

TRUTH'S TRIUMPH IN THE ETERNAL POWER, OVER THE DARK INVENTIONS OF FALLEN MAN

*The Quaker's just Allegiance is to hurt none of God's Creatures upon
the Earth, and their Supremacy is the Power of God.*

Also some particulars of what they own, and what they deny.

—By George Fox

[Because the Quakers spoke so powerfully and persuasively through the Spirit of God, anyone who opposed them in a debate, was decisively put to shame with their shallow arguments, (as was promised by God to his heritage). Their opposers would then accuse the Quakers of being Jesuits, (Roman Catholics), in disguise. Even William Penn was widely believed by the general population of England to be a secret Jesuit. So Fox begins this treatise with a denunciation of all the foppery, inventions, and idols of the Roman Catholic sect. The Quakers joined with the Protestants in denouncing the extreme inventions and practices of the Roman sect; but they insisted the Protestant Reformation did not go far enough, as evidenced the Protestants maintaining many of the Roman heresies, (to this day). These practices and ceremonies were never found in scripture and never practiced by the early Church - instead they were inventions of the church that adulterated with kings of the earth and all nations to become the great whore of Babylon and beast with horns like a lamb, which the whole world followed.]

In the name and power of the Lord Jesus Christ, we deny all popery, and the pope's supremacy, that holds up popery, for all things is to be done in the name of the Lord Jesus Christ, as the apostle said, who is King of kings, and Lord of lords, who has all power in heaven and earth given unto him; so in the name of him, Christ Jesus, who is risen from the dead, who sits on the right hand of God, who is the judge of the world, we deny all the pope's inventions.

In the name of the Lord Jesus Christ, we deny all their kneeling rails, their altars, their crosses, their crucifixes, their images, their pictures, their representations, their purgatory that they have invented; we deny all their nunneries, and their

visiting graves, and tombs, and sepulchers, and praying for the dead, and to the dead.

In the name of the Lord Jesus Christ, we deny all their ordinations of ministers, bishops, and cardinals, who are not made as they were in the apostles' days, who makes them by oaths, so did not the apostles, so in the name of the Lord Jesus Christ we deny them all.

In the name and power of the Lord Jesus Christ, we deny all swearing, (of all sorts whatsoever) who commands to swear not at all, Mat 5:33-37, who has all power in heaven and earth given to him; and those who have commanded to swear, have been since the days of the apostles, and since the days of Christ's coming in the flesh, they are out of his power.

In the name of the Lord Jesus Christ, we deny all their observing of days, and times, and observing of meats and drinks, and their commandments to abstain from the same, because we perfectly know it is a doctrine of devils, and all their several orders, and several kinds of habits, distinguishing their several orders, and all their orders of beggars, their begging friars and priests, that tolerate begging by a law.

In the name of the Lord Jesus Christ, we deny all their marrying with rings, and sprinkling children with the sign of the cross, and bowing to crosses, and bowing before images, and altars, and all their fasts for debate and strife, their smiting with the fists of wickedness, which breaks not the bonds of iniquity.

In the name of the Lord Jesus Christ, we deny all their old mass-houses, which they call churches, and their idols, and images there set up, and their hallowing pieces of ground, which they make graveyards on.

In the name of the Lord Jesus Christ, we deny all their colleges, and their universities in which they make ministers, by tongues, arts and schools, contrary to the apostles, who were not made ministers of man, nor by man.

In the name of the Lord Jesus Christ, we deny giving or receiving of tithes, the tenths of men's estates, which they do, who are separated from the apostles, having been apostatized from the apostles; for they denied the Jews' priesthood, and the law that made them, Heb 7, and the apostles went freely forth without money bag or money.

In the name of the Lord Jesus Christ, we deny all their compelling maintenance of people, and forcing it from them. We deny all their persecuting about church, and religion, and ministry, and all their carnal weapons which they wrestle with flesh and blood withal, and destroy men's lives about church worship and religion.

In the name of the Lord Jesus Christ, we deny all this, and the pope's supremacy of it, to be contrary to the apostles, whose weapons were spiritual, and not carnal, and they coveted no man's silver nor gold, but did all things in bounty and love concerning church worship, maintenances, and religion.

In the name of the Lord Jesus Christ, we deny all their organs, pipes, whistles, singing boys, singing of prayers, matins, praying by beads; and all their lying prophecies; and going on processions; and their white sleeves, surplices, tippets, hoods, caps, red gowns, mitre hats; and the cardinal's cap, and pope's triple crown, excommunications; cursing, with bell, book, and candle, for the scripture said, "bless and curse not;" and his holy water we deny. We deny kissing the pope's feet, and proclaim that all his pardons are of no effect whatever.

In the name of the Lord Jesus Christ, we deny all this, and the pope's supremacy of it, knowing it has gotten up since the apostles' days, and is not found in the scriptures of truth.

In the name of the Lord Jesus Christ we deny all their inquisitions, and racks, and doing penance, and all their heathenish traditions, visiting the sepulchers of the dead; knowing all these things are contrary to the scriptures, the angel said unto the woman, "why seek you the living among the dead?"

In the name of the Lord Jesus Christ, we deny the doctrine of those who say that after [*so-called*] consecration, that bread and wine is the real body and blood of Christ and that it is Christ; for we knowing this claim is contrary to the scriptures, that said, "concerning bread, and the fruit of the vine, that was taken in remembrance of him, to proclaim the Lord's death until he comes" [appears for the 2nd time within a man's heart].

In the name of the Lord Jesus Christ, we deny all teachers for money, and marrying for money, and pardons for money, and sprinkling infants for money, and burying of the dead for money, and the pope's supremacy, these we deny, knowing it to be contrary to the scriptures, and the apostles' doctrine, where all things were to be done freely, in love. This doctrine we own of the apostles, which was before the papists' and the pope's supremacy of these things. Our allegiance to all men, is to have all men in esteem, and to hurt no man's person upon the earth, but to do unto all men as we would have them do unto us, and to love enemies, and love the brotherhood, and keep brotherly fellowship, which is in the spirit, and is in the power of God, and is in the light Christ Jesus, which keeps us out of darkness, and over it, in covenant with God, and unity one with another.

We are of that principle and mind to hurt no man upon earth, but do good to all, but especially to those of the household of faith, and to do all things in bounty

and love; these overcomes the evil, and fulfils the law. Love does not envy, nor does not commit adultery, nor lie, nor steal, nor murder, nor covet, nor commit idolatry; these are the fruits of love, for love thinks no evil, nor envies not; in that our religion is pure from above, but where the tongues are at liberty, their religion is vain; and that wisdom which is pure, is from above, which is gentle, and easy to be entreated, nor hurtful, nor destructive, but is to the preserving of the whole creation. Our gospel, our cross of Christ is the power of God. Our religion is pure from above; that is, to visit the fatherless, and widows, and strangers, and this is above that which is below, which is vain, and to keep ourselves unspotted from the world; where fatherless, and stranger, and widow is not visited; nor the prisons, whereby so many beggars, and fatherless, and widows are neglected in the world, their religion is vain. Our church is in God the Father of our Lord Jesus Christ, 1 Thes 1:1.

Our weapons are spiritual, and not carnal, yet mighty through God, to the pulling down of the strong holds of Satan. Our shield is our faith, by which we have victory over all that which separates from God. Our sword is the word of God. Our baptism is that of the spirit, which plunges down all corruption that has been got up since the transgression, which spirit brings into one body out of the many, into one mind, one judgment, one soul, one faith, one heart, one mediator, one Lord over all. The Lord, by whom are all things, and who brings into one way of life, one truth, one faith, and brings to drink into one spirit, by which we are all baptized into one body, of which all the body drink, which brings into one wisdom, one knowledge, one understanding, in the wisdom by which all things were made and created. With this wisdom we must be ordered and directed in all things to God's glory. The knowledge is to know God, which is life eternal. The understanding gives us to put a difference between the precious and the vile; and this is above all the knowledge and understanding, which must perish, and be confounded, and brought to nothing; which we see, glory to the Lord forever, that lives forever.

Our religion, church, and worship, is not by forcing with carnal weapons, but by love; knowing that Christ loved us first, of whose body we are, who is our head, who has all power in heaven and in earth given to him, which came not to destroy men's lives but to save them; but the the apostatized worshippers in Christendom have destroyed men's lives.

Our ministers are not made of man, nor by man, but by the grace of God, which is free; and by his gifts which are perfect, by which we minister one to another, by which the body is edified, and the saints perfected. Our worship is in the spirit, which mortifies sin and corruption, and in the truth; which truth the devil is out of, as well as his worship, and all the will-worshippers [controlled by their carnal mind, not by the Holy Spirit]; but we do worship God, the God of all truth.

We tremble at the word of God, by which all things were made and created, so we work out our salvation with fear and trembling; and we that fear God, speak often one to another, and unto us the Lord has hearkened, and heard; and we forsake not the assembling of ourselves together, as the manner of some is, but edify one another so much the more, as the light does approach, we build up one another in our most holy faith, praying in the Holy Ghost, keeping ourselves in the love of God, singing in the spirit, having no confidence in the flesh, nor in the arm thereof, but trust in the arm of the mighty God, which does the valiant acts, which brings salvation, in which arm we are carried, in which we sing, and rejoice, and triumph in glory, knowing the King of righteousness, who has all power in heaven and earth given unto him, and among us his shout is, and this King lights every man that comes into the world, that all men through him might believe, and become his subjects. But those who hate the light, and believe not in it, and will not come to it because it will reprove them, and manifest their evil deeds, the light is their condemnation; but those who love the light, and are Christ's subjects with the light, they may see whether their deeds be wrought in God; and their deeds that are wrought in God, are in peace; and where everlasting righteousness is brought in, and come forth, they have their fruits unto holiness, and their end is everlasting life.

We are not of that birth that is born after the flesh, that will persecute him that is born of the spirit. Our back, hair, and cheek has been always ready to the smiter, who have been persecuted and killed all the day long, and yet have never resisted, who denies all persecutors and plotters that would murder and destroy men's lives. Christ did not come for this purpose, but so our swords are broken into ploughshares, and spears into pruning hooks, and we cannot learn war any more with the carnal sword, to lift up sword against nations, whose weapons and swords are spiritual, not carnal, but warring with the devil, and his works, saving and preserving the creatures, and loving all the creation of God, obeying Christ's commands, who said, "love enemies," and this is according to the love of God, who gave his Son for a light into the world, who lights every man that comes into the world, that whosoever believes in him should not perish, but have everlasting life; but who hates the light, and loves darkness rather than the light, he is condemned already.

Such are those who do not receive God's messengers, and ambassadors, nor their Saviour Christ, the covenant of light, life and power with God, in which covenant, we have unity one with another. Our honor is from above, which we seek, and the other honor is below, which God lays in the dust. We cannot respect persons, which if we do, we are convinced of the law of God as transgressors; and the higher powers we own, which goes over all sin and unrighteousness, and transgression, and the devil the author of it, to which higher power, our souls are subject for conscience sake, which is for the praise of them that do well.

George Fox

Mordecai did not deny the higher power, because he could not bow in the king's court to Haman, though it was the king's command, and though it was in danger of destroying all the Jews, it being a point of Mordecai's religion, yet Mordecai owned civil government.

Likewise Daniel, and the three children, did not deny the higher power, who could not bow to Nebuchadnezzar, when the music sounded, though for it they must be cast into the fiery furnace, by the fury of Nebuchadnezzar, and this was a point of their religion. Daniel could not give up praying, though he was commanded by the king. The king would have limited the spirit of God, so that prayers and supplications should not be poured forth to him. The action and practice of Daniel's was concerning his religion, in relation to God, whom he was to serve and worship. Daniel was not against the civil government and civil peace; though he could not yield to the command of the king in ceasing to pray and quenching the spirit, and making supplication to God; but he would go to the lion's den, rather than obey the king's command.

The Lord manifested his power unto Daniel, and upon the three children, and also upon their enemies, who persuaded the king against them; therefore a king is not to listen to counsels against those who worship God, for to God they are as dear as the apple of his eye; for as the scripture said, "touch not mine anointed, and do my prophets no harm;" this is God's command, 1 Chron 16:22, Psa 105:15.

Cain killed his brother about sacrifice and worship, Abel's being accepted, and Cain's not; and he was the first murderer, persecutor, and killer about religion upon earth; therefore the apostle warned the saints against such as go in Cain's way, and exhorts the saints to keep in the love of God, and build up one another in the most holy faith, and pray in the holy spirit.

But Cain, Nebuchadnezzar, and Haman were full of fury, envy, and wrath, who persecuted the righteous people of God, that kept their integrity and their obedience to God, with whom they were accepted; which condition of each people are recorded for example, and for learning of the good, and shunning the evil, and the way of the wicked.

The apostle said, "he that is born after the flesh, persecutes him that is born after the spirit, Gal 4:29 ." Now every man is to read his birth, and what birth he is of, and his own practice and measure, and try himself as to what state he is in.

For this is the law and the prophets, "to do to every man, and everyone, as they would have them do to them." So they would have others have their liberty; if they would have their liberty in matters belonging to the worship of their God, and all professing the name of Christ Jesus, they cannot but let others have liberty, if they have it themselves; or else they do not as they would be done by, and they do not to others, as they would have others do to them, if they were in power and authority as others were.

The apostles are not to quench the spirit, nor to limit the Holy One, if they meet to worship God on hills or markets, or highways, or hedges, or houses, or house-tops, or any other place, which practice was not opposed among the apostles, who were not tied up to anyone place. For God created heaven and earth, which is the God of all spirits, who has the breath of all mankind and their souls in his hand.

Therefore, they and you, who would stop people from meeting in highways, or hedges, or houses, or upon mountains, or from speaking the truth as the apostles did in markets, against sin; what would you have done against the apostles, if you had been rulers in their days? Would you not have stopped them from speaking the truth? Would you not have allowed none but the chief priest to have spoken, and not the apostles, who met in houses, markets, and other places, who were in a universal power, and spirit, and wisdom, and declared the everlasting gospel, by which life and immortality came to light.

Did not the prophets warn the priests both of their oppression, and covetousness, and their heads, and rulers, and kings, of their sin and transgression; was not their portion many times among such as they warned, persecution, and not great benefices.* Now if these had been stopped from warning and preaching wholly, or if they had not spoken, being by the council commanded not to speak any more in that name, if they had disobeyed the power of God, and obeyed men, you might not have had that recorded which you have.

*A benefice was the revenue received by the parish churches, forcing everyone in the geographic area to pay 1/10 of the income and crops, under penalty of law for failure to do so.

Now the apostles acknowledged civil government, though it might have been charged upon them, for disobeying the council's command; and they did seek the good and peace of all men, as we do and have done.

All that dwell upon the earth should worship the beast, (as may be read in the Revelation), whose names are not written in the book of life, of the Lamb slain from the foundation of the world. Yet those that had their names in the Lamb's

book of life, slain from the foundation of the world, though they could not worship the beast, yet these recognized civil government that keeps the peace.

Now he that leads into captivity, must not he be led into captivity? In this was the faith and patience of the saints manifest, that worshipped the God, and could not bow to the contrary worship; now such as leads into captivity, and gives not liberty, but grieves and quenches the spirit of God, and limits the Holy One, these bring destruction upon themselves.

For God gave to Adam and Eve liberty upon the earth, though they transgressed his command, though they did transgress his command, who is the Higher Power, and lost their dominion.

God gave Cain liberty, that persecutor in the earth, that killed his brother about religion; the Lord gave wild Ishmael liberty in the earth, in the wilderness, though he mocked and scoffed at the promised seed.

Therefore it is the patience, and the wisdom, and the power of God, that does recover man out of the transgression; for God gives man space to repent, though men in their fury be out of patience, and the mind of the Lord.

Though the woman, the true church fled into the wilderness from the dragon, the old serpent, as in the 12th of the Revelations, (there to be fed of God), who would have destroyed both her, and her man-child, who was helped by the earth, and had a place prepared of God; now all these actions and practices are not against the civil power and government.

The witnesses which prophesied in sackcloth and ashes, which were the two olive trees which bore the oil to anoint the nations, and the two candlesticks which bore the light before the God of the whole earth, who was persecuted and killed, and made merry over, yet these were never against the Higher Power; (mark) they were made merry over by those that sent gifts one to another, who had been tormented by their prophesying, which they prophesied 1260 days in sackcloth.

It was spiritual Sodom and Egypt which killed them, and crucified Christ, in whose streets their bodies lie.

Therefore, to consider all who profess, and has a profession without life and power, which are to be turned away from, as the apostles commanded; and the beast and the dragon should make war with the saints, and overcome them, and have power over all kindreds, tongues and nations.

But here was the faith and patience of the saints, he that led captive, should go into captivity, and that he that killed with the sword, should perish by the sword,

showing the saints' patience and faith was it by which they overcame, which were the true worshippers of God, and not ravening, nor fighting with outward carnal weapons for their religion, for the apostle said, "it is not only given you to believe, but also to suffer persecution."

Therefore woe will be to them, that persecute their brethren about their faith, and about their worship and religion, for he is not out of the way of Cain, who was a vagabond out of the love of God, and out of the law and the prophets; and not in the love which envies not, and thinks no evil, and is not provoked; for those who think evil, and are provoked, are out of this love of God, and the apostles' doctrine also, they are out of the law and the prophets, which is to do to all men, as they would have others to do to them.

Again, those who will persecute about religion, must needs be such that would have power over men's faith, which is contrary to the apostles' doctrine; who said, "they had not power over men's faith, and whatsoever is not of faith is sin; and therefore to bring any man or people by force, contrary to their measure and gift of faith, is to bring them in sin, and to un-establish them, for it is the faith which does establish.

And so what is of faith, is not against the higher power that keeps the peace, for the higher power which God has ordained, goes over all transgressors, and is a terror to the evil doer, who acts contrary to the power and spirit of God in themselves; and is a praise to them that do well, which are led by the power and spirit of God in themselves, out and from the evil, sin, and transgression, and for such the law was not ordained.

"Now the consciences of the weak," said the apostle, "must not be emboldened for to do such things which another does, which they have not liberty in themselves to do, for fear that the consciences of the weak be wounded, and so they perish through another's knowledge, for whom Christ has died."

Now this was not called nor looked upon by the apostle to be true wisdom, nor good judgment; for when you sin against your brethren, you wound their consciences, so you sin against Christ.

So that is a sin against Christ concluded, which wounds the consciences of any, to lead, or teach, or force, or compel any contrary to their consciences, their weak consciences; this is a sin against Christ, and a bringing people in a perishing condition, and to lose the state of a good conscience.

Likewise it is sin to lead people contrary to their faith, (that which is not of faith is of sin), which is to lead, or force, or compel any contrary to their faith; and if they yield, they may come to make shipwreck of their faith and a good

conscience, and then are they unserviceable in their generation, both to God and man.

Therefore, how often was the testimony of the apostle to keep faith and a good conscience, and his exhortation to the saints; but how many have made shipwreck of both? Who today keeps faith and a good conscience? They are not against the higher power, but are subject to it for conscience sake, which punishes the evildoer; for that is it which makes disturbances in the nations, and kingdoms, and to this higher power to be subject for conscience sake, and not for wrath; for it is the will of God, which keeps down the evildoer, who makes shipwreck of faith and a good conscience.

Now a king's, emperor's, or ruler's safety lies in God, and his protection is his power; and that which preserves him, is his wisdom, the wisdom of God, being preserved in his spirit to give him true knowledge and understanding, to put a difference between the precious and the vile, between such as the law was made for as a terror to, and such as it was not made for, but to whom it is a praise.

And as touching religion, it is for their nobility, that there be universal liberty for whatever people; let them speak their minds, let there be places and houses set forth where every man may speak his mind, and judgment, and opinion stated. For the king had better let men speak it forth, than let it boil in their hearts and grow to a birth; and those that are sober men, and wise men, ministers of the gospel, let them inform and instruct, with meekness; for the man of God must have patience, with spiritual weapons, not with carnal, by force and compulsion, but with love; and this is the way to overcome. Let him not quench the spirit, nor limit the people of the Lord, but stop all such as would do so, and that would force men to act contrary to their faith and consciences, which is to commit sin, and to the weakening and perishing of them.

Let him be Jew, or papist, or Turk, or heathen, or protestant, or whatever sort; or such as worship sun, or moon, or stocks, or stones; let them have liberty where everyone may bring forth his strength, and have free liberty to speak forth his mind and judgment.

For the ministers of the gospel, who have the spiritual weapons, need not fear any of them, for they have the shield of faith, the armor of light, and the breastplate of righteousness; they are armed soldiers with spiritual weapons, and they need not cry out to the magistrates for the outward staff, and sword, and bag, and jails, and prisons to help them, as the Jews did against the apostles, "help, men of Israel, these are the men that turn the world upside down."

But you never read that ever the apostles or Christ did cry, or make their complaint to any power of the earth. It was below their master's command,

Christ Jesus, who had all power in heaven and earth given to him, who commanded them "to love enemies;" and so all true christians are not to persecute them that are contrary-minded to them.

Because those now that profess the name of Christ persecute one another, they manifest that they have only the form, and not the power. For if they had the power they would love one another, and enemies also. The heathen persecute one another about the worship of their gods, and the Turks about the worship of their Mahomet, and the Jews about their law, and the papists about their eucharist, and other ceremonies; and the protestants about outward ceremonies, judge and persecute one another, which from Christ they have no command, but to love one another, and to be swift to hear, and slow to speak, and slow to wrath.

So they, who have gone to persecuting one another, have laid aside the doctrine of Christ Jesus, while professing his name; for his command is "love, love one another, love enemies, and have all men in esteem;" this is the doctrine of Christ and his apostles. He that loves is not easily provoked, and thinks no evil, nor does he envie; and he that fulfils the law and the prophets, does to all as he would have them do to him; and he that does not, is out of the love that fulfils the law, and is in the envy, and wrath, and out of the forbearance, and not in the patience.

Therefore as I spoke before, let there be houses and places that all may speak their judgment. Let none be persecuted. Let the magistrates keep the civil peace, that people may not strike one another, nor wrong one another's persons; but that they shall be patient to speak one to another. Those who are spiritual-minded satisfy the contrary, and with meekness instruct, and convince, and convert, and bring to repentance. Let them come into them, and bring in the strength of their treasure. Let the ministers convince, if they have the spiritual weapons, seeing they will not go out to them into the nations, to the Jews, and heathen; therefore let there be houses for them to come in among them, "for this is noble, where there is patience to hear," as Paul said to Festus. Likewise Gamaliel, whose moderation appeared to the apostle, to the stopping them that would have persecuted them, for fear that they should be found fighters against God.

Therefore, moderation, temperance, and sobriety is good; but persecution was ever blind, and so that does not foresee, nor see things present. The apostles' command was, that they should not judge one another about days and meats, but that everyone should be fully persuaded in his own mind, that was the counsel of the apostle, which did not say they should persecute and force about such things, but judged such as were compelling the Romans to observe such

things, both Galatians and Romans, and he told them that the kingdom of heaven did not stand in meat, and drink, and days.

He, who with these things served Christ, was accepted of God, and approved of men. Therefore they were not accepted, who judged one another about such things as meats, drinks, and days; he rebukes their judgment and tells them judge this rather: that they did not lay a stumbling block in one another's way. This is for all true christians to mind, that are of the true faith and foundation, in which the apostles and saints were, in the primitive times, which minds to keep faith and a good conscience.

Christ said, "you are the light of the world, you are the salt of the earth," to his disciples, his scholars; and he said, "let your light shine before men." Therefore if they had been quenched and limited, and the apostles might not have spoken because they were fishermen, and poor men; but the priests and doctors only would have spoken; then would not have obeyed Christ's command, and spread the truth abroad, their Father had not been glorified, men had not seen their good works, for heaven and earth must pass away, but not one jot or tittle of his word must pass until all be fulfilled.

So except the righteousness of the christians exceeds the righteousness of the Jews and the Pharisees, who killed and persecuted about religion, they shall in no wise enter into the kingdom of heaven, for the righteousness of the christians is Christ Jesus, whom God loves, and sent into the world, not to condemn the world, but that through him they might have life.

Furthermore he said to his disciples, "love enemies," and if you love them that love you again, there is no difference between you and Pharisees, for that made and makes the difference, to love such as did hate them, and persecute them.

Christ came to call sinners and blasphemers to repentance, and did not come to destroy men's lives but to save them; and he rebuked his disciples, who would have had fire come down from heaven to consume them that were contrary to them, and also told his disciples they did not know what spirit they were of.

Therefore they, who know what spirit they are of, come to the mind of Christ that saves men's lives and seeks not the revenging or the destroying of men's lives, but as Christ said, "Father forgive them, they know not what they do."

Therefore those who do revenge themselves, and does persecute, and be avenged of others, does not do as they would be done by, and does not love enemies, and does not do the law and the prophets, and does not know what spirit they are of.

And Christ said, "when you pray, use no vain repetitions as do the heathen, who think to be heard through much speaking," which many has said this prayer in Christendom, but the practice is wanting, "forgive us our debts, (thus they ask God, and pray to him whom they have transgressed and sinned against) as we forgive our debts," so they will be forgiven as they do forgive. Now does this not obligate all men to forgive; if they will be forgiven themselves; which will stop all the hands of persecution?

Now where is this practice in Christendom, men forgiving others' transgressions as freely as they would have the Lord forgive them? This practice is to beg of God, and is often said; but the life [true Christian life] is lacking. The true life is the difference between us and the world, they being such as talk and do not practice.

This is the cause of so much strife, debate, and revenge; men cannot forgive, so they stand bound in their sins. They cannot forgive men that trespass against them, although nevertheless they would be christians, and say these words with their lips, "forgive us, O Lord, as we do forgive them," (this is the form of sacrifice), in order to have God forgive them their trespasses, as they forgive other men their trespasses. By this deficiency many willfully and wickedly perish in their sins.

If people are forced and driven contrary to their own consciences, gift and proportion of faith, to make shipwreck of both, they go out of the bounds of humanity, and course of nature, into unreasonableness, and setting the whole course of nature on fire, where all the members are unruly and out of order, from the tongue, hand, lip, to the foot. It is said that the unreasonable man does not have faith. Therefore the way to bring people into unreasonableness, and to set the whole course of nature on fire, is to bring and force to act contrary to their own consciences, and contrary to their measure of faith, and what is not of faith is sin. Therefore to keep people in the reasonableness, is to let them have their faith, and not act contrary to it or contrary to a good conscience; that keeps them both in reasonableness, and nature in its course, and their members in order.

Those who are in the wisdom of God, that is pure and gentle from above, mind these things.

George Fox