

**SELECTIONS FROM
THE EPISTLES OF
GEORGE FOX**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649514762

Selections from the Epistles of George Fox by Samuel Tuke

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

SAMUEL TUKE

**SELECTIONS FROM
THE EPISTLES OF
GEORGE FOX**

SELECTIONS
FROM
THE EPISTLES
OF
GEORGE FOX.

BY
SAMUEL TUKE.

Abridged.

PHILADELPHIA:
PUBLISHED BY THE
ASSOCIATION OF FRIENDS FOR THE DIFFUSION OF RELIGIOUS
AND USEFUL KNOWLEDGE,
No. 100 NORTH TENTH STREET.
1858.

83 44.37.25

✓

1865. 10. 15

~~B. 1856. 20. 40~~

PREFACE.

AN interesting and valuable "Selection from the Epistles of George Fox, by Samuel Tuke," was published in London, in a duodecimo volume of about 300 pages; from which this little work has been carefully abridged, so as to preserve unchanged the sentiments and language of the writer, as contained in that volume.

The Introductory chapter, by Samuel Tuke, is given entire, containing as it does an appropriate notice of the Founder of the Religious Society of Friends.

PHILADELPHIA, 4th mo., 1858.

INTRODUCTION.

THE volume of Epistles from which the present selection is made, was published in folio, in the year 1698. It is now extremely scarce. The letters which it contains were written, from about the year 1648 to 1690. They embrace a period of full forty years; and, being composed at such different times, and on such various occasions, they serve materially to illustrate the early history of our Society, and the real character and views of the chief instrument of its formation. This character and these views are, in the present day of ease, well worthy of our study.

George Fox had received very little scholastic instruction, but he possessed a mind of no ordinary powers, cultivated too, in a particular direction, in a very remarkable manner. The true knowledge of God, not as an intellectual speculation, but as that which gives rest to the awakened conscience, was the great object of his longing search from youth to manhood; and in this search his almost constant companion was the Bible. There he conversed with Patriarchs and Prophets, with the Lord Jesus and his Apostles, till he became most intimately imbued

with the contents of the Holy Scriptures. But, though every word of Inspiration was precious to him, his great desire was to know the mind of the Spirit, — the true harmony of the various parts of the divine records. He conversed extensively with esteemed religious teachers of various classes, but he found they were no physicians in his case. More and more, he was brought with child-like submissiveness to look to Christ as his only helper; and thus, after a course of deep spiritual discipline, his eye was opened more fully to see in the light of the Holy Spirit, the character of his Saviour, and to rejoice in Him exceedingly.

Having partaken largely of the spiritual baptism of his Lord, many divine truths were opened upon his mind with great clearness. Unshackled from human ties, and from all the religious systems of men, the great elements and characteristics of the Christian dispensation, in its native simplicity and purity, rose gradually before him. As he travelled onward in his experience, he found that what was from time to time unfolded to his mind was in the fullest harmony with Holy Writ. Many things in the so-called religious world now appeared to him in a new light, and grieved in spirit with its multiplied corruptions, he felt himself required by a divine impulse to proclaim to others the Truth which he had found to the blessedness of his own soul. His great mission was not to found a sect, but to speak truth to all, and to call all out of every *untruth* to the knowledge for themselves, of Him, who is the Truth. The

acknowledgment of Christ with the lip as a divine person, and the talking about faith in Him, and of his various offices, were prevalent enough in many circles; but the true belief in Him with the heart unto righteousness—the acceptance of Him as the only Lord of the soul, and dependence upon Him for continual guidance by his Spirit—these were things which appeared to George Fox sadly deficient in his day.

As the work of the Holy Spirit on the soul of man, is the great means by which it is stimulated and enabled to resist the world, the flesh, and the devil, so had all these powers combined to stultify its authority, and to give the name of Christianity to the dogmas or appointments of men, or too much to limit divine power to the agency of the inspired letter which the wisdom of man was so able to bend to its own purposes, but which his unassisted wisdom was wholly unable truly to unfold. He saw that the corruptions of the Christian Church had always been indicated by the increase of dependence upon man, in the work of religion—"the priests of old time ruled by their means, and the people loved to have it so." These words appeared to him descriptive of a great human tendency, forming part of those lusts of the flesh, against which the Holy Spirit ever warreth, and he spake much of that divine light given to man, by which the inward working of these lusts was manifested, and of that inward warfare with the soul's enemies, in which every one must be a soldier for himself, under Christ his Captain,—denouncing all