

# ***A Letter of George Fox who love the Lord Jesus Christ, to High and Lofty Ones, and to All the Rulers of the Earth***

*To all who love the Lord Jesus Christ, mercy and peace be multiplied unto you.*

Who have been scattered abroad in the cloudy dark day from mountain to mountain, and worshipping that which you know not, following the imagination of others, which they spoke from the divination of their own brain, and not from the mouth of the Lord, shepherds that fed themselves, and clothed themselves with the wool, and sought after the fleece, and so made a prey upon us, and upon the people. Our God (as he promised, saying, I will gather my sheep from your mouths, and seek them which have been scattered in the cloudy dark day) has gathered us, and does feed us upon the mountain in a good pasture; and so we witness the promise of the Lord fulfilled. As the Lord said I will seek that which was lost, and bring again that which was driven away, through that one shepherd Jesus Christ; herein do we witness the Lord fulfilling the scriptures in us, and I witness the lost sheep is found. The Lord has brought back again that which was driven away; and here we deny all the teachers of the world, who speak a divination of their own brain, and not from the mouth of the Lord; for who spoke from the mouth of the Lord, denied them then; so do we by the same word. We deny all them that seek for gain from their quarters, which are greedy dumb dogs, as the scripture said; and all those who take the people's money, and sell the letter [charge you for repeating the word out of the Bible], which was spoken forth freely; for Isaiah that spoke from the mouth of the Lord, he denied such things, and bid all come freely, without money, and without price, to hear the voice of the Lord, that their souls might live, and to make with them an everlasting covenant, even the sure mercies of David; and this covenant I do witness. Therefore I deny with the same word, by which they spoke, the same things the scripture denies, and all those that bear rule by their means, and hirelings which preach for hire, and prophecy for money. For Jeremy, who had the eternal word, denied such things, Micah denied such things; and Jesus Christ who was the word, said, the hireling would flee, because he is an hireling; and this word the Lord has made manifest, which gathers our hearts together up to God, and opens to us the scriptures, whereby we see the deceits of the Priests of the world now, of the same generation and nature, and acting those things there is no scripture for, which the holy men of God did not practice. And for taking

tithes, in the old time Levi was to receive tithes, and the strangers, the fatherless and widows were to come and eat, and be filled within his gate; but this was according to the law; and here you see the priests of the world do not act according to the law, in which were types and figures of Christ; and when Christ came, those he sent forth were not to have a bag, nor a stick to defend them, nor two coats, nor brass, nor silver; but freely ye have received, freely give, the workman is worthy of his meat. So they neither walk according to the law, nor the gospel, therefore we deny them; and the minister of Jesus Christ, which went into the world, they had no portion of the world, but whipping, stocking, imprisoning(2 Cor 11:23-25, also: Acts 4:3, Acts 5:40, Acts 7:58)

But those who were gathered out of the world in the eternal word, which met together, and were of one heart, one mind, one soul, to such they said, if we minister unto you spiritual things, is it a great thing if you minister to us carnal things? This was spoken to them upon whom the end of the world came; and this I do witness, what the scripture does say: God commanded an outward temple, circumcision, the sabbath, given as figures and types, and shadows of Jesus Christ; but when Jesus Christ, the substance came, and when he was crucified and risen, who believed in him, preached his resurrection, and so went up and down in the synagogues, and into the temple, reasoning and disputing with them that held them up, to bring them out of the figure, up to Jesus Christ, who was the substance. So all which were gathered together in the substance, met together, and then the church was in God, and they denied the outward temple, which God commanded, being made the temples of God and denied circumcision outwardly, being circumcised with the spirit; and denied the Jewish sabbath outwardly, and observing days, Col 2:16, also Gal 4:9-10; for he that believes is entered into his rest, and has ceased from his own work, even as God from his. All those now, who have received Jesus Christ the substance, who is the head of the church, deny all types and figures of him, and witness the scriptures fulfilled; and Jesus Christ, who is the mediator between God and man, being made manifest **in them**, makes them all of one mind, and one heart, and to deny the priests of the world, who profess him in words, and act those things he forbids. 1 Pet 2:25, Col 1:26-29

As, first, sprinkling of infants, and telling people they baptize them into the faith, into the church, which there is no scripture for; but the baptism by one spirit into one body, this we own; and the church is in God, as Paul, and Silvanus, and Timothy wrote to the church of the Thessalonians, which was in God. They tell people of a sacrament, for which there is no scripture; that we do deny, and them; but the Supper of the Lord we acknowledge. The bread that we break is the communion of the body of Christ, the cup we drink is the communion of the blood of Christ, all made to drink into *one spirit*. They speak a divination of their

own brain, and not from the mouth of the Lord; and such the Lord sent his prophets to cry out against; all these now who study a divination of their own brain, and speak not from the mouth of the Lord, we do deny. All who are made ministers by Oxford and Cambridge, bred up with learning, and so made ministers by the will of men, and speak natural languages, as Hebrew and Greek, and say that is the original, which a natural man may learn, and the natural man knows not the things of God; all such we do deny. Paul was brought up at the feet of Gamaliel, in the Jewish religion, but that did not make him a minister of Jesus Christ. Paul declares that he was not made a minister by the will of man, nor of man, neither by man, but by the will of God, (also, Gal 1:1), and all such I own, who stand out of the will of man, denying all carnal ends; for this ministry draws up to God out of the world, and does not respect any man's person, but ministers to that which is in prison. **But those teachers which are made by man, say, the letter [Bible] is the light, the letter [Bible] is the *word*; they say that the four books, Matthew, Mark, Luke and John, is the gospel, when the Bible says, Christ is the glad tidings which was promised, the Lamb of God which takes away the sins of the world, and this we witness to be fulfilled. (The gospel of Christ, which is the power of God to salvation, Rom 1:6, was before the four books were, though they contain true declarations thereof.)**

All whose, who are in the light, are in unity; for the light is but one, and who know the light are in unity; all who know the *word*, which is a mystery, are come to the beginning, are sanctified by the *word*, and clean through the *word*; for this *word* is a fire, burning up all corruption, as an hammer beats down all high minds, high nature, that the pure seed may be raised up; as a sword cuts to pieces, and divides asunder the precious from the vile, and makes a separation inwardly and outwardly from uncleanness; and this is the *word* of reconciliation, that reconciles together to God, and gathers the hearts of his together, to live in love and unity one with another, and lets them see how they have been strangers and aliens from the life of God; the light and the *word* draws from under the occasion of all laws outwardly, working out that filthy nature which the outward law takes hold on; so walking in the spirit, there is not a fulfilling the lusts of the flesh; and the spirit is but one, which baptizes into one body, which we do witness to be fulfilled; praise be to the Lord.

Although we are a people accused of raising up a new war [in 1661, Quakers were accused of being allied with the Fifth Monarchy's revolt], it is false; for dwelling in the word, it takes away the occasion of wars, and gathers our hearts together to God, and unto one another, and brings to the beginning, before wars were; for the ministers of God, which had the word of reconciliation to draw them from the occasion of all wars, working out that nature that occasions war, said, where do wars arise? Even from the lusts. Therefore, all dear people, who love the Lord Jesus Christ, and the appearance of Jesus Christ *in* your souls, do

not be talkers of the truth, nor followers of the blind guides, but mind the pure light of God *in you*, which shows your sin and evil, and how you have spent your time, and shows you how your minds go forth, and every carnal thought. If you love that light, you love Christ, and walking in the light in measure, there will be no occasion of stumbling, for all stumbling is in being disobedient. Wait to find the word in you, as the scripture said; not to fetch it from above, nor from beneath; but what does the scripture say? It is near you, in your mouth and heart, for with the heart man believes, and with the tongue confession is made unto salvation. Abiding inwardly in the light, it will let you see one another, and the unity one with another, and the teachers of the world to be the ministers of the letter, [and not the Spirit].

Although we are accused for going into steeple-houses, it was the practice of the apostles to go into the synagogues, reasoning and disputing about the scriptures, showing them the substance; and they told them that God did not dwell in temples made with hands, neither was he worshipped with men's hands. Stephen said, the most high dwells not in temples made with hands, and for witnessing forth the substance, was stoned to death; but these were types of Jesus Christ. The saints who were made the temples of God, denied the outward temple; but there is a ministry now which does in words profess Jesus Christ, holds up these outward temples, and as Moses, which was a type of Christ, which was a servant, was faithful in his house, so the deceit (after him) got into his place, and was called of men masters, which sat in his seat, which pretended justice, and did it not; and that was the time before Christ was sacrificed up, who came to fulfil the law, and not to break it; but he cried, woe unto them that were called of men masters, and had the highest place in the assemblies, and laid heavy burdens upon the people, and painted themselves with the prophets' words. But when Jesus Christ was sacrificed and risen, and his ministers preached his resurrection, they did not hold up the types and figures then, but held forth the substance, Jesus Christ. All who were gathered together in the substance, were of one heart, one mind, one soul, and met together, and exhorted one another, and built up one another in the most holy faith, and all true building is in that which is holy; (and this faith I witness) which is but one, and all are one that are in it, if ten thousand, which purifies the heart, stands in God; glory and honor to the highest; and whom Jesus Christ made ministers, he made them not masters; but said, be ye not called masters, for ye have one master, even Jesus Christ. But the teachers of the world, who in words profess the Lord Jesus Christ, are called of men masters, and lay heavy burdens upon the people, go in long robes, having the highest place in the assemblies, standing praying in the synagogues; and those who did so, Christ Jesus said, their prayers were heathenish; which shows they were never taught of him, for they abode not in his doctrine; and he that abides not in the truth is of the devil; and here they show themselves neither to follow Jesus Christ the example, nor

the apostles as an example, but take the scriptures to earn money, teaching about them.

All those which Jesus Christ, the prophets and apostles do deny, we deny. When the apostles spoke to the saints, he told them to take heed to the light that shined in a dark place, till the day dawned, and the day-star arose in their hearts; and as the light appeared, so they exhorted one another; for there were false prophets, and false teachers among the people, which with pretentious words and covetousness, made merchandize of them, who had forsaken the right way, following the ways of Balaam, going in the way of Cain, whose sacrifice God did not accept. Now all people that love the Lord Jesus Christ, you may see all the *teachers of the world* there, going after the ways of Balaam; for then that doctrine crept in, which is scattered over the world, and the apostles saw certain creeping into houses, leading silly women captive, laden with sin, and divers lusts, which were ever learning, and never able to come to the knowledge of the truth, which he describes; they were lovers of their own selves, covetous, proud, heady, high-minded, self-willed, incontinent, truce-breakers, false accusers, fierce, despisers of those that are good, and lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; as Jannes and Jambres withstood Moses, so do these; men of corrupt minds, reprobates [sin still lives in them] concerning the faith; but they shall proceed no further, their folly shall appear to all men.

Now the apostle tells them, from such turn away; though once he said, some preach Christ of envy, some of strife and contention, some of good will, though their intention was but to add affliction to his bonds, yet he rejoiced in it; but that was a time when few believed that that was the Christ; so that his name was spread abroad, he did not matter what they were; but when his name was spread abroad, and many got the form, and had not the power, such were antichrists, and were denied by them who had power, and so they are now.

All people consider, (you who have long sat listening and learning), if you are yet to come to the first principle of religion, to that which turns the mind to God; all whose faith does not purify, they are reprobates [sin still lives in them] concerning the faith. So ask any minister or people, whether they shall overcome the body of sin, as long as they are upon the earth? They will say no. Therefore their seeming faith I deny, for faith purifies the heart, and gives the victory over the world; and this I own, and you have put off the body of sin, by the circumcision made without hands; and while we were servants of sin, we were free from righteousness, but God be thanked, who has made us free from sin, to serve God in righteousness, in the newness of the spirit, and not in the oldness of the letter [Bible and law].

Although we are accused for not owning magistracy; justice we own for conscience sake; for that light which is in the conscience, loves equity, and righteousness, and justice, and leads out of all evil, and uncleanness; for let every soul be subject to the higher power, for all power is of God, and the powers of God our souls are subject unto; for he that resists that, resists the ordinance of God; but who lives in drunkenness, in pride, in covetousness, murder, lust and uncleanness, their souls are not subject to the higher power, but resist it, and that nature we do deny, and justify that which cuts it down. We acknowledge honor and set it up; and honor all men in the Lord; but as for respecting persons we deny, for he that respects persons, commits sin, and is a transgressor of the law. For to respect a proud man, because he has a gold ring on his finger, and fine apparel, such respects we deny, for the scriptures deny the same; and to set up a great man which has abundance of earth, joining field to field, and land to land, and respect such above the poor, this is an evil eye; for God cries woe unto such, for God has made all of one mold, and one blood, to dwell upon the face of the earth, and he is no respecter of persons; and who are in the faith of the Lord Jesus Christ, it is without respect of persons, for it is but one, and makes all one, one seed, one soul, one heart, one mind, in one God, father of all, over all, blessed forever. This we do witness (praised be the Lord) to be fulfilled, which all the holy men of God did witness forth, a good conscience, and therefore we have a cloud of witnesses which are recorded in the scriptures.

As for the customs and fashions of the world, bowing and making obeisance with cap and knee, which men and women have done one to another, which lived without the fear of the Lord, we deny; but we honor all men in the Lord with our souls, and with our hearts, and who looks for these things outwardly, there is a fleshly principle, for these things may be done and are practiced, and the heart full of envy; therefore all these fashions we deny. And touching good-even and good-morrow, which are customs of the world, spoken without fear of the Lord, we do deny; but good to all men we wish, and the good day, that they may be brought into it, and that they may see the happy day; but the vain fashions and customs which the fleshly and heathenish nature holds up, and when it is crossed in its ways and customs, rages, and is mad, we deny; and that nature which holds up all these things, we deny.

For the God of power, light, and glory, has raised up a light in his people, and gathered their hearts together to himself, and has discovered unto them the vanity of all things, wherein they have lived, and showed them his way and truth, where they should walk and glorify him, and serve him in holiness and newness of life; and with eternal food, the bread of life, does he feed us, whereby we become wonders to the world, as he has raised his seed to his praise and glory, and is adding daily to his church, and the strong man bows himself, and the keepers of the house tremble, and the powers of the earth

shake, and the glory of the Lord is rising, and is risen, which terribly shakes the earth, that the idols of gold and silver are cast away, and God alone loved, who is Lord of heaven and earth; and the works of the Lord are strange and wondrous, as ever were, as the scriptures witness. When Daniel heard the voice, he fell down and trembled, and his strength was gone. And Paul, when he heard the voice, he fell down, and trembled; and Habakkuk, when he heard the voice, his lips quivered, his belly shook, rottenness entered into his bones, that he might rest in the day of trouble. And David when he heard the voice of God in the holy temple, and his prayers came before him, the earth shook, and David his flesh trembled. And work out your salvation with fear and trembling. Now these workings are strange to them, where the strong man keeps the house, and who are in the earth; but who are rising up out of the earth, witness the power of the earth to be shaken; and who are raised up out of the earth, witness these things, and have a cloud of witnesses to witness them, passing through the same door, to the same rest; and so we witness the scriptures, and the power of Christ, and them to be fulfilled, and fulfilling; praises, praises be unto the Lord God Almighty forever. We witness the happy day of the Lord is come, the good and happy day, and glad tidings to souls, the day of Christ; praises, praises, be to him forever. All ye children of the Lord, praise the Lord for ever, sing praises unto the Lord for evermore. This is the day of salvation, and the everlasting gospel, glad tidings are come into our souls, free pardon of sin by Jesus Christ, who is come to take away sin, and to destroy the works of the devil; thus do we witness the scriptures fulfilled by God alone, therefore [we] deny all the ministers of the letter.

(Omitted from the original letter was: 1) a discussion of the honoring men by addressing them in the plural or you instead of thee and thou, which the grammar books of the day taught, and therefore irrelevant to today's language usage; and 2) the condemnation of the widespread practice of the singing David's Psalms, as though they were experiencing the same conditions as David, irrelevant today due to a plethora of hymns since composed and in usage.)

## TO THE HIGH AND LOFTY ONES

Hear the Lord God, and take heed of pride; woe unto you that are given to vanity, you grieve the spirit of the Lord God in you, you lose seriousness, you lose moderation in your apparel, in your diet; you lose temperance, you are not temperate in your apparel, nor in your diet. Bow to the Lord, you evil-doers; what a bowing and bending make you one to another; bow to the Lord, give him the glory, give him the honor. You who are offended, that you do not have the earthly honor, are the earthly man, earthly Adam, not the spiritual man, the Lord from heaven heavenly, not the spiritual man, the second Adam. Oh! How do you

go in your apparel, that you are barely able to make your way in the streets! Oh! The glory of the world has swallowed you up many of you! Oh! You have entered into the great temptation. What would the devil have given Christ to have bowed down to him? Have you not the lusts of the flesh? Have you not the pride of life? And yet you profess scriptures and bow down to him who is out of the truth. Do you not have your hearts' desire in those things? Are you not dressed so in your apparel, that you can scarcely tell how to walk the streets, in gold, silver, jewels. Old men, have you lost gravity? Young men, have you forgotten sincerity? Have young women forsaken modesty, following vanity? Oh what a painting of yourselves you make, young and old people? Oh the spirit is vexed where vanity is! God will not always strive with man. Oh how have you forgotten the Lord, and given yourselves up to your hearts' lusts! Consider all people the days you spend, and have spent in vanity, in wantonness, in fooleries and toys, in superfluities, in haughtiness, in sports, in pleasures and games. Does not something in you all prick you and check you for your unconverted state, for your conduct in the earth, and for delighting in all things in the world, setting your hearts in vanity? Oh old men, how can you help but see and consider, is the fear of God quite gone out of your hearts? Oh who can but speak, who can hold his tongue? Oh how is the spirit grieved and vexed with your vanity and abominations? Oh how is the just trodden under foot? Oh how is everyone carried away with vanity and vexation of spirit, and covered with it? How do men reel in their folly and madness, that they cannot tell how to go, nor what to wear, nor what to eat, nor what to drink, nor what to put on? Is not this the fashion of the heathen, and not like christians? Unsettled minds, that run into every fashion, that invent strange and new fashions! Repent, repent, for fear that God's judgments will come upon you, and sweep you away unawares. Oh how does your inordinate affections appear! you are excessive in apparel, you are excessive in superfluity and diet.

Oh what good does your preaching and teaching do you? How does it profit you at all, while you are so given up to vanity, as though you had never heard talk of God, talk of religion, talk of christians, prophets and apostles! Read their declarations, and see what they declared against. The rod of God must be fed withal, you lofty and full, you haughty and high-minded; Oh how do you eat and drink, and then rise up to play! Is not this your practice you full ones, and fat ones? Do you call this recreation, you idle ones, like the old world? as Sodom and Gomorrah in fullness of bread and idleness, who turned against Noah and Lot, the preachers of righteousness, so it is at this day, and so it was in the days of the prophets, and in the days of the apostles; these were spots in their feasts, that were beginning before the apostles' decease, to eat and to drink, and rise up to play, admiring men's persons because of advantage, of whose root and offspring you are, that make yourselves merry over the just in the particular, and then in the general, and so live wantonly upon the earth, and in pleasure, and nourish your hearts, you are of the flock that kills the just root and offspring; for



the people sat down to eat and drink, and rose up to play, with whom God was not well pleased, of whom God slew thousands at once; there is your example, and there is your stock, and there are your old fathers. Though you profess the saints' words, if you read the scriptures, you may see of whose stock you are, and of whose generation, and whose path you go in; therefore if you love a long life, your souls' happiness and good, come out of vanity, come to seriousness and gravity, come to the Lord, come off all the barren mountains, all people come off the barren mountains, that you may have refreshment of the Lord God; come off vanity that you may be led with the spirit, and not grieve it, and vex it, but that you may have unity in the spirit, with the Father of spirits, and unity one with another; your vanities grieve the spirit, by which you are a burden to the creation; it is a marvel how you can walk up and down the streets, and not be checked and reprov'd in your own particulars, for your vanity, and not be ashamed. Is the witness stifled in you? Has the custom of the sin taken away the sense, are you past feeling? Know you not that you must come to the dust you high, lofty, wanton, giddy ones? Oh how are you daubed with silver lace, and your jewels, and your spots of your faces, and your feathers, and your wearing of gold, and through the abundance of your vanity and of your superfluity! ambition and pride, loftiness and haughtiness stops the ear from hearing the Lord, his decree and sentence against you, and how he beholds you afar off, and stops up the eye with which you should see yourselves, and stops up your ear from hearing the poor, the blind and the lame, that lay up and down your streets; so that he that regards not the poor, regards not his Maker; and turning his ear from the poor, turns his ear from his Maker.

So all come to soberness and modesty, and shamefacedness, and be ashamed of all your pride and vanity, and delight in the Lord your Creator, more than the creature, the giver of all good, and take pleasure in him alone, and in his judgments; if not, woe and wrath, and his plagues will come upon you. Oh what a tumult is here, what a bowing and bending is here? Bow to the Lord, give glory to Him, give honor to Him, fear Him, dread the Lord, the Creator of all, of heaven and earth, and of power; he will throw down all deceit with his power. Do you not honor the creature more than the Creator? Do you not bow more to the creature than the Creator? Do you not bow oftener with hat and knee to the creature, than to the Creator? Do you not give more honor and worship, and respect to the creature than to the Creator? Oh shameless men and women! God will abase your pride, and bring your honor and glory to the dust, who beholds your vanity. Oh how have you your lackeys and lads to carry your trains after you. Oh you scorers, give over scorning, and Oh you fools learn to be wise, all you that are given to vanity, for shall those who are given to vanity prosper? Harken to the spirit of God in you, that checks you for vanity, that you may come into the fear of God, by which you may learn wisdom, and may not destroy the creation, and that you may come to know God, whereby you may come to feel eternal life, that which checks you for your sins, and your vanity, and for

your going after it, by which you may come to understanding, and know what is vanity, and vexes the spirit, and what does not vex the spirit, that is pleasing to God, that you may learn with that which gives you understanding; *while you have time prize it*, for fear that your time be past; *this is the day of your visitation*, love the Lord God above all his creatures, and delight not in vanity, that to the Lord God in your generation, you may be a blessing, for all the destroyers of the creation are accursed; for woe, and misery, and plagues are to come upon all the world.

Do not bow more and oftener with the hat and the knee to one another, than you do unto the Lord? People cannot tell how to please one another in their bowing with the hat, in curtsying one to another, but they will be ready to think, that I bowed with my hat oftener to him than he did to me, and I curtsyed more to her than she did to me; and thus they are offended one at another; and such a one has more ribbons and gold and silver on him than I have, and spots on their faces, and he powders his hair and curls it. So, if anyone differs in another fashion contrary to them, then they envy one another, which is among those whom have lost gravity. Are you not here as the transgressing children of Israel, mincing, tinkling in round attire, among whom must come to the stink? *Isaiah 3*. Are you not out of the apostle's doctrine, who said, "Not wearing of gold, nor brodered attire, nor plaiting of hair; but the adorning which, is the hidden man of the heart."

### *To all the Rulers of the Earth*

Oh all you rulers of the earth, from the foundation of the world, to this day, who have been in the transgression of the law of God, of the life of God, out of the fear of God, such in all ages have turned the sword against the just, that have transgressed the just principle of God in themselves, and grafted themselves into the wicked root. All such, from the foundation of the world to this day, have turned the sword backward like blind men; so hit their friends that come with love to their souls; and strike at them instead of their enemies; you persecute the just, you kill the saints, the prophets, and the Son, and persecute them that are in the life of the prophets and apostles. These rulers have always strengthened the hands of evildoers; but those who have reprov'd in your gates, in your streets, have been your prey. You have banished, you have whipped, you have imprisoned, you have persecuted, you have burned my flesh, said the Lord; you have branded, you have marked, you have fire and faggots, and houses of correction, and inquisitions, and sending up and down warrants, mittimus, banishing the servants of the Lord, persecuting them because they cannot bow with the hat, give you the earthly honor, not honoring the courts, (as it was in the days of the martyrs, for the testifying of the truth,) and say *you* to one, showing that you are of the earthly old Adam, driven from God into the earth; not of the second Adam, the Lord from heaven, Christ Jesus, who receives not

honor of men. None honors the Father and the Son, but who has received honor from God, and that which is of God.

Now men in haste and passion, in rage, and fury, and bitterness, and prejudice, these are unseasoned men to be justices, unseasoned men to have honor, for humility goes before the honor; pride and high-mindedness, and lifting up, that looks for respect of persons, more than for truth, justice and equity. For if men keep down, low and humble, all doing justly, they are honored in the hearts of all people, with the just principle of God, that all people honors the higher power, that honor justice, and exalt the humility which goes before the honor, for God brings down the mighty from his seat, and abases the proud, and beholds him afar off, and brings down the lofty. Where bitterness, and prejudice, and burnings are in the breasts of people, they will side for parties, and be for their own ends. What work have men with these innocent people, which you in scorn call Quakers? Imprisoning, hauling out of steeple-houses, sending them as vagabonds from place to place, those that are able people outwardly, whipping of them; and because they cannot bow with their hat to you. What work are your judges making with them; and fining of them, imprisoning them because they cannot swear; and imprisoning them, and fining them, because they cannot pay the priest tithes; preparing war against them, because they cannot put into their mouths [pay them tithes], such as Micah cried against. If people were not hardened, they would look into these things, and consider these things, and see all along from the foundation of the world, how they persecute out of the fear of God, though they have gotten the form of words, but are out of the life of them. These persecute men because they cannot put into the priest's mouth [pay tithes], and such as hold up such priests as are made by men, and held up in men's wills, and not by the will of God; and persecute them because they cannot break Christ's command, but keep it, "Swear not all;" and imprison and persecute such as cannot receive honor from men, nor give honor to men which is from below. Can the children of God give honor to that which God will abase and throw down?

All that seek or would be honored in the hearts of all people, must answer the principle of God in all people, with justice, with equity, with truth; and they must have patience, and humbleness, and mercy; for you have whipped, you have burned, you have persecuted, and these things lie upon you; you that have acted these things are out of the fear of God. Therefore now you that fear God, whose hands are clear from blood, and from persecuting the innocent, and who have done justly to the wicked; the Lord God will be your reward, you shall have a crown that is immortal, you who have kept yourselves from persecuting the innocent, and put a difference between the precious and the vile. To them that do well, you have been a praise. Those that have reprov'd sin in your gates, have not been a prey, but you have protected them, you have nourished them; and the evil-doer has not been strengthened. Happy are you, who are honored

in the hearts of all people; you are in their hearts who do justly, love truth, are merciful, and humble. Such persons God exalts and honors in the hearts of all his people, with that of himself. Such know the proud and lofty cannot honor them; they will not receive the honor from the proud and lofty ones, for their honor is only a compliment from below and is earthly. For what honors a magistrate, who does justice and equity and honors the power, is from the principle of God in him; that keeps him humble and low which brings him from under the occasion of the law, which is a praise to them that do well, and a terror to the evil-doers.

*A lover of all your souls, and your eternal good, and a friend to the creation, and the truth, and them that be in the life of God.*

***George Fox***