant to the Gentiles [Isa 42:6]; 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 [Eph 6:19]: and all that ever you do, do in love; do nothing in strife [Phil 2:3], but in love, that edifies the body of Christ [Eph 4:16], which is the church [Col 1:18].

So as any are moved to go amongst 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 [Dan 5:23], 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 made the heaven and the earth [Gen 1:1], 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 [Gen 1:4f], and divided the great waters from the earth, and gathered them together: which great waters he called sea, and the dry land earth [Gen 1:9f]: he is to be worshipped that doth this. He is the living God, . . . who hath promised he will give Christ Jesus for <43> a covenant of light and peace to you, who are called Gentiles [Isa 42:6] 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 [Rev 19:16], in whose hand is the breath of all mankind [Job 12:10]: this is the God of the spirits of all flesh [Num 16:22], who hath made all nations of mankind of one blood, to dwell upon the face of the earth [Acts 17:26]. And God having divided the sons and daughters of Adam, and scattered them up and down the face of the earth [Gen 11:8f], being in the transgression and sin, led away with the god of the world [2 Cor 4:4], the wicked one, the devil, that abode not in the truth [John 8:44], 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 [Eph 2:2]; 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 [1 Cor 15:47], saves men from sin; who is the prince of peace [Isa 9:6], and of life [Acts 3:15], and the covenant of God, who brings men to have peace with God [Rom 5:1], and one with another [Mark 9:50], who destroys the devil [Heb 2:14], 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 [Dan 9:24]. -- G. F.

CCLXXXVIII. (288) To Friends in Carolina.

Dear friends, to whom is my love in the blessed seed, which bruise the head of the serpent [Gen 3:15], and is over all, and changeth not, which is the first and last [Rev 1:11], 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 [Mat 18:20], whose name is above every name [Phil 2:9], and gathering is above every gathering; and there is no salvation in any other name, but by the name of Jesus [Acts 4:12]; and you gathering in his name, where salvation is, he is your prophet [Acts 3:22], your shepherd, your bishop [1 Pet 2:25], 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 ye may be children of the light, by believing in the light [John 12:36], which is the life in Christ; that you may be grafted into him, the true root [Rom 11:17], and built

upon him, the true foundation [1 Cor 3:11], 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 [Isa 26:4 KJV margin], yea, 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 doth now; which rock the wise men build upon [Mat 7:24f], the rock that stands against all the storms and tempestuous weather.

And therefore be valiant for God's truth upon the earth [Jer 9:3], and his good spirit [Neh 9:20]; and live in it, by which you may profit in the things of God, through which ye may answer the witness of God [1 Jn 5:9] 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 every one 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 hath received the Lord Jesus Christ, so walk in him [Col 2:6], that you may serve the Lord in a new life, and worship <38> him in the spirit and truth, which the devil is out of; and by this truth you may be made free [John 8:32], by which ye may be espoused and married to Christ Jesus, for the marriage of the Lamb is come [Rev 9:7] 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 [Heb 1:14], and of life, and possessors of it. Yea, 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 [Mat 6:20], will stand by, and be with you when time is gone, and shall be no more. For the truth is the truth, and changeth 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 [John 17:5]; and was from everlasting to everlasting, the first and last, the top and corner-stone [Eph 2:20],) 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 [Psa 93:5]; 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 [Eph 4:3]; by which spirit you may be led into all truth [John 16:13], up to God and Christ, from him who is out of the truth. Amen saith my soul. -- G. F.

Section 2: Worship

XXXIII. (33) To Friends, for all to wait and walk in the truth.

All Friends and brethren every where, in the life and power of the Lord wait, and from it none walk; but that to the light of Christ in every one ye may be made manifest, that the fear and dread of the Lord [Isa 8:13] may be in all your hearts, that nothing may

reign but life [Rom 5:17] itself. And so, all your meetings in every place keep, waiting in the light, which from Christ doth come, the saviour of your souls; that his presence in the midst ye may all feel, who are gathered together in his name [Mat 18:20] and power in his light, (which is his name,) and from the world's <40> gatherings are turned. And if any be moved (who are turned to the light [Acts 26:18]) with the power which comes from him, to any service for the Lord, to it be obedient; and ye will see Christ with you to the end of the world [Mat 28:20]. 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 [John 3:19f]; and is out of the wisdom, and out of the fear, and soweth to the flesh, and reaps corruption [Gal 6:8], and by the light is condemned. For that answereth not the light in every man's conscience, neither doth it reach to the life, the spirit in prison [1Pet 3:19]; but it manifesteth 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 [Rom 2:15].

Therefore wait all in the light, for to receive the power from him who is not of the world [John 17:14], that ye 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 [Mat 25:26-30], and that that will offend, to which the quo is [Mat 18:7]; for it answereth not that of God in the conscience: neither is it honourable, nor of good report; for that

which is honourable, and of good report, answereth that which is of God [Col 4:6/Rom 1:19], and answereth the light of Christ in every man in the world [John 1:9] with wisdom, which from the light doth 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: In the light, life, and power, and wisdom of God walk, that to that of God in every one ye may be manifested in the sight of God, and it may be your witness, that ye are of God, in every man's conscience, which witnesseth against the world, and for him who is not of the world [John 17:14,16]. And wait all in the light for the wisdom by which all things were made [Wis 7:22], with it to use all the Lord's creatures to his glory, (and none to stumble one another about the creatures [Rom 14:21], for that is not from the light,) for which end they were created, and with the wisdom by which they were made, ye may be kept out of the misuse of them, in the image of God, that ye may come to see, that the earth is the Lord's, and the fulness thereof, [Psa 24:1] and the earth may come to yield her increase [Ezek 34:27], and to enjoy her sabbaths [Lev 26:34]; and all such that walk contrary to the light, may be turned to the light [Acts 26:18], that with the light they may see and condemn that which is contrary to it. So that in the wisdom of God ye may all be kept, and in the fear of the Lord and his righteousness established, which is far from oppression [Isa 54:14]; where all bonds of iniquity [Acts 8:23] are broken, and the prince of darkness judged out, and the Prince of peace [Isa

9:6] reigns, under whose dominion keep and walk. And all that cause strife, are to be condemned and shut out, <41> which have their eye without, and are condemned by the light, the god of the world having blinded [2 Cor 4:4] the eye of the unbeliever.

Therefore, ye believers in the light [John 12:36], wait in the wisdom, that with it and in it ye may be ordered to the glory of God [Wis 8:1], 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 [Col 4:6]. And all that is contrary, let it be condemned with the light which comes from him by which the world was made [John 1:2], who was before the world was, who ~lighteth every man, that cometh into the world. [John 1:9] Though they believe not in it, yet ye may answer the light in every man, though it be their condemnation [John 3:19f].

So being kept in the light, which cometh from him by whom the world was made, who was before it was made, ye come to receive the wisdom by which all things were made [Wis 7:22], and with it to order and use them to the glory of God [Wis 8:1, 1 Cor 10:31]. 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 ye may adorn every one, what ye profess [Tit 2:10], that the measure of God's spirit in every one ye may answer. And know the Lord to guide your understandings, and let his wisdom be justified by you all [Mat 11:19], and ye in the measure of the spirit of God in unity kept; that ye 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 [Num 35:34]. Therefore in that which is eternal, dwell, as a royal priesthood [1 Pet 2:9], in that which comes from him by whom the world was made; who to all your souls is a Friend [John 15:15], from whence the refreshing is received. So the Lord God Almighty preserve and keep you all, that in his life, dread, and power ye may be preserved. -- G. F.

XLIV. (44)

All Friends, wait upon the unlimited power and spirit of the Lord, which baptizes into one body [1 Cor 12:13]: where ye will have all unity in that which crucifies the flesh [Gal 5:24], and mortifies all evil desires [Col 3:5], and puts off the body of sin, the old man with his deeds [Rom 6:6, Col 3:9], and circumcises without hands [Col 2:11], and joins together your hearts up to God [Col 2:2], from whence the living mercies come, from the living God alone, who is God over all, blessed for ever. To that in every one of your consciences [Rom 2:15] do I appeal and <54> speak, to the measure that God hath 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 ye will have all unity; and hating the light it will be your condemnation. [John 3:19f] Oh! wait, wait upon the living God to nourish the tender plant in you, that ye may bring forth fruits of righteousness unto God, for he accepts such, and none else. Therefore wait upon God, he hath 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 [Eccl 2:14], which is Christ, the end of all priests [Heb 7], the end of the outward temple: and the fool's eye is abroad [Prov 17:24], after many priests, and they are led away with conceivings, and divers temptations. Therefore in the light wait, where ye 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 thee see sin, and evil, and temptations; which if thou enter into, the light will be thy condemnation; then thy heart will not be right towards God [Acts 8:21]. But in the light of God all wait, which will bring you to see where wisdom's gate [Prov 1:20f] is; the fear of the Lord is the beginning of it [Psa 111:10]. Pure wisdom [James 3:17] is let out of the treasury into the pure heart, which sees God [Mat 5:8]; and fearing the living God, it keeps the heart pure and clean, to receive the wisdom from the treasury freely, who doth not upbraid. [James 1:5] And as ye depart from evil and iniquity, he breaks the bonds by showing mercy; and then the understanding grows pure and clear. [Prov 16:6, Job 28:28, Acts 8:23] So in the

power of the Lord God fare ye 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 [Mat 11:19], and ye may be preserved, and God glorified. To whom be all glory, honour, and thanks over all, God blessed for ever!

Read these among all my brethren and friends, and send it abroad to Friends, that ye may all know the power of the living God in one another, not in words, but in power [1 Cor 4:20]. So farewell. -- G. F.

Section 3: Ministry

LXIV. (64) To Friends in the ministry.

All Friends, who are moved of the Lord to speak the word of the Lord, whom the Lord hath 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 honoured, and wisdom is not justified [Mat 11:19]. But ye that are moved to speak in steeple-houses, or to the priests, (who have not the word of the Lord, but the letter,) speak the word of the Lord faithfully [Jer 23:28], neither add to it with your reason, nor diminish from it [Deut4:2] with a disobedient mind; but speaking the word of the Lord faithfully it is sharper than a two-edged sword [Heb 4:12], to cut down all deceit, and as a fire to burn up the chaff [Mat 3:12]; and it purifies you that speak it [1 Pet 1:22]: and so as a hammer it will break down all the contrary

[Jer 23:29]. And the word is but one, which sanctifies all [1 Tim 4:5], <78> and cleanseth 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 [Eph 4:3]. 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 ye begin to strike your fellow-servants [Mat 24:49].

Therefore, all dear friends and brethren, be servants to the truth, and do not strive for mastery, but serve one another in love [Gal 5:13]. Wash one another's feet, take Christ for your example [John 13:14], 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 ye are my joy and crown [Phil 4:1] 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 [Rom 12:16]; for the fear of the Lord keeps the heart clean, and the pure in heart see God [Mat 5:8].

And, friends, spread yourselves abroad [Zech 2:6], that ye 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 feet [Psa 91:13?]; that ye may answer that of God in every one. And him, who was promised to be the covenant of God to the Gentiles [Isa 42:6], and the new covenant to the Jews [Jer 31:31], hold forth to them both; that all may know him their leader to God, and the prisoner to come forth unto him. -- G. F.

CCCXII. (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 [John 14:13f], (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 [1 Cor 14:15]; for the saints were made able ministers of the spirit, and not of the letter [2 Cor 3:6].

Now when a minister, in the spirit of the living God [2 Cor 3:3], 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, whilst 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 proceedeth 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 [Mat 5:6]; for the preaching the gospel <65> is the glad-tidings [Rom 10:15], 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 [Rev 14:6], 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 [2 Cor 4:4, 1 Tim 1:11], or make a joyful melody [Isa 51:3?]; the minister of the spirit, who preaches the glorious gospel, cannot judge such for that, and say it is a confused noise [Isa 9:5]; 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 savour of death unto death, and of life unto life [2 Cor 2:16].

And concerning praying in the spirit; which 'spirit makes intercession to God, with sighs and groans that cannot be uttered [Rom 8:26].' Now where this spirit is prayed in, (which all true prayer is to be in,) it makes intercession through the veils [Heb 10:20-22?], through the clouds and thick darkness [Deut 4:11?], by the invisible power, to the invisible God [Col 1:15]; and this prayer being made in an assembly to the throne of grace [Heb 4:16], there the assembly (in their spirits) join in this spirit, and do make intercession, and do enter through the veils [Heb 10:20-22?], clouds, and thick darkness [Deut 4:11f] to the throne of grace. And if some of these should praise God in a joyful sound [Psa 89:15] 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? Nay, but hears them, and is glad where it stirs; and so having the mind of the Lord [1 Cor 2:16], and makes intercession to him by his spirit, who hears the sighs of the needy [Psa 12:5], and groans of the oppressed [Judg 2:18], 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 [Isa 53:1/Eph 5:19/Deut 30:14],) they who judge such, are not in the spirit that makes intercession; and that which is contrary is to be reprov'd and admonish'd in private, by them that are in the spirit of God, lest they pluck up the wheat and tares together [Mat 13:29], and make a confusion in the church; <66> for God is not the author of confusion, but of peace [1 Cor 14:33] 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 that exalted spirit is to be cut down with the sword of the spirit [Eph 6:17]. 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 [1 Jn 4:6] 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 hath, 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 [Eph 4:3]; yea, the bond of the Prince of princes' peace [Dan 8:25]. Here the gospel of peace [Eph 6:15] is known, and the peace of God, which passes all understanding [Phil 4:7]; which is the King of kings, and Lord of lords [Rev 19:16], and Prince of princes' peace, who saith, 'In me you have peace [John 16:33];' 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 amongst themselves, and in all their assemblies (his church) which he is the head of. -- G. F. (Worcester Jail, the 14th of the 9th month, 1674.)

Section 4: Testimonies

CCLXIII. (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 every one.

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 every one, that hath 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 favour 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, &c. 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 dishonoureth 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 doth edify 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,) lest 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 hath no end, that you may live in that seed that is blessed for evermore.

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 every one 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 hath 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 any one hath any thing 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 discourse 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 aforesaid. 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 aforesaid; yet the same to be paid to two or three persons, whom the Quarterly Meeting or Six Weeks' Meeting shall appoint to receive such money; that so 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 savour. 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 hath any thing 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 hath appointed to see after his clearness, &c. 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, lest they be put to a strait in the matter.

And stop all bad reports, (for thou shalt not raise a false report upon my people, saith the Lord,) and minister justice upon it presently, so that no man or woman may be defiled or defamed with such things. --

G. F. (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 your book.)

CC. (200) — *The line of righteousness and justice [Isa 28:17] stretched forth over all merchants, &c. 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 ye all do that which is just, equal, and righteous in the sight of God and man, one to another, and to all men. And that ye use just weights and just*

measures [Deut 25:15], 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 ye may be serviceable unto God, and to the creation in your generation, and a blessing both to God and man.

All Friends, every where, live in the seed of God, which is the righteousness itself, and inherits the wisdom and is the wisdom itself; with which wisdom ye may may order, rule, and govern all things which are under your hands (which God hath given you) to his glory. Govern and order with his wisdom all the creatures that ye have under you, and all exchangings, merchandising, husbandry. Do what ye do in the wisdom of God, and with it, which is pure from above, and gentle, and easy to be entreated [James 3:17]. With this wisdom (which is not earthly, sensual, nor devilish [James 3:15]) you do good unto all [Gal 6:10] and hurt no one, nor yourselves; for it is pure and preserves pure. . . .<192> . . . Then will your words, lives, and conversations preach and manifest, that ye serve God in the new life; and that ye have put off the old man and his deeds, which are unrighteous; <193> and that ye have put on the new man, which is renewed after God in righteousness and holiness, according to his image [Eph 4:24/Col 3:10].

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 presseth 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 [John 3:21] to all, without respect to persons [James 2:9]; to high or low whatsoever, young or old, rich or poor. And so here your lives and words will preach wherever ye 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, whomsoever ye have to deal withal; wrong not any in any case, though it be never so much to your advantage. Deny yourselves, and live in the cross [Luke 9:23] of Christ, the power of God [1 Cor 1:24], for that destroys injustice; and 'without holiness none can ever see the Lord [Heb 12:14]; and out of righteousness there is no true peace.' Therefore all, of what sort soever, or what calling soever, do justly, (whether ye 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. . . . For 'the kingdom of God stands in righteousness, peace, and joy in the holy ghost [Rom 14:17].

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 answereth the witness of God in every one [Col 4;6/1Jn 5:9]; which lets every one see all the deeds and actions they have done amiss [2 Chr 6:37], and

words which they have spoken amiss. So the witness of God within them ariseth a swift witness against them, for their words which they have spoken amiss, and for <194> 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 savour to the Lord God [2 Cor 2:15] begins to ascend; and truth and equity arise both to be acted and spoken.

So all Friends, of what calling soever, that dwell in the power of God, and feel the power of God, and the light of Christ Jesus: . . . '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 ye answering of it, thereby ye come to be as a city set upon a hill [Mat 5:14], 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 [Mat 5:16]; that your fruits may be unto holiness [Rom 6:22], and that your end may be everlasting life. . . . And that hath the dominion which doth justly, holily, and righteously speak, act, and think; and this hath 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 [Micah 6:8].' 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 dishonoured [Rom 2:23]. 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 savoury both to God and man.

And all, of what trade or calling soever, keep out of debts; owe to no man any thing but love [Rom 13:8]. Go not beyond your estates, lest ye bring yourselves to trouble, and cumber, and a snare; keep low and down in all things ye 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 other men's, and a destroyer. He is not serviceable <195> to the creation, but a destroyer of the creation and creatures, and cumbereth himself and troubleth 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 every one of you under your own vine [Micah 4:4], (that know redemption from the earth [Rev 14:3],) and seek not to be great, but in that, and dwell in the truth, justice, righteousness, and holiness; and there is the blessing enlarged.

And no one, (of what calling soever,) 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, every one, in that which ye have. Owe to none any thing but love [Rom 13:8]; and in that ye will feel the blessing, and come to be

serviceable in the creation, serving one another in love [Gal 5:13], and not in oppression and taxation. . . . <196> . . .

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, [Rom 13:13/Gal 5:19-21] who eat and drink, and rise up to play [Exo 32:6], and live in pleasures wantonly upon the earth [Jas 5:5], fighters, quarrellers, envious, malicious, unjust, unrighteous; all such actions and practices are judged out of the power of God, and out of his kingdom [Rom 13:13/1 Cor 6:9f/Gal 5:19-21].

And all Friends every where, 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 ye can justly perform, and answer all men; but all in your places be just and true, that ye may answer all men within and without, and truth and justice in your returns, that ye may keep your words, so say, and so do; which is the royal law of liberty [James 2:8,12] in all your tradings, else ye are a dishonour to christianity. Therefore see your business, that what ye do, and what ye say, ye may perform [Rom 4:21], that ye may not break your words and promises; for if ye do ye go to loss. Neither are ye masters of what ye 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 [2 Cor 10:14], makes them break their words,) keeping within their compass with that which they may answer others, lest any should be lifted up [1 Tim 3:6]. 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 dishonour 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 [Deut 25:15], and to your word and day, by the power of God and his spirit in your own hearts, there the blessing is doubled, <197> there ye come to be rich, and ye are a good savour to God, and in the hearts of all people. . . .

For Friends, if ye be not faithful in the outward treasure, and outward mammon, who will trust you with the true treasure? [Luke 16:11] Or who can believe that ye have the true treasure, but that ye speak by hearsay of it? . . . So let every one's conversation be without covetousness; let not that be once named among saints [Eph 5:3]. And do to all men as ye would have them do to you, that is the law and the prophets [Mat 7:12]; if not, ye are judged by them both. For the kingdom stands in righteousness, (mark, stands in it,) and in peace and joy in the holy

ghost [Rom 14:17], (mark, in it.)

For holiness becomes the house of God [Psa 93:5]. Whosoever acts unholily, it is that doth dishonour his house, and doth 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 doth righteousness, is of God; and he that doth not righteousness, is not of God [1 John 3:10]. For God loveth the righteous, and delighteth in them; but not in them that do unrighteousness. For in the righteousness <198> 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 [Lev 11:44f]; and therefore do that which is holy and just in all your lives and conversations [1 Pet 1:15]. And whatsoever ye do, let it be done to the praise and glory of God [1 Cor 10:31], (mark that,) have God's praise and glory in your eye in all your speakings and doings, then ye will be preserved to his glory, and then ye will honour him; and them that honour him, he will honour and beautify, and clothe with the fine linen, the righteousness of Christ [Rev 19:8], that men may not see your nakedness [Rev 3:18]. 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 [Heb 10:20], above all the dead ways that are come by sin and unrighteousness, and transgression of his spirit, and power, and command. So all ye that know his power and spirit, live in it, that

ye may glorify God in all your lives, and conversations and words, that ye may answer that of God in all; that ye may glorify God in your bodies, souls, and spirits, which are his, who hath made them, and gives them to you for that end. To whom be glory and honour for ever, who created all for his glory and for his honour. So the Lord God Almighty keep and preserve you faithful in all things to his glory and honour for ever! 'He that walketh in his integrity, is just; and blessed shall be his children after him.' Prov. xx. 7. 'Unjust weights, and unjust measures, both these are an abomination to the Lord.' [Prov 20:10] Verse 10. G. F.

Section 5: Advice in Hard Times

XLIII. (43)

To all my dear brethren, the flock of God every where; keep together in the power up to God, and none be discouraged or disheartened <52> 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 [Gal 5:1], that ye may be armed with wisdom, and furnished against your enemies, who are wiser in their generation than the children of light [Luke 16:8]. But the wisdom of the Most High is spreading, and making itself manifest in your hearts, by which ye 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 ye will comprehend the world, and what is done in the world. Therefore every one keep your habitation [Jude 1:6], abide the trial, and abide the day [Mal 3:2], and stand fast in your freedom, so far as Christ hath made you free; [Gal 5:1] free from man's will and commandments, which imbodageth; free from the fashions and lusts of the world, the fleshly will, which bondageth and burdens the pure. And to you that cannot witness this, wait, and mind the pure, and then the burden will be easy [Mat 11:30] ; and wait for redemption and salvation, to make it so [Lam 3:26f?]. And your strength is, to stand still [Isa 30:7], that ye may receive refreshings; that ye 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 ye may trample him under your feet.

And Friends every where, meet together, treading and trampling all the deceit under your feet; and watch over one another in that which is eternal, and see every one, 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 [1 Pet 3:19]. And ye that are led forth to exhort, or to reprove, do it with all diligence [2 Tim 4:2], taking all opportunities, reprovng that which devours the creation, and thereby destroys the very

human reason. For the truth doth preserve every thing in its place. And all meet together every where, 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 amongst you. So, God Almighty be with you, and multiply you, and give you the dew of heaven [Gen 27:28], the heavenly dew, the living mercies, (which nourisheth the tender plants, which causeth them to grow, bud, and bring forth,) and water you with his blessings [Ezek 34:26]. 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 <53> elected, called, chosen and faithful [Rev 17:14], 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, envieth not, thinketh no evil [1 Cor 13:5,7]. 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 betwixt you and God [James 4:4]. ~He that believes, is born of God [1 Jn 5:1]; and he that is born of God, overcomes the world [1 Jn 5:4]. So, fare ye all well, and God Almighty bless and prosper you. -- G. F.

And all ye Friends, that wait in that which is pure in itself, which cannot lie [Tit 1:2], which doth not

change, wait upon God, for God doth not change, and let all flesh be silent before the Lord [Zech 2:13], 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. And meet together therein every where, 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 [Col 2:2]. 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 [Heb 12:9]; that ye 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. And beware of speaking in the presence of the Lord, except your words be from the eternal life, the eternal word of God, else it doth not profit, nor build up, nor edify. So, God Almighty be with you all in your meetings, that ye may see him to be your head, king, and Lord over all. To you all, who are enlightened with the light of the spirit, that is the light which shows you sin and evil, and your evil deeds and actings, and the deceit and false-heartedness; it will teach you holiness, walking in it, and bring you into unity; and it will draw your minds up to God, and in it ye will see more light. But hating the light, there is your condemnation. -- G. F.

CCVI. (206)

In the power of God that is everlasting, and doth

remain in this your day of trial, in it stand, of which ye are partakers, and are come to be heirs of the same; and in it is your peace and kingdom. And though ye have not a foot of ground to stand upon, yet ye 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 [Heb 7:16], who have your meetings in it, that neither death nor the power of it can separate you from [Rom 8:38f], nor out of the power of God, for it was before death or the power of it was; in that are <202> your living meetings, and joinings, and building up the spiritual household of living stones [1 Pet 2:5], gathered by and through the power of God. In which power of God is the household of faith [Gal 6:10], which faith gives them the victory [1 Jn 5:4]; in which power of God ye 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 tares [Mat 13:25-30], and so persecute the elect, which election was before the world began [Tit 1:1f], of which ye 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 [Col 1:16]. The power of God goes over them, and ye living in it, nothing can separate you from the love of God, which ye have in Christ [Rom 8:38f] the seed, which was before the world began, glorified with the Father, who hath all kings and kingdoms in his hand, which is his power; in

that let your faith stand. With which immortal power ye may all be clothed, which covers you and preserves you over the mortal.

And prisons, fetters, dungeons, and sufferings, the royal seed, and heirs of the promise [Gal 3:29], what are they to you, who are married to the Lamb who was slain from the foundation of the world [Rev 13:8]; against whom they warred [Rev 17:14] and banded themselves, and took counsel together against the Lord, and his anointed, who breaks their bonds asunder [Psa 2:2f]; 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, till he hath made all his enemies his footstool [Psa 110:1, Heb 10:13]. Honour and praise be to the Lord, the living God, that lives for ever!

So all ye who are gathered in the name of our Lord Jesus Christ, whose name is called, the power of God [1 Cor 1:4], the word, which was in the beginning [John 1:1], 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 ye the kingdom and dominion, in the power, reigning over all that which hath been out of the power.

And ye that partake of the power, have power with God, in that we need not bid you keep your meetings; for ye art met and gathered into the fold of Christ Jesus [John 10:16], 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 [Mat 18:20], who is King of kings, and Lord of lords [Rev 19:16], and prince of life and peace [Acts 3:15, Isa 9:6], and prophet to open by his power and light in you all, and a priest for ever [Heb 6:20], that lives to offer up the spiritual sacrifice and praise to God; and he being felt among you, and in you all, ye will have every one of you, in your own particular, joy, peace, comfort, <203> 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 amongst 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 ye who are partakers of this, heirs of this blessing [1 Pet 3:9], and heirs of the promise [Gal 3:29], and of the life, and of the world that hath no end: who have your confidence and assurance in him!

So all ye that have felt the light, and have been turned to it, in that light ye feel the covenant with God, who is light [Isa 42:6]; which brings to be acquainted with the life of God, and gives the knowledge of Christ your saviour and redeemer, which is the salvation to the ends of the earth [Isa 49:6]. By which light and covenant ye are turned from darkness, and the power of satan [Acts 26:18], that separated

you from God, who was the enemy, through whom ye had not peace with God. But now being turned from him, into the light and power, in this covenant of light and power ye have peace with God [Rom 5:1], (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 ye will feel his blessing, and treasure, and riches, and fulness in you, with you, and amongst you. So, put on the armour of light [Rom 13:12], that with it ye 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 [1 Th 5:5], where the darkness is past. Put on your breast-plate of righteousness [Eph 6:14], 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 [1 Jn 3:8], and him both, whereby the seed of God comes to be set on the head of it all; glory and praise be to him for ever!

Put on therefore the shield of faith [Eph 6:16], by which faith (your shield) ye have the victory [1 Jn 5:4]. For faith is a mystery held in a pure conscience [1 Tim 3:9], by which ye have access to God [Rom 5:2]; in which faith ye please God [Heb 11:6], in which faith ye have unity [Eph 4:13], 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 [Tit 1:1], 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 [Rom 1:17, Hab 2:4], by which he is saved and justified, by which he lives and conquers, and hath 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,) [Eph 6:17] 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 [Heb 2:14, 1 Jn 3:8], the sword of the spirit that mortifies [Rom 8:13], that crucifies, baptizes [1 Cor 12:13], cuts off, plunges under all corruptions that have gotten up since the transgression; then in the spirit ye 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 [2 Cor 10:4/Eph 6:12]. The stone cut out of the mountain without hands, will dash and break into pieces [Dan 2:45] all the cutters with hands, and carnal-weaponed men about religion, church, and worship; and his kingdom is an everlasting kingdom, and his dominion hath no end [Dan 4:34]. This stone is that which laid Nebuchadnezzar's head low, and brought him to eat grass like a beast [Dan 4:33]; who knew not the kingdom of the Most High ruling in men [Dan 4:32]. So ye that know this stone cut out of the mountain without hands, ye 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 [1 Cor 3:16], in whom should be his name and power. Blessings, honour, and glory, and praises be given to the Lord God for evermore, by all them who witness this.

So all dear lambs, and babes, and brethren, happy and blessed are ye 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 all with the gospel, which is the power of God [Rom 1:16], which hath brought life and immortality to light, and hath and doth abolish death [2 Tim 1:10]; I say, be shod in the power, and then your feet will not slip nor slide, and ye will not fall, and ye will stand steadfast, being shod with the everlasting gospel, in the preparation of it [Eph 6:15]. And standing in the power ye stand over the workers of iniquity [common phrase], and all unrighteousness in the world, and slippery ways [Jer 23:12], standing in the power which was before death, darkness, and the power of darkness and death was, which hath 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, ye 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 ye may walk without doubt. And keep the word of

patience [Rev 3:10], and take unto you the word of God; and who are born of it, (of the immortal seed [1 Pet 1:23],) nourished by the milk of the same [1 Pet 2:2] 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 <205> 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 ye must feed [Ezek 34:14]. Every one that knows the power and light, and by it is guided and turned to him, feels and knows this. And so, ye that have the word of patience, ye have the hammer, ye have that which was in the beginning [John 1:1]; ye have that which lives, and abides, and endures for ever [1 Pet 1:23]. Ye know what the hammer is to; and ye know the word is a fire [Jer 23:29], and what the fire is to. So ye that have the word, have the fire, which burns up all that which doth not abide, and doth not endure, and doth not live for ever, as the word doth; which is the word of wisdom [1 Cor 12:8]. So ye that have the word have the wisdom, which was in the beginning, before that which is below was. So ye that have the word have the sword, yea, sharper than a sword with two edges [Heb 4:12]; which will cut down all that which hath gotten up since the beginning, which hath transgressed the just spirit, and burn up that which hath gotten up since the beginning, in the transgression. And this is the word that makes clean [John 15:3], and reconciles to God; and is the word of reconciliation [2 Cor 5:19]. And this is the word of

patience to keep you; and ye will be kept in the hour of temptation [Rev 3:10], 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 doth abide. So in that the Lord Jesus Christ preserve you! For in that patience is exercised, in that word, which comprehends all that which hath gotten up since the beginning; for with that ye 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 nigh 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 [Col 1:13]; 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, bonding and bringing the creature into thralldom; 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 [1 Tim 2:4], and seek all men's peace [Heb 12:14]. And so that which manifests all plots, and the author of them, the devil, and that which judges him, and destroys him and them, are we in, and are made partakers of him who redeems and

saves, and heals, and sets free, who is the power of God. So all <206> you who are partakers of the power of God, that have been turned to the light, and received the power of God, Christ Jesus [1 Cor 1:24], that hath given you power to become the sons of God [John 1:12]; in which light and power of God, by which ye were turned to him, ye come up into the liberty, the liberty of the sonship [Rom 8:21], into the power of God, that doth redeem and save, and destroy that which leads from God, which doth 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 honour their Father; to whom be glory, praise, and honour for evermore! Who in him triumpheth in glory [Exo 15:1], and can say, Emmanuel [Isa 7:14] is born, and a son is given [Isa 9:6]. 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 [Gal 3:29], the heir of the wisdom, and heir of the world that hath 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 every one 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 ye may know every one your election [1 Th 1:4], (in the seed,) which was before the world began [2 Tim 1:9], and so be possessors and inheritors of life and substance [Prov 8:21]. The substance is the seed [Isa 6:13], 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 hath been a mystery hid from ages [Col 1:26]. See now, the seed, the seed of the Lamb and his marriage [Rev 19:7] 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 wo, that hath 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. [Mat 25:14-20] Let your lamps be burning, have oil in your own lamps, and salt in yourselves; then ye are the wise virgins that enter in with the bridegroom [Mat 25:1-10, Mark 9:50]. The word of God cannot be bound [2 Tim 2:9], which makes rich, which lives for ever; in which is the life. So, do not quench the spirit [1 Th 5:19], 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 [Rev 22:18f]: there stands your joy everlasting, through which ye see the white stone [Rev 2:17], through which light, power, and seed, ye overcome that which is gone forth from God. So, ye dwelling in the son of God, ye 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, lest any <207> of your flight be

on the sabbath day [Mat 24:20], (the signification of which is rest,) but all in the power of the living God abide, in which ye 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 begin at the house of God first, and the righteous pass the straight way to salvation, where will the hypocrites and the sinners appear? [1 Pet 4:17f] Over whom the overflowing scourge [Isa 28:15] must come and pass. Therefore in the life, power, and love of God, all dwell. And the apostle saith, 'Forsake not the assembling of yourselves [Heb 10:25], (as the manner of some is,') but edify one another in the light and the life, as the day doth appear: and to say, that people must not meet together to worship God, they may as well say, ye 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. -- G. F. (Let this be carefully copied over, and sent amongst Friends.)

CCXXVII. (227)

Sing and rejoice [Zech 2:10], ye children of the day and of the light [1 Th 5:5]; for the Lord is at work in this thick night of darkness that may be felt [Exo 10:21f]. And truth doth flourish as the rose [Isa 35:1], and the lilies do grow among the thorns [Song 2:2], 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 doth reign. And so be of good faith and valiant for the truth [Jer 9:3]: 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 [Rev 17:14] over them all. And so all live in the seed Christ [Gal 3:16], your way [John 14:6], that never fell [1 Pet 2:22]; 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.

G. F.

Section 6: Spiritual Counsel

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

Friends,"Whatever ye are addicted to, the tempter will come in that thing; and when he can trouble you, then he gets advantage over you [2 Cor 2:11], and then ye are gone. Stand still in that which is pure, after ye see yourselves; and then mercy comes in. After thou seest thy thoughts, and the temptations, do not think, but submit; and then power comes. Stand still in that which shows and discovers; and there doth 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 ye see yourselves; whatsoever ye see yourselves addicted to, temptations, <21> corruption, uncleanness, &c. then ye think ye shall never overcome. And earthly reason will tell you, what ye shall lose; hearken not 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 ye grow up in peace, and no trouble shall move you. David fretted himself, when he looked out [Eccl 12:3]; but when he was still, no trouble could move him. [Psa 37:1,7f] When your thoughts are out, abroad, then troubles move you. But come to stay your minds upon that spirit [Isa 26:3] which was before the letter; here ye learn to read the scriptures aright. If ye do any thing in your own wills, then ye tempt God; but stand still in that power which brings peace. -- G. F.

XVI. (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 whence virtue doth come, and strength, that doth renew the inward man [2 Cor 4:16], and doth refresh you; which draws you in love to forsake the world, and that which hath form and beauty in it [Isa 53:2] to the eye of the world; and hath turned your minds within, who see your houses foul, and corruptions strong, and the way narrow and straight, which leads to life eternal [Mat

7:14]; 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 immediate, but the dark understanding cannot comprehend it [John 1:5]. So, wait upon God in that which is pure, in your measure, and stand still in it every one, to see your saviour, to make you free from that which the light doth discover to you to be evil. For the voice of the bridegroom is heard in our land [Rev 18:23/Song 2:12]; and Christ is come amongst the prisoners, to visit them in the prison houses; they have all hopes of releasement 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 [Eccl 4:14].

So, meet together all ye that fear the Lord God, and think upon his name, his mercies endure for ever; his mercies are in temptations and troubles, his mercies are in afflictions, in reproaches, and in scorns. Therefore rejoice, ye simple ones, who love simplicity [Prov 1:22], and meet and wait together to receive strength and wisdom from the Lord God; and in departing from sin and evil, ye will be able to speak to the praise of the Lord. And meeting and waiting in his power, which ye have received, in it all to improve your measure that God hath given you; [Mat 25:14-30] or ye never improve your measure, so long as ye rely upon any visible thing without you; but when ye

come alone to wait upon God, ye shall every one have a reward according to your deserts, and every one your penny, who are called into the vineyard to labour [Mat 20:1-10]. Therefore be faithful to God, and mind that which is committed to you, as <25> faithful servants [Mat 25:14-30], labouring 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 any thing outwardly, without the power, it covers and veils the pure in you. -- G. F.

CCXII. (212) — *To a Friend under an exercise of spirit.*

Keep low in the power, and thy eye in the seed, that destroyeth the devil and his works, and bruise his head; and live up in the seed, which was before the devil was, that in that thou mayst have life and peace in that which was before death was. And in the seed Christ, thou wilt have dominion over all thy enemies, and see before they were. And that which letteth thee to see thy 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 thee, which the bad spirit persuadeth thee to look out at. And then thou murmurest and complainest, and art discontent, and not quiet, and then the enemy and death covers thee, and through that the mind comes to be unestablished. And therefore keep to the good spirit in thee, which doth

manifest sin and the devil; and thy mind being staid by that, it will inform thee. And keep thy mind in the seed, in that is thy 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 layeth to thee, and thy mind being against it, and not yielding to it, it will never be laid to thy charge: and that thou wilt see, as thou with the power of the Lord dost overcome. And God give thee dominion in the life, and power, and truth, in which is the blessing, and peace; and the Lord God Almighty bless thee 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 thy fast from that which is in the fall; for that bringeth from the Lord, to feed upon the accuser and the tempter's food, that feeds unbelief. And therefore keep thy fast to the Lord, and feed upon that which comes down from above, in which there is life; and that strengtheneth that faith which hath 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 thou hast been troubled, and resisted the tempter, hath not the angel of the Lord after ministered to thee, to the strengthening of thee? -- G. F.

SESSION OUTLINE, EXERCISES & INDEX

Workshop Session Schedule (for #2 - #4)

7:00 - 7:15 pm Worship
7:15 - 8:00 pm Small Groups -- Worship sharing of Homework
8:00 - 8:05 pm Break
8:05 - 8:30 pm Discussion
8:30 - 8:55 pm Talk, Q&A
8:55 - 9:00 pm Worship/End

Session Topics

#1 – Introduction to Workshop, readings, homework, etc; form small groups
#2 -- “Fundamentals”
#3 – “Worship & Ministry”
#4 – “Testimonies”
#5 -- “Advice in Hard Times & Spiritual Counsel”

Requested Commitments

1. Attend all sessions
- 2) Do the homework (exercises & reading)
- 3) Participate whole-heartedly

Homework

Read the respective section of epistles. Do the exercises for the week (see following).

Exercises for week following Session #1-- Fundamentals

Exercise Day #1 (15 mins) -- Settle your mind and

body into a comfortable, relaxed state. [Epistle #17] What experience have you had of the Inward Light? Has it checked your speech, made you uneasy with conforming to the fashions of the world, etc? Release these questions. Settle; pray; release. Repeat at comfortable pace as time allows. Ending: express gratitude for what you have learned.

Exercise #2 (15 mins) -- Settle your mind and body into a comfortable, relaxed state. [Ep #20] What experience have you had of waiting for the presence of the great God? Release. Settle. Repeat as time allows. Ending: express gratitude for what you have learned.

Exercise #3 -- Settle ... relaxed state. [Ep #292] How and where do you experience God? Release Settle. Repeat as time allows. Ending: express gratitude...

Exercise #4 -- Settle ... relaxed state. [Ep #288] What have you experienced of the various “offices” which Spirit can manifest – as a prophet, shepherd, priest, rock, etc.? Release. Settle. Repeat. Ending: express gratitude...

Exercise #5 -- Settle ... relaxed state. Open your heart and mind to what arises. Settle. Repeat as time allows. Ending: express gratitude...

Exercises for week following Session #2 – Worship & Ministry

Exercise Day #1 (15 mins) -- Settle your mind and body into a comfortable, relaxed state. [Epistle #33] What experience have you had of waiting in

the life and power of the Lord? Release this question. Settle; pray; release. Repeat at comfortable pace as time allows. Ending: express gratitude for what you have learned.

Exercise #2 (15 mins) -- Settle your mind and body into a comfortable, relaxed state. [Ep #44] What experience have you had of being led or guided by the Light? Release. Settle. Repeat as time allows. Ending: express gratitude for what you have learned.

Exercise #3 -- Settle ... relaxed state. [Ep #64] What experience have you had of speaking in the spirit? Release. Settle. Repeat as time allows. Ending: express gratitude...

Exercise #4 -- Settle ... relaxed state. [Ep #312] When has your spirit been reached by ministry? Release. Settle. Repeat. Ending: express gratitude....

Exercise #5 -- Settle ... relaxed state. Open your heart and mind to what arises. Settle. Repeat as time allows. Ending: express gratitude...

Exercises for week following Session #3-- Testimonies

Exercise Day #1 (15 mins) -- Settle your mind and body into a comfortable, relaxed state. [Epistle #263] What is the source of your efforts to keep the testimonies? Release this question. Settle; pray; release. Repeat at comfortable pace as time allows. Ending: express gratitude for what you have learned.

Exercise #2 (15 mins) -- Settle your mind and

body into a comfortable, relaxed state. [Ep #263] Which of the testimonies in Fox's list do you feel a drawing to, or feel a strong need to wrestle with? Release. Settle. Repeat as time allows. Ending: express gratitude for what you have learned.

Exercise #3 -- Settle ... relaxed state. [Ep #200] How do you manifest the testimonies (and/or your Quakerism) in your workplace or other daily arenas? Release. Settle. Repeat as time allows. Ending: express gratitude...

Exercise #4 -- Settle ... relaxed state. [Ep #200] How do you maintain integrity in the workplace or other arenas? Release. Settle. Repeat. Ending: express gratitude....

Exercise #5 -- Settle ... relaxed state. Open your heart and mind to what arises. Settle. Repeat as time allows. Ending: express gratitude...

Exercises for week following Session #4 – Advice in Hard Times & Spiritual Counsel

Exercise Day #1 (15 mins) -- Settle your mind and body into a comfortable, relaxed state. [Epistle #43] How do you receive refreshment of spirit in these hard times? Release this question. Settle; pray; release. Repeat at comfortable pace as time allows. Ending: express gratitude for what you have learned.

Exercise #2 (15 mins) -- Settle your mind and body into a comfortable, relaxed state. [Ep #206] How do you stand in God's power – skipping and leaping? Release. Settle. Repeat as time allows.

Ending: express gratitude for what you have learned.

Exercise #3 -- Settle ... relaxed state. [Ep #227]
 How do you experience God at work in these dark times? Release Settle. Repeat as time allows.
 Ending: express gratitude...

Exercise #4 -- Settle ... relaxed state. [Ep #10]
 What do you know of receiving spiritual help contrary to your expectations? Release. Settle. Repeat. Ending: express gratitude....

Exercise #5 -- Settle ... relaxed state. Open your heart and mind to what arises. Settle. Repeat as time allows. Ending: express gratitude...

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