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Christopher Fox was a churchwarden and was relatively wealthy; when he died in the late s he left his son a substantial legacy. There is no record of any formal schooling but he learned to read and write. The Lord taught me to be faithful, in all things, and to act faithfully two ways; viz. A constant obsession for Fox was the pursuit of "simplicity" in life, meaning humility and the abandonment of luxury, and the short time he spent as a shepherd was important to the formation of this view. Toward the end of his life he wrote a letter for general circulation pointing out that Abel , Noah , Abraham , Jacob , Moses and David were all keepers of sheep or cattle and therefore that a learned education should not be seen as a necessary qualification for ministry. He records that, in prayer one night after leaving two acquaintances at a drinking session, he heard an inner voice saying, "Thou seest how young people go together into vanity, and old people into the earth; thou must forsake all, young and old, keep out of all, and be as a stranger unto all. The English Civil War had begun and troops were stationed in many towns through which he passed. He alternately shut himself in his room for days at a time or went out alone into the countryside. After almost a year he returned to Drayton, where he engaged Nathaniel Stephens , the clergyman of his hometown, in long discussions on religious matters. At times he actively sought the company of clergy but found no comfort from them as they seemed unable to help with the matters troubling him. One, in Warwickshire , advised him to take tobacco which Fox disliked and sing psalms ; another, in Coventry , lost his temper when Fox accidentally stood on a flower in his garden; a third suggested bloodletting. And when all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do, then, oh, then, I heard a voice which said, "There is one, even Christ Jesus, that can speak to thy condition"; and when I heard it my heart did leap for joy. Then the Lord let me see why there was none upon the earth that could speak to my condition, namely, that I might give Him all the glory; for all are concluded under sin, and shut up in unbelief as I had been, that Jesus Christ might have the pre-eminence who enlightens, and gives grace, and faith, and power. Thus when God doth work, who shall let i. And this I knew experimentally. He thought intensely about the Temptation of Christ , which he compared to his own spiritual condition, but drew strength from his conviction that God would support and preserve him. He also came to what he deemed a deep inner understanding of standard Christian beliefs. Among his ideas were: Rituals can be safely ignored, as long as one experiences a true spiritual conversion. The qualification for ministry is given by the Holy Spirit , not by ecclesiastical study. This implies that anyone has the right to minister, assuming the Spirit guides them, including women and children. Indeed, Fox refused to apply the word "church" to a building, using instead the name "steeple-house", a usage maintained by many Quakers today. His powerful preaching began to attract a small following. It is not clear at what point the Society of Friends was formed but there was certainly a group of people who often travelled together. At first, they called themselves "Children of the Light" or "Friends of the Truth", and later simply "Friends". Fox seems to have initially had no desire to found a sect but only to proclaim what he saw as the pure and genuine principles of Christianity in their original simplicity, though he afterward showed great prowess as a religious organisor in the structure he gave to the new society. There were a great many rival Christian denominations holding very diverse opinions; the atmosphere of dispute and confusion gave Fox an opportunity to put forward his own beliefs through his personal sermons. By he had gathered other talented preachers around him and continued to roam the country despite a harsh reception from some listeners, who would whip and beat them to drive them away. As an uncompromising preacher, he hurled disputation and contradiction to the faces of his opponents. In his view, as God was everywhere and anyone could preach, the established church was unnecessary and a university qualification irrelevant for a preacher. Fox was imprisoned several times, the first at Nottingham in Refusal to take oaths meant that Quakers could be prosecuted under laws compelling subjects to pledge allegiance , as well as making testifying in court problematic. In , Fox preached for several

hours under a walnut tree at Balby , where his disciple Thomas Aldham was instrumental in setting up the first meeting in the Doncaster area. From there he travelled to Sedbergh , where he had heard a group of Seekers were meeting, and preached to over a thousand people on Firbank Fell , convincing many, including Francis Howgill , to accept that Christ might speak to people directly. At around this time the ad hoc meetings of Friends began to be formalized and a monthly meeting was set up in County Durham. Fell was one of three presiding judges, and had the charges dismissed on a technicality. Fox remained at Swarthmoor until summer then left for Carlisle where he was arrested again for blasphemy. Charges usually included causing a disturbance and travelling without a pass. Quakers fell foul of irregularly enforced laws forbidding unauthorized worship while actions motivated by belief in social equalityâ€”refusing to use or acknowledge titles, take hats off in court or bow to those who considered themselves socially superiorâ€”were seen as disrespectful. Lest ye fall into condemnation. In his journal, he told his magistrate, "God dwells not in temples made with hands. Encounters with Cromwell[edit] Cromwell was sympathetic to Fox and almost agreed to follow his teachingâ€”but persecution of Quakers continued. Parliamentarians grew suspicious of monarchist plots and fearful that the group travelling with Fox aimed to overthrow the government: In early he was arrested at Whetstone, Leicestershire and taken to London under armed guard. Fox petitioned Cromwell over the course of , asking him to alleviate the persecution of Quakers. On a personal level, the meeting went well; despite disagreements between the two men, they had a certain rapport. Fox invited Cromwell to "lay down his crown at the feet of Jesus"â€”which Cromwell declined to do. As Fox was held prisoner at Launceston, Nayler moved south-westwards towards Launceston intending to meet Fox and heal any rift. On the way he was arrested himself and held at Exeter. After Fox was released from Launceston gaol in , he preached throughout the West Country. Arriving at Exeter late in September, Fox was reunited with Nayler. Nayler and his followers refused to remove their hats while Fox prayed, which Fox took as both a personal slight and a bad example. Nayler was offended and the two parted acrimoniously. Fox wrote, "there was now a wicked spirit risen amongst Friends". He was arrested and taken to London, where Parliament defeated a motion to execute him by 96â€” Instead, they ordered that he be pilloried and whipped through both London and Bristol, branded on his forehead with the letter B for blasphemer , bored through the tongue with a red-hot iron and imprisoned in solitary confinement with hard labour. Shortly afterward, Nayler was attacked by thieves while travelling home to his family, and died. In his preaching, he often emphasized the Quaker rejection of baptism by water; this was a useful way of highlighting how the focus of Friends on inward transformation differed from what he saw as the superstition of outward ritual. It was also deliberately provocative to adherents of those practices, providing opportunities for Fox to argue with them on matters of scripture. This pattern was also found in his court appearances: The Society of Friends became increasingly organized towards the end of the decade. Large meetings were held, including a three-day event in Bedfordshire, the precursor of the present Britain Yearly Meeting system. During the Commonwealth, Fox had hoped that the movement would become the major church in England. Disagreements, persecution and increasing social turmoil, however, led Fox to suffer from a severe depression, which left him deeply troubled at Reading, Berkshire , for ten weeks in or He was again accused of conspiracy, this time against Charles II , and fanaticismâ€”a charge he resented. He was imprisoned in Lancaster for five months, during which he wrote to the king offering advice on governance: Charles should refrain from war and domestic religious persecution, and discourage oath-taking, plays , and maypole games. Once again, Fox was released after demonstrating that he had no military ambitions. At least on one point, Charles listened to Fox. A revolt by the Fifth Monarchists in January led to the suppression of that sect and the repression of other Nonconformists , including Quakers. Not all his followers accepted this statement; Isaac Penington , for example, dissented for a time arguing that the state had a duty to protect the innocent from evil, if necessary by using military force. Despite the testimony, persecution against Quakers and other dissenters continued. Like Nayler before them, they saw no reason why men should remove their hats for prayer, arguing that men and women should be treated as equals and if, as according to the apostle Paul, women should cover their heads, then so could men. Perrot and Penington lost the argument. Perrot emigrated to the New World, and Fox retained leadership of the movement. Fox counseled his followers to openly violate laws that attempted to suppress the movement, and many Friends,

including women and children, were jailed over the next two and a half decades. Meanwhile, Quakers in New England had been banished and some executed, and Charles was advised by his councillors to issue a mandamus condemning this practice and allowing them to return. Fox was unable to travel there immediately: Visiting Ireland also gave him the opportunity to preach against what he saw as the excesses of the Roman Catholic Church, in particular the use of ritual. More recent Quaker commentators have noted points of contact between the denominations: Fox, however, did not perceive this, brought up as he was in a wholly Protestant environment hostile to "Popery". Fox married Margaret Fell of Swarthmoor Hall, a lady of high social position and one of his early converts, on 27 October at a meeting in Bristol. She was ten years his senior and had eight children all but one of them Quakers by her first husband, Thomas Fell, who had died in She was herself very active in the movement, and had campaigned for equality and the acceptance of women as preachers. As there were no priests at Quaker weddings to perform the ceremony, the union took the form of a civil marriage approved by the principals and the witnesses at a meeting. Ten days after the marriage, Margaret returned to Swarthmoor to continue her work there while George went back to London. Shortly after the marriage, Margaret was imprisoned at Lancaster; [51] George remained in the south-east of England, becoming so ill and depressed that for a time he lost his sight. By Fox had recovered and Margaret had been released by order of the King. One of his proposals suggested that the prospective couple should be interviewed by an all-female meeting prior to the marriage to determine whether there were any financial or other impediments. He remained there while various of his English companions travelled to the other colonies, because he wished to meet some Native Americans who were interested in Quaker ways although he relates that they had "a great dispute" among themselves about whether to participate in the meeting. Fox was impressed by their general demeanour, which he said was "courteous and loving". Elsewhere in the colonies, Fox helped to establish organizational systems for the Friends, along the same lines as he had done in Britain. Following extensive travels around the various American colonies, George Fox returned to England in June confident that his movement was firmly established there. Recuperating at Swarthmoor, he began dictating what would be published after his death as his journal and devoted his time to his written output: By refusing to swear, he felt that he could bear witness to the value of truth in everyday life, as well as to God, whom he associated with truth and the inner light. For three months in and a month in, Fox visited the Friends in the Netherlands, and organized their meetings for discipline. The first trip was the more extensive, taking him into what is now Germany, proceeding along the coast to Friedrichstadt and back again over several days. Meanwhile, Fox was participating in a dispute among Friends in Britain over the role of women in meetings, a struggle which took much of his energy and left him exhausted. Returning to England, he stayed in the south in order to try to end the dispute.

Chapter 2 : Works of George Fox by George Fox

4 works of George Fox English Dissenter and a founder of the Religious Society of Friends () This ebook presents a collection of 4 works of George Fox.

First, concerning new and heavenly Jerusalem, and Jerusalem from below. Secondly, concerning Christ, the great mountain that fills the whole earth. Thirdly, how man and woman was created in the image of God, and to be meet-helps one to another. Fourthly, how everyone ought to improve the talent God gives them, to his glory, and their eternal happiness. And whosoever believes that Jesus is the Christ, is born of God; and those who believe in the light, the life in Christ, do become the children of light, as in John 1: For natural Zion, the watchtower, looked over into Canaan; but this heavenly Zion, spoke of in the new testament, which is the joy of the whole earth, looks over all the earth, and in this joyful Zion, Christ the elect and precious was laid. Christ the deliverer comes out of this Zion. The children of heavenly Jerusalem, which is the city of the living God, see the innumerable company of angels. Is not this the city that Abraham, Isaac, and Jacob sought for, which has foundations, whose builder and maker is God; is not this heavenly Jerusalem, the city of the living God, that they sought for? John in the Revelation saw the great holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband, having the glory of God; and her light was like unto a precious stone, and the city had no need of the sun, neither of the moon, nor of a candle, for the glory of God does enlighten it, and the lamb is the light thereof. This heavenly Jerusalem is and was the mother of all those who receive Christ, who gives them power to become the sons of God, and those who believe in the light are the children of the light, and walk in the light of their mother, new Jerusalem. And you may read how this new Jerusalem is garnished with pearls, figuratively, and there is written on the wall the names of the twelve tribes, and twelve apostles, and of the lamb; the gates of it shall not be shut at all by day, for there shall be no night there. So here you may see there is no night here, but always day, in the holy city, new and heavenly Jerusalem, that is from above. All the children of the light, and that are born of the spirit from above, see it their mother; and the nations of those who are saved shall walk in the light of this city, new Jerusalem, that is from above. And therefore all that are born of the spirit, the children of the light, that believe in Christ, and receive him, their mother is new and heavenly Jerusalem; and this spiritual birth cannot own any mother below this new and heavenly Jerusalem. So new and heavenly Jerusalem brings forth a new and heavenly generation, a spiritual household, heavenly and spiritual citizens, and a royal priesthood, that offer up living and spiritual sacrifices. These invented mothers of Christians are below heavenly Jerusalem, which is from above, in whom there is neither sect nor schism, rent nor division, contest nor strife, for no unclean thing comes into it. And is not this the heavenly Jerusalem that John saw in Revelation? This new and heavenly Jerusalem that is above, it shines over all the nations, for the nations of those who are saved walk in the light of it, where it is always day, and there is no night there, for the Lord God and the lamb is the light of it, in which light the nations of those who are saved walk. Natural men may know natural sciences, and the natural tongues and languages, and the natural arts, and natural philosophy; for the natural Jews and Pilate could set their natural tongues, which began at Babel, over Christ, and yet crucify him. Certainly we can witness the confusion of Babylon, as most of us have walked through the false churches, perplexed, confused, and fooled, until we began to clearly see the lies, one by one; until the number of lies, and the severity of the lies drove us out, seeking truth. For the lies justify the love of the world, being a whorish spirit from God with other lovers. The elect cannot stand to listen to lies and so have come out of her. He that was born after the flesh, persecuted him that was born after the spirit, even so it is now, Gal 4: So all these four monarchies were but one image, the head was gold, and the breast and arms silver, and the belly and thighs brass, and his legs iron, and his feet part of iron and part of clay; and this same stone, cut out of the mountain, brake the image of iron, clay, silver, brass, and gold to pieces, and they became like unto the chaff of the summer threshing floor, and the wind carried them away, that no place was found for them. So here was the end of these four monarchies, and the stone that smote the image became a great mountain, and filled the whole earth. Now is not this stone Christ, that becomes a great mountain, and fills the whole earth? And did not he come in the day of these four

monarchies, who dashed them to pieces, and set up his kingdom? And was not this while they were upon the earth? And this is the mountain of the house of the Lord, that is established on the top of all mountains, and exalted above the hills. Now Christ this mountain, filling the whole earth; you may say, what, does it fill Asia, Africa, Europe, and America, and the east, west, north, and south? This was the true light which enlightens everyone that comes into the world, and that everyone with this true light, the life in Christ, both in Asia, Europe, Africa, and America, both east, west, north, and south, that is come into the world. I say with this divine light, the life in Christ, they may see Christ, the mountain, in their own country, which fills the whole earth, for the light shines in their hearts, to give the knowledge of the glory of God in the face of Christ Jesus. So the light, which is the life in Christ, gives the knowledge of him in all places, who is the mountain that fills the whole earth, for the light is the life in Christ, that great glorious mountain, and those who believe in the light, the life in Christ, and are become children of the light, they see this everlasting glorious kingdom, and enter into it, and so are the children of the kingdom of God and Christ. Ask of me, and I will give you the heathen for your inheritance, and the utmost parts of the earth for your possession: Be wise therefore now, O you kings! Blessed are all those who put their trust in him. Now Christ with his divine light, does inherit the heathen, and possess the utmost parts of the earth who receive him; but the wrath of the lamb is turned against those who practice evil, and hate the light, which is his life. Therefore all must believe in the light, which is the life in Christ, the great mountain that fills the whole earth. Here, in this mountain the Lord will teach them his ways; and so the knowledge of the Lord shall cover the earth as the waters covers the sea.

Chapter 3 : The Works of George Fox

To all the world to whom this may come to be read, that they read with a good understanding, and hereby they may come to the perfect knowledge of the ground of difference between the priests, and professors, and all sects in these nations, and us who are in scorn called Quakers; showing that the.

He recorded the birth of the Quaker movement in his Journal. Early life and activities Fox was the son of a weaver in the English village of Drayton-in-the-Clay now Fenny Drayton , Leicestershire. Probably apprenticed for a while to a cobbler, he may also have tended sheep, but there is little evidence of any adult business occupation or of much formal education. He always seemed to have a modest amount of money. He read extensively and wrote legibly. His religious background was apparently Puritan rather than strict Anglican, but he himself reacted even further than the Puritans from the formalism and traditionalism of the established church. He placed the God-given inward light inspiration above creeds and scripture and regarded personal experience as the true source of authority. In his Journal he wrote, These things I did not see by the help of man, nor by the letter, though they are written in the letter, but I saw them in the light of the Lord Jesus Christ, and by his immediate Spirit and powers, as did the holy men of God, by whom the Holy Scriptures were written. His negative attitude to ecclesiastical customs was matched by a similar attitude toward some political and economic conventions e. He began preaching to individuals or groups as he travelled on foot, first in the Midland counties of England , then in the northern counties, where groups of Seekers a 17th-century Puritan sect welcomed him and his message. Local congregations were established, gathered both by Fox and by many other itinerant men and women preachers, who were called Publishers of Truth. Thus came into being in the last years of the British Commonwealth 1660 the Society of Friends , as it was much later called, though its members were early nicknamed Quakers. Fox had most success in winning adherents and fellow workers in the Lake District counties of Westmorland and Lancashire and later in Yorkshire, London , and other areas. He and his associates suffered public hostility and official constraint. Fox and his associates were often arrested and imprisoned. Fox, in fact, suffered eight imprisonments between and The restoration of the monarchy in led to special legislation against the Quakers and a widespread action against them. To meet this and other needs, George Fox encouraged local Quaker groups to organize into regular monthly and quarterly business meetings, which, with some central national meetings, became a permanent pattern of their church government. Missionary work in England and elsewhere In Fox made a missionary visit to Ireland, and on his return he married one of his early converts, Margaret Fell, the widow of Judge Thomas Fell of Swarthmore Hall, Ulverston, Lancashire, where Fox spent parts of the following years. In the years to he traveled to the British colonies in the Caribbean and the North American mainland, strengthening and organizing the existing Quaker communities , especially in Maryland and Rhode Island. Shorter journeys in and took him to the Netherlands and a few other parts of northern Europe. About he dictated a running summary of his life that, with supplementary material, was posthumously edited and published as his Journal. For most of the last 15 years of his life he lived as a boarder or visitor among friends in or about London, attending consultations and committees on practical questions, preaching at meetings for worship, and engaging in a wide correspondence with individual Friends or with congregations to whom he was known. Throughout his life, Fox shared the contemporary practice of writing controversial pamphlets, scores of which were published. They dealt with social as well as theological questions but lacked stylistic attraction. Although he was quite familiar with the English Bible , he sometimes displayed a taste for subjects like history and grammar, in which he had little competence. He borrowed information occasionally from his learned friends. Fox evidently was, as Thomas Carlyle says, a man of enormous self-confidence, one who attracted rather than repelled. A magnetic personality, he was widely respected and admired by such men as William Penn , who left in writing an appreciation of Fox that is still the best summary of his character.

Chapter 4 : Books by George Fox (Author of The Journal of George Fox)

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A journal or historical account of the life, travels, sufferings, Christian experiences, and labour of love in the work of the ministry of that ancient, eminent, and faithful servant of Jesus Christ, George Fox. v. 3. The great mystery of the great whore unfolded; and Antichrist's kingdom revealed unto destruction. v.

Chapter 5 : Index to George Fox's Epistles

The works of George Fox. 2, The journal, 2 by George Fox 2 The works of George Fox. 3, The great mystery by George Fox 3 The works of George Fox. 4, The doctrinals, 1.

Chapter 6 : The Writings of George Fox

The Works of George Fox: The Great Mystery of the Great Whore Unfolded; And Antichrist's Kingdom Revealed Unto Destruction (Paperback) by George Fox and a great selection of similar Used, New and Collectible Books available now at calendrierdelascience.com

Chapter 7 : School of Social Work | George Fox University

George Fox (July - 13 January) was an English Dissenter, who was a founder of the Religious Society of Friends, commonly known as the Quakers or calendrierdelascience.com son of a Leicestershire weaver, he lived in times of social upheaval and war.

Chapter 8 : George Fox (Fox, George,) | The Online Books Page

*R = the Richardson MSS. containing nine of Fox's unpublished sermons. Published as: *That Thy Candles May Always Be Burning*, Eds, Max Skinner and Gardiner Stillwell, New Foundation Publications, Works = George Fox, *The Works of*, 8 Volumes, (Philadelphia and New York: William Sessions,).*

Chapter 9 : George Fox - Christian Classics Ethereal Library - Christian Classics Ethereal Library

To keep the number of persons knowing of him as small as possible, George Fox becomes the leader of the research center. Then, almost two decades later, the government finds out that Jenny has written a book about her alien lover lately.