

# Epistle 397

by George Fox

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*The sermon emphasizes the importance of humility and warns against the dangers of pride and worldly desires in the life of a believer.*

**Scripture:** Genesis 1:27, 2 Chronicles 7:14, Proverbs 29:23, Isaiah 57:15, Matthew 6:25, John 17:14, 1 Timothy 2:9, James 4:6, 1 Peter 1:2, 1 John 2:15

**Topics:** "Humility", "Spiritual Growth"

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## Description

George Fox addresses Friends and Brethren, emphasizing the need for spiritual growth away from worldly influences and pride. He highlights the fall of humanity from God's image due to transgression and warns against the dangers of pride and worldly lusts, urging believers to embrace humility and seek the kingdom of God. Fox cites various scriptures to illustrate the consequences of pride and the importance of living a life that reflects Christ's teachings. He encourages Christians to adorn themselves with good works rather than outward appearances, reminding them that true beauty lies in a humble spirit. Ultimately, he calls for a return to the image of God through Christ, urging believers to reject worldly customs and live in accordance with God's will.

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## Transcript

To all Friends and Brethren every where.

Peace from God and the Lord Jesus Christ be multiplied in you [1 Pet 1:2], who by his grace, light, and spirit, are turned towards the Lord, to receive it from him; and that by it you may grow up in the Lord Jesus Christ, out of the world's nature and spirit.

For Christ said unto his believers and followers, 'Ye are not of the world, even as I am not of the world. I have given them thy word, and the world hath hated them, because they are not of the world [John 17:14]. And therefore, as the apostle saith, 'love not the world, nor the things of the world, for the love of the world is enmity to God [1 Jn 2:15/Jas 4:4].'

And in the beginning God created man in his own image. So in the likeness of God created he him; male and female created he them, and God blessed them [Gen 1:27f]. And in this state God set them above all things that he made. But, after man and woman had transgressed the command of God, they sowed fig leaves together to make them aprons; for their eyes were opened, and they came to see their shame [Gen 3:7]. By their transgression and by transgressing the command of God, the spiritual eye came to be shut,

and man and woman came to fall from the image of God.

And so, after man and woman had transgressed the command of God, and fallen from his image, the Lord God made coats of skins to clothe them withal [Gen 3:21]. So, you may see, that the first covering which Adam and Eve made after transgression, was made of fig leaves; and the natural sun would soon scorch and dry them to powder. But those that the Lord made them, was of skins.

So the transgression of the command of God came, when the ear went out after the serpent, and the eye went after the fruit of the tree, which God forbid them to eat of. So here they came to see their outward shame and nakedness; who had fallen from the image of God that covered them; and therefore they went to cover the outward shame.

And now man and woman in the fall, are taking thought what they shall eat and drink, and what they shall put on [Mat 6:25]. And this is come upon them by forsaking the Lord's teaching, and following the serpent's.

And doth not John say, 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him [1 Jn 2:15]. And farther saith, 'For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life; this is not of the Father, but of the world; and the world passeth way, and the lust thereof [1 Jn 2:16f].

Now, all may see, what man and woman is fallen into by transgressing the command of God; and therefore it is not good for any to live in that which will pass away, and is not the Father but of the world.

And you may see how pride is cried against throughout the scriptures of truth. And they that fear the Lord, do hate evil, pride, and arrogancy. 'By pride cometh contention, and a man's pride shall bring him low; but honour upholds the humble in spirit [Prov 29:23].' Prov. xxix. 23.

'For when pride cometh, then cometh shame; and pride goeth before destruction, and a haughty mind before a fall; but with the lowly is wisdom [Prov 11:2].' Prov. xi. 2. and xvi. 18. 'And better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud [Prov 16:19].'

And Isaiah saith, 'The Lord of hosts hath purposed to stain the pride of all glory, and to bring into contempt all the honourable of the earth [Isa 23:9].' Isaiah xxiii. 9. And therefore love not that which God will stain.

The Lord saith, 'he will spread forth his hands in the midst of them, as he that swimmeth, and he will bring down their pride [Isa 25:11].' Isaiah xxv. 11. And therefore it is good to keep it down in every one. And the Lord cries, 'Wo to the crown of pride, whose glorious beauty is a fading flower [Isa 28:1];' and 'when the crown of pride is trodden under foot [Isa 28:3], the Lord of hosts shall be for a crown of glory [Isa 28:5].' Isaiah xxviii. 1.5.

And the Lord saith, 'He will mar the pride of Judah, and the great pride of Jerusalem [Jer 13:9].' Jer. xiii. 9.

And doth not Jeremiah say, 'Because of the pride of Moab, he was so exceeding proud, his loftiness, his arrogancy, and the haughtiness of his heart brought him into derision [Jer 48:29,36].' Jer. xlvi. 26.29.

And therefore it is good to keep in the humility; for pride is that which deceives the heart, and brings the judgments of God [Jer 49:16]. Jer. xlix. 16. And therefore take heed, let not pride bud, lest the rod blossom [Ezek 7:10]. Ezek. vii. to verse 11.

And the children of Israel, were grown in pride and fulness of bread, like Sodom [Ezek 16:49], when they transgressed against the Lord, like their father Adam. And therefore let them that profess themselves christians take heed, lest they be found in the same steps.

And see in Ezekiel xvi. 49. what became of Sodom, and the children of Israel.

And when Nebuchadnezzar confessed the kingdom of God, and praised, and extolled, and honoured the king of heaven, and said, 'All his works are truth, and his ways judgments; and those that walk in pride, God is able to abase [Dan 4:37].' Dan. iv. 34, &c.

And Hosea saith, 'The pride of Israel doth testify to his face; and therefore Israel and Ephraim shall fall in their iniquity. And Judah shall fall with them [Hos 5:5].' Hos. v. 5.

And therefore you may see, and take heed of pride, for it is the cause of man and woman's fall.

And in Hosea vii. you may see that pride hath hindered man from seeking after the Lord, and turning to him '[Hos 7:10]. And you may see Edom's destruction was for his pride [Obad 1:3f]. Obad. i.

And you may see the judgments that came upon the Philistines, and Moab, and Ammon, and Ashur for their pride. Zeph. ii. [Zeph 2, esp 2:10]

And in Zechariah x. and xi. chapters, doth not the Lord say, 'The pride of Jordan shall be spoiled [Zech 11:3], and the pride of Assyria shall be brought down [Zech 10:11]; and there shall be a voice of howling of the shepherds, for their glory is spoiled [Zech 11:3].'

And Christ saith in Mark, 'Pride is one of those evils that cometh out of the heart, and defiles the man [Mark 7:22f];' so take heed of that which defiles.

And as John saith, 'The lust of the flesh, the lust of the eye, and the pride of life; this is not of the Father, but of the world [1 Jn 2:16];' all this must be kept down in christians.

And David saith, 'The wicked in his pride doth persecute the poor; but are they not taken in their devices that they have imagined [Psa 10:2].' Psalm x. 2.

And David saith, 'the Lord hid them that feared him, in the secret of his presence, from the pride of man, and kept them secretly in a pavilion, from the strife of tongues [Psa 31:20].' Psalm xxxi. 20.

And also David saith, 'that pride compasseth the wicked as a chain [Psa 73:6], &c. and they speak loftily; and they set their mouths against heaven [Psa 73:8f]; but the Lord casts down such to destruction [Psa 73:18], and saves the righteous that fear him [Psa 145:19].'

And so you may see how pride was testified against by Christ and his prophets, and the holy men of God, both in the Old and New Testament, since man and woman fell from the image of God; and therefore all are to fear the Lord, and learn of Christ Jesus, who is meek and low in heart [Mat 11:29].

For it is said, that 'Josiah's heart was tender, and he humbled himself before the Lord [2 Ki 22:18, 2 Chr 34:27].' 2 Chron. xxxiv. 33.

'And if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and forgive them their sins, and heal the

land; and mine eyes shall be open, and mine ear attentive to their prayer;' this is the comfort of the humble [2 Chr 7:14f]. 2 Chron. vii. 12.

And David saith, 'The Lord forgets not the cry of the humble [Psa 9:12].' Psalm ix. 12. Again David saith, 'Arise, O Lord, lift up thy hand, forget not the humble [Psa 10:12]. Lord, thou hast heard the desire of the humble, thou wilt prepare their hearts, and wilt cause thine ear to hear [Psa 10:17].' Psalm x. 12.17.

And the Lord, who inhabits eternity, whose name is holy, saith, 'I dwell in the high and holy place. And also with him that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the hearts of the contrite ones [Isa 57:15].' Isaiah lvii. 15. Here are joy and comfort to the humble. And James saith, 'God gives grace to the humble, but he resisteth the proud [Jas 4:6, 1 Pet 5:5].' James iv. 6. 'Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time [1 Pet 5:6]; and be clothed with humility [1 Pet 5:5].' 1 Pet. v. 6.

So you may see how God resisteth the proud, and dwells with the humble, as is testified, both in the Old Testament and the New. And Christ saith, 'Whosoever shall humble himself as this little child, the same shall be greatest in the kingdom of heaven [Mat 18:4].'

So here you may see Christ, and the prophets, and the apostles taught humility, and judged pride. And again Christ saith, 'He that humbleth himself shall be exalted, and he that exalteth himself shall be abased [Luke 14:11, 18:14].' Luke xiv. 11. and xviii. 14.

And therefore learn of Christ, who is meek and low in heart [Mat 11:29]: for he rules in the hearts of the humble, who is king, priest, and prophet, and a shepherd to feed them, and a bishop to oversee them, and an everlasting Father, who begets man and woman up into the image of God, and an everlasting Prince of peace [Isa 9:6].

And so all that are in true humility, are the true subjects of Christ; and all the children of pride [Job 41:34] are subject to the prince of the air [Eph 2:2], the god of the world [2 Cor 4:4], who is the king of pride, in whom there is no truth [John 8:44].

Now concerning vain fashions, deckings, and customs, &c.

The Lord forbids his people, by Jeremiah, to follow them, or to learn the way of the heathen, for the customs of the people were vain, and they did not only deck themselves, but they also decked their images and idols. And God's people were not to be dismayed at the signs of heaven, in the old covenant; for the heathen were dismayed at them [Jer 10:2-4]; much less in the new covenant should the true christians not be dismayed at them. Jer. x. 2, &c.

And again, doth not Jeremiah cry against the paintings and deckings of Judah? And though 'Judah rent her face with painting, yet her lovers would despise her [Jer 4:30].' And this was when they forsook God, and followed other lovers; and therefore God's anger was against them in the old covenant; much more in the new. Jer. iv. 30.

And it is true, God did deck the Jews in the old covenant with outward things; but when they played the harlot with them, and decked their images with them [Ezek 16:15f], the Lord's anger was against them, as in Ezek. xvi. 15. 16.

And Hosea cries out against the Jews' 'decking of themselves with ear-rings and jewels, and going after other lovers, and forgetting the Lord [Hos 2:13].' Hosea ii. 13. And you may see the attire of the harlot, and the subtlety of her heart [Prov 7:10], how she decks herself, and decks her bed, and 'deceives a young man among the youth [Prov 7:7-23],' Prov. vii. And therefore let all that profess themselves christians take heed of such deckers.

And you may see how the Lord sent Isaiah to cry against their haughtiness, and stretched out necks, and wanton eyes, and tinklings, and mincings [Isa 3:16], and their round tires like the moon, and their chains, and bracelets, and their rings, and nose jewels, and other vain ornaments [Isa 3:18-23]; and told them, 'they should be desolate [Isa 3:26], for the spoil of the poor was in their houses [Isa 3:14].' Isa. iii. 16.

Now if such things were testified against in the old covenant, then surely much more in the new.

And in Revelation xvii. and xviii. chapters, you may see how the whore decked herself, 'who drank the blood of the martyrs [Rev 17:4-6];' but at her fall God's people sung hallelujah [Rev 19:1].

And in Lev. xviii. the Lord commanded the Jews in the old covenant, 'not to defile themselves with the customs of the heathen [Lev 18:30];' so much more they should not do it in the new covenant.

And the apostle Paul exhorts the Corinthians, to 'use this world, and not abuse it; for the fashion of this world passeth away [1 Cor 7:31].'

And Peter exhorts the saints, 'not to fashion themselves according to their former lusts, in their ignorance; but as Christ, who had called them, was holy, so be ye holy in all manner of conversation [1 Pet 1:14].' 1 Pet. i. 14.

So see what a care the apostle had, lest that they should go into their former lusts of ignorance.

And the apostle Paul tells the Philippians, 'their conversations were in heaven, from whence we look for a saviour, the Lord Jesus Christ, who shall change our vile bodies, that they may be fashioned like unto his glorious body [Phil 3:20f].' Philip. iii. 21.

This is the fashion that all true christians are to look at.

Now concerning wearing and putting on of apparel.

Isaiah testifieth against vanity in apparel, and the changeable suits [Isa 3:22] among the Jews. Isa. iii.

And what became of Tyrus, with all his broidered works, and chests of rich apparel [Ezek 27:24], did not the Lord bring them down in their pride? Ezek. xxvii. 24.

And did not Zephaniah say, 'the Lord would punish all such as were clothed with strange apparel? [Zeph 1:8]' Zeph. i. 8.

But first they were clothed inwardly in transgression, before they clothed outwardly with the strange apparel.

And what became of Dives, with all his sumptuousness [Luke 16:19] and bravery, who despised poor Lazarus? And also Herod [Acts 12:21]: and are not people's eyes gazing more after fine apparel than after the image of God? Luke xvi. 19. and Acts xii. 21.

And you may see that the first apparel that Adam made after transgression was of fig leaves [Gen 3:7], and then God made them coats of skins [Gen 3:21]: but now people are so far degenerated from that, and have gotten so far into the lusts of the flesh, the lusts of the eye, and the pride of life [1 Jn 1:16], that they know not what to put on.

And their life is below the lilies, and the fowls of the air, as Christ saith, 'The fowls of the air do not sow, nor reap, nor gather into barns: and the lilies they toil not, neither do they spin; but the heavenly Father feeds and clothes them [Mat 6:26,28].'

And Christ also saith, (speaking to people,) 'that ye are much better than the fowls of the air [Mat 6:26], or the lilies: and therefore take ye no thought what ye shall eat, or what ye shall drink, or wherewith ye shall be clothed; for after these things the Gentiles do seek; for your heavenly Father knoweth that you have need of all these things; but first seek ye the kingdom of heaven, and the righteousness thereof, and all these things shall be added unto you [Mat 6:31-33], as in Matt. vi.

Here you may see how Christ is restoring people up into the image of God, out of the thoughts and cares of the heathen; for God took care for man and woman before he made them.

And the apostle exhorted Timothy, how the 'women should adorn themselves with modest apparel, and with shamefacedness and sobriety, and not with brodered or plaiting the hair, or gold, pearls, or costly array, but with that which becomes women professing godliness, with good works [1 Tim 2:9f]. 1 Tim. ii. Mark this every one.

And James reproveth and exhorts such, whose eye and esteem was to the 'gold ring, and goodly apparel, more than the poor in vile raiment [Jas 2:2f],' and tells them, they were not 'to hold the faith of our Lord Jesus Christ, with respect to persons [Jas 2:1];' much more not with gay clothing or apparel. James ii. 1.

And Peter, in 1 Pet. iii. exhorts the saints how to adorn themselves: 'Whose adorning, let it not be the outward adorning, of plaiting the hair, or wearing of gold, and putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit; which is in the sight of God of great price [1 Pet 3:3f].'

'For after this manner, in old times, the holy women also, who trusted in God, adorned themselves [1 Pet 3:5]. And this ought to be the adorning now in the new covenant. And though you may say, the Jews and Hebrews adorned themselves with jewels, and they did adorn the temple [Luke 21:5], &c.

But in the new covenant these things were forbidden. And they were to adorn the temple of the heart, and not to defile that, and to know the hidden man of the heart, which is not corruptible. And therefore look into all your hearts, and see if you can find any thing there, which is not corruptible, and to put off the old man with his deeds [Col 3:9]; with 'the lust of the flesh, the lust of the eye, and the pride of life; which are not of the Father, but of the world [1 Jn 2:16].'

And this old man delights in the glory of the world, which must be put off. And all Christians in the new covenant must put on the new man, that is renewed in knowledge, after the image of God that created him [Col 3:10], which walks and serves God in the new and living way [Heb 10:20]; who is born again, not of corruptible seed, but of incorruptible seed, by the word of God [1 Pet 1:23]; and feeds upon the incorruptible milk, and wine, and water, and bread, and the incorruptible flesh and blood of Christ, and wears the fine linen, the righteousness of Christ [Rev 19:8], the incorruptible clothing. And this is the birth

born of the spirit, that enters into the incorruptible kingdom of God [John 3:5], as in John iii. 5. and in 1 Pet. i. 23.

And the apostle Paul exhorts the Ephesians, in chapter iv. 22. to put off their former conversation, 'the old man, which is corruptible, according to the deceitful lusts; and be renewed in the spirit of your minds;' that is out of the fall of Adam. And that ye put on the new man, which after God is created in righteousness and true holiness [Eph 4:22-24]. So here man comes to know his first creation, and his degeneration; so always to see the new man put on, which is in righteousness, and holiness; and the old man put off, with all his vain deckings, trimmings, and clothings, which is not acceptable both in the sight of God and his people.

And so all in the new covenant are to be conformable to the image of God [Rom 8:29]. Rom. viii. 2. For all have been conformed long enough to the image of satan.

And the apostle saith, 'We all behold with open face, as in a glass, the glory of the Lord; and are changed into the same image from glory to glory; even as by the same spirit of the Lord [2 Cor 3:18]. 2 Cor. iii. 10. So every one are to mind this happy and blessed change.

And the apostle saith, 'Put on the Lord Jesus, and make no provision for the flesh, to fulfil the lust thereof [Rom 13:14].' Rom. xiii. 14. And as every one hath received the Lord Jesus, so walk in him [Col 2:6], and then you will put off the old Adam, and his deeds in transgression; and not walk in him, but walk in Christ that never sinned, nor was guilt found in his mouth [1 Pet 2:22].

'And if any man be in Christ, he is a new creature. Old things passeth away, and all things become new [2 Cor 5:17].' 2 Cor. v. 17.

Therefore the apostle exhorts the Colossians, chapter ii. 8. that they were not to follow the rudiments of the world, for they were not after Christ [Col 2:8]. And so people are not to follow the world's rudiments, but Christ.

And you may see how the children of Israel, that came out of Egypt, and the mixed multitude, lusted after the flesh pots of Egypt [Num 11:4/Exo 16:3]. And the Lord smote them with a grievous plague [Num 11:33]. Numb. xi. And David saith, 'They tempted God in their hearts, by asking meat for their lust [Psa 78:18].' Psalm lxxviii. 18.

And again David saith, 'They lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request, but sent leanness into their souls [Psa 106:14f].' Psalm cvi. 14, 15.

And therefore in the new covenant the apostle saith, these things were for our examples, to the intent we should not lust after evil things; as they also lusted [1 Cor 10:6]. 1 Cor. x. 11. And Solomon exhorts to 'keep from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thy heart, neither let her take thee with her eyelids. For by means of a whorish woman, a man is brought to a piece of bread. And the adulterous will hunt for thy precious life [Prov 6:24-26].' Prov. vi. 26.

And Christ not only forbids adultery, but lust also [Mat 5:27f]. Matt. v. And again Christ saith, 'The cares of the world, and the love of other things choke the word, and it becomes unfruitful to them [Mark 4:19].' Mark iv. 19.

And you may see what became of such, as the apostle speaks of in Rom. i. 21. who, when they knew God, glorified him not, as God; neither were thankful [Rom 1:21]. How at last 'God gave them up,' when they forsook him, through the lust of their hearts [Rom 1:24]. And there you may see what evils they run into. And also you may see in Jude xvi. 18. how he declares against murderers, and complainers [Jude 1:16], and mockers, who walked after their ungodly lusts [Jude 1:18].

And in 1 Pet. ii. 11. the apostle Peter saith, 'Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul [1 Pet 2:11].'

And James saith, war and fightings came from the lusts, that warred in their members. And such asked, but received not, because they asked amiss, that they might consume it upon their lusts [Jas 4:1-3]. Therefore, saith he, 'Know ye not that the friendship of this world is enmity to God? Whosoever therefore will be a friend to the world, is an enemy to God [Jas 4:4].' James iv. 1.

And Paul saith, 'that the grace of God, which brings salvation, hath appeared unto all men. Teaching us to deny ungodliness and worldly lusts. That we should live soberly, righteously, and godly in this present world [Tit 2:11f].' Which is the duty of every true christian, that to deny, and so to live.' Tit. ii. 11.

And therefore the apostle exhorts Timothy, to fly youthful lusts, and to follow righteousness, faith, and charity, and peace with all them that call on the name of the Lord out of a pure heart [2 Tim 2:22]. And such teachers who had the form of godliness, but deny the power, which the saints were to turn away from [2 Tim 3:5]; those were they that led silly people captive, laden with sin and divers lusts [2 Tim 3:6]. 2 Tim. ii. 22. and iii. 5. And such as could not abide sound doctrine, but after their own lusts, shall heap to themselves teachers, having itching ears; they turn away their ears from the truth [2 Tim 4:3] and grace that comes by Jesus Christ [John 1:17], (which should teach them and bring their salvation,) and from the spirit of God, which they should walk in, as the apostle saith, 'If ye walk in the spirit, (mark, in the spirit,) ye shall not fulfil the lusts of the flesh [Gal 5:16].' Gal. v. 16. And the apostle further saith, 'That every one of you should know how to possess his vessel in sanctification and honour, and not in the lusts of concupiscence, even as the Gentiles which know not God [1 Th 4:4f].' 1 Thess. iv. 4.

'If a man purge himself from these things, he shall be a vessel unto honour, and sanctified, and meet for his master's use, and prepared for every good work [2 Tim 2:21].' 2 Tim. ii. 21. But they that will be rich, fall into temptations and snares, and into many foolish hurtful lusts, which drown men in destruction and perdition [1 Tim 6:9]. 'But the man of God is to fly these things, and follow after righteousness, godliness, faith, love, patience, and meekness [1 Tim 6:11].' 1 Tim. vi. 11. 'And they that are Christ's, have crucified the flesh, with the afflictions and lusts [Gal 5:24].' Gal. v. 24.

And haughtiness and high mindedness were forbidden both by God and his people. And David saith, 'The afflicted people the Lord will save. And his eyes are upon the haughty, to bring them down [2 Sam 22:28].' 2 Sam. xxii. 28.

And David said, 'Lord, my heart is not haughty, nor mine eyes lofty; and my soul is like a weaned child [Psa 131:1f].' Psalm cxxxi. 2. Then he was fit for the kingdom of God. And again David saith, 'God will save his afflicted people, but will bring down high looks [Psa 18:27].' Psalm xviii. 27.

And Solomon saith, 'Before destruction, the heart of man is haughty, and before honour, is humility [Prov 18:12].' Prov. xviii. 21.

And Isaiah declared against the haughtiness of the daughters of Zion [Isa 3:16-24]. Isaiah iii. And how the haughty people of the earth do languish, because they had transgressed God's laws, and changed his ordinances [Isa 24:4f].

And doth not the Lord say by Isaiah, chap. xvi. 6. 'that Moab should howl for his pride and haughtiness [Isa 16:6f]? And I will punish the world for their evil, and the wicked for their iniquity. And I will cause the arrogancy of the proud to cease. And I will lay low the haughtiness of the terrible [Isa 13:11]. The lofty looks of man shall be brought low, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day [Isa 2:11].' And this is a good day; for 'the day of the Lord of hosts, shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low [Isa 2:12].' Isaiah ii. 3. and x. 24.

And Ezekiel saith, 'that the children of Israel were haughty, and like Sodom, and committed abominations before the Lord, and he took them away [Ezek 16:49f].' Ezek. xvi. 46. And Zephaniah saith, 'Thou shalt be no more haughty [Zeph 3:11].' Zeph. iii. 11. 'Neither shall ye go haughtily [Mic 2:3].' Mic. xxiii. 1. And therefore all are to learn humility, that they may exalt the Lord their maker.

And the apostle exhorted the Romans, 'not to be high minded, but fear; for they stood by faith [Rom 11:20].' Rom. xi. 20. And the apostle exhorted Timothy, to 'charge those that were rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who gives us richly all things to enjoy [1 Tim 6:17].' 1 Tim. vi. 17. And the apostle again tells Timothy, 'that the heady high minded are lovers of pleasure more than lovers of God [2 Tim 3:4].' And daily experience shows; as you may see at large the fruits of such. 2 Tim. iii. 4. And therefore all those things the faithful are to shun, and to be 'kindly affectioned one to another, with brotherly love, and in honour preferring one another [Rom 12:1-].' Rom. xii. 10. And the apostle exhorts the Corinthians, to be perfectly joined together, in the same mind, and in the same judgment; that they might all speak the same thing. So that there may be no division among them. [1 Cor 1:10] 1 Cor. i.

And again, in 2 Cor. xiii. 11. the apostle saith, 'Be perfect, be of good comfort, be of one mind, live in peace . And the God of love and peace shall be with you [2 Cor 13:11]. For by one spirit we are all baptized into one body, whether Jews or Gentiles, bond or free. And have been all made to drink into one spirit [1 Cor 12:13], and the spirits of the prophets are subject to the prophets [1 Cor 14:32]. 'For God is not the author of confusion, but of peace [1 Cor 14:33].' Cor. xii. 13. and xiv. 32, 33. And the apostle writes to the Philippians, that they should be of one accord, and of one mind [Phil 2:2]; and said, 'Let nothing be done in strife, or vain glory, but in lowliness of mind [Phil 2:3], ' &c. Phil. xxiii. And the apostle saith to the Romans, 'Be of one mind towards one another, and not mind high things, nor to be wise in their own conceits, but condescend to men of low estate [Rom 12:16].' Rom. xii. 16. 'And the God of patience and consolation grant you to be like minded all towards one another, according to Christ Jesus. That ye may, with one mind and one mouth, glorify God, even the Father of our Lord Jesus Christ. Receive ye one another, as Christ also received us to the glory of God [Rom 15:5-7].' Rom. xv. 5, 6, 7. 'For God hath given to his people the spirit of power, and of love, and a sound mind [2 Tim 1:7].' 2 Tim. xvii.

And Peter in his first general epistle, chap. iii. ver. 8. saith, 'Be ye all of one mind, and have compassion one of another; love as brethren, be pitiful, be courteous [1 Pet 3:8].' And the apostle Paul saith, in Acts xx. 19. how he served the Lord in all humility of mind [Acts 20:19].

And it is a mark of Christ's disciples, (as he saith,) 'if they love one another [John 13:35], and love enemies [Mat 5:44-46].' And so all that are believers in him, are to love one another as he hath loved us [John 13:34], who hath laid down his life for us [1 Jn 3:16].

And therefore all are to deny themselves [Luke 9:23]; yea, and to offer all up for him.

And whatsoever you do, do it in the name of Jesus, to the praise and glory of God [Col 3:17/1 Cor 10:31].

G. F.

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