

AN EPISTLE TO ALL PEOPLE ON THE EARTH

**Be not rash with your mouth,
and let not your heart be hasty
to utter a word before God.**

**For God is in heaven, and you are on earth;
therefore let your words be few.**

**For a dream comes with much business and
painful effort, and a fool's voice with many
words. Ecc 5:2-3**

*Showing the Ignorance of all the World, both Believers and Teachers,
of the Birth that must be Silent, and of the Birth that is to Speak,
which declares God;*

*and the Difference between Silence and Speaking,
that they may come to an Understanding of themselves,
and may know that Christ Jesus, the Light of the World,
is their Teacher, or their Condemnation.*

*Also showing that it was the Practice of many to wait in Silence upon God,
to hear his Word, and know his Voice.*

By George Fox

(Note: In this writing, Fox most excellently states the Biblical necessity of silence. Molinos similarly states the benefits of an individual's efforts to silent prayer in his *Spiritual Guide*, also on this site. Portions of this text have been deleted which referred to the persecution the early Quakers experienced.)

YOU have not come to know **the time to keep silence before the time to speak**, *Ecc 3:7*; but you are instead those such as Jeremiah speaks of, *Jer 23*, who use your tongues, and **say the Lord said, when the Lord has not spoken to you**. So you have not known the keeping of silence, before the speaking. You are like those who David in *Psa 12* speaks of; who say that your tongues are your own, and that you ought to speak. So hear what Isaiah said: **'sit down in silence, get you into darkness, O daughter of the Chaldeans, you shall no more be called the lady of kingdoms,'** [mark here,] the lady of kingdoms must come to silence, *Isa. 47:5*. And you know not to sit in silence in the fenced cities, as in *Jer. 8-14*; but the Lord will put you to silence, and **you must witness silence before you come to speak**. Kir of Moab was brought to silence, because he was in the night, *Isa. 15*. And all of you that are of Moab's stock must keep silence, though you have had a time to speak, and used your tongues before the time of silence was known, and the tongue of the dumb to sing. The songs of the temple shall be turned into howling, said the Lord, and there shall remain dead bodies in every place, and they shall cast them forth with silence, *Amos 8*. He that has an ear to hear, let him hear: **such as know the seven seals, shall know the silence in heaven**. And when I saw the seven seals, there was silence for half an hour in heaven; he that can, read this and understand, *Rev 8:1*. And the apostle said, "Let the woman learn in silence with all subjection, for I suffer not a woman to speak, nor to usurp authority over the man, but to be in silence," as said the law, *1 Tim 2:11-12*. Yet said the Lord, "I will pour out my spirit upon all flesh, and my sons and my daughters shall prophesy," *Joel 2, Acts 2*; and those who are led by the spirit are not under the law. And be swift to hear and slow to speak, said the apostle; and he speaks of the many unruly and vain talkers, and such teachers that are out of the faith, and had gotten the form of godliness, which were to be turned away from, who crept in among them in those days, who were to be silent. So here is a time to speak, and a time to keep silence; **"Be silent, oh all flesh before the Lord."** *Zech 2:13*

Now here is a birth, which is born of the flesh; and this birth, which born of the flesh, will persecute that birth, which is born of the spirit. Now come all, to know the birth which is to be silent; which birth is persecuted by those born only after the flesh. Let us see you priests that if you speak from the flesh or not. If you teachers and believers of Christ say you are not in the same spirit that gave forth the scriptures, then you don't have the same birth that they had; so then you have the other birth, the flesh only. So you are either in the time to keep silence, as Solomon speaks of, or you are of those who Jeremiah speaks of: that use your tongues, though the Lord never spoke to you; and you are those who are swifter to speak than to hear, contrary to the apostles' doctrine, which are the lying prophets, who have not the same spirit in which were the apostles; from which spirit, the scriptures were given forth. Therefore you have not that birth and spirit that speaks forth scripture. Some had come to the time that they

might speak, so holy men of God spoke forth the scriptures, as they were moved by the Holy Ghost. And they came to the watching and praying, but the "sacrifices of the wicked are abomination to the Lord, and all that watch for iniquity shall be cut off," *Isa 29*; and the apostles were told to wait, and being assembled, they were told to not depart from Jerusalem, but to wait for the promise of the Father; and they were to receive the power after the Holy Ghost came, that they might be witnesses unto Christ.

Now here was a time of waiting, here is a time of receiving, here is a time of speaking: the Holy Ghost fell upon them, so that they spoke the wonderful things of God, *Acts 2:2-4*; and these were those who were gathered together with one accord. So where two or three are gathered together in the name of Christ, he is there in the midst of them; and Christ commanded the assemblies that were met together, to wait for the Holy Ghost and the power, not to depart, but to wait for the promise of the Father at Jerusalem. So the saints were not to forsake the assembling of themselves together, but to exhort one another, inasmuch **as they saw the day approaching**. *Heb 10:25*. And what if you should see such an assembly as was in the days of Ezra? They trembled at the word of the God of Israel, because of the transgression of those that had been carried away, and sat astonished until the evening sacrifice. This would be a wonder among you, *Ezra 9*.

And those who come into a true waiting, the true assembling, they come to the true supplication and praying. What if you saw some people sit down, as Job did, for seven days; and spoke not a word to one another; this would fret the contrary mind, this would make you to wonder, *Job 2*. But I say, wait on the Lord, and let them be ashamed that transgress; wait on the Lord and be of good courage, and he will strengthen your heart; wait you on the Lord, *Psa 25*, and *Psa 27*, and rest on the Lord, and wait patiently for him. Fret not yourself because of him that prospers in his way, because of the man who brings wicked devices to pass. *Psa 37*. The Lord will wipe away all tears from all faces, and rebuke the people, the Lord has spoken it. It shall be said in that day, this is the Lord, lo we have waited for him, we will be glad in his salvation, *Isa 25*. The Lord is good to him that waits for him, to the soul that seeks him. It is good for a man that he should both hope, and quietly wait for the salvation of the Lord. It is good for a man to bear the yoke in his youth; he sits alone and keeps silence, because he has borne it upon him. Now that which has done iniquity must come into the silence, before the just comes to reign and have dominion, *Lam 3:25-28*. For the earnest expectation of the created being waits for the manifestation of the Son of God, and who groan within themselves for the adoption, namely, the redemption of the body; and are in that condition, that they do not know what they should pray for, but the spirit makes intercession with sighs and groans that cannot be uttered. So come to feel him that searches the heart, and knows what is the mind; of the spirit, because he makes intercession for the saints according

to the will of God, *Rom 8*. Micah cried against the diviners and teachers for money, and he said he would wait upon the Lord, and he would look unto the God of his salvation, and he would hear him.

Be patient, my brethren, waiting for the coming of the Lord Jesus Christ. The husbandman waits for the precious seed of the earth, he has long patience for it, until he receives the early and latter rain: so be you also patiently established in your hearts, for the coming of our Lord draws near, *James 5*. The end of all things is at hand, be sober and watch unto prayer, *1 Pet 4*. The apostles were in laboring, and watching, and fasting, *2 Cor 6*. Now read these three places. Blessed are they who when the Lord comes shall be found watching; verily he shall make them to gird themselves and sit down to eat, and will come and serve them. So blessed is the man that hears me, and watches daily at my gate, watching at the posts of my door. *Pro 8*. Christ said to his disciples; watch therefore, for ye know not what hour the Lord does come; and watch therefore, for ye know not the day nor the hour, in which the Son of man comes. *Mat 25*. This spoke Christ concerning the foolish virgins and the wise, such as had oil in their lamps, and such as had not. Therefore look to yourselves you that are pleased to go and buy. What do you think of those who Christ bids tarry here and watch with him, and Christ comes and finds them asleep, and said, could you not watch with me one hour? Watch and pray, lest you enter into temptation. Watch you therefore, said Christ, for you know not when the lord of the house comes, lest, when he comes, he finds you asleep: and **what I say unto one, I say unto all, watch.** *Mark 13*.

Now mind where the watching is, and the praying is; they are in the light, in that which silences all flesh, for words spoken in the light leads from the watch. Therefore come to know the watch set before every one of your mouths, and so to keep that silenced that must be stopped; and so what Christ said to one, he said unto all, **watch.** Now **all being upon the watch, all are waiting;** and here all men shall come to know the armor against that which will lead us aside. Timothy was to watch in all things, and the saints were to watch and be sober unto prayer, *1 Pet 4:7*, *1 Thes 1*. Let us not sleep as do others, but let us watch and be sober; for those who sleep, sleep in the night, and those who are drunk, are drunk in the night; but let us who be of the day be sober, putting on the breast-plate of faith and love, and for a helmet, the hope of salvation; for God has not appointed us for wrath, but to obtain salvation by our Lord. The saints were to watch, yes and to stand fast in the faith, and watch in the same with thanksgiving, *Col 4:2*, continuing in praying and watching with thanksgiving. Remember therefore how you have heard and received, and hold fast and repent: if therefore you shall not watch, I will come on you as a thief, you shall not know what hour I will come upon you, *Rev. 3:3*, [mark,] who are off from the watch, Christ comes on them so; and those who are out from the watch, are out of the light that comes from Christ. Watch therefore with all perseverance

and supplication for all saints. The apostles bid the saints watch, *Acts 20*, for wolves would come in among them; (but he had coveted no man's silver, nor no man's apparel) ; but such would enter in after the days of the apostles. And such as feared the Lord met often together, and spoke one to another; and such the Lord spares in the day he makes up his jewels, as a man spares his only son that serves him. The apostle said, build up yourselves in the most holy faith, praying in the Holy Ghost. [Mark,] The building up is in that which is holy, in the holy faith, and the praying in the Holy Ghost. Now he speaks of some: that speak high swelling words, but themselves living in the hypocrisy, and were gone into the ways of Cain and Balaam, and are those who must know a time of silence; for such build not among the saints, for they are Babylon's stones. **So all these high speakers which speak the words of the scriptures, but not from the Holy Ghost that gave them forth, they are out of that Spirit in which the saints pray; and so those who pray out of the Holy Spirit, are an abomination; they are to be silent.** They, who are out of the faith, are out of that by which the saints build up one another, the holy faith. That which is holy gives victory; in that the saints build up, in that they fear God; so in the faith, in the unity; for it gives victory over the enemy and the impure; for it purifies the heart, and without it man cannot please God, neither can they build up in the unity, nor in the faith that **gives the victory**, in which is the unity, which is the gift of God by which they please him. Such praying is in the Holy Ghost; the scripture was given forth from the Holy Ghost. Stephen was a man full of the Holy Ghost. In his examination, when he spoke to the council, he told them that they resisted the Holy Ghost, as their fathers did; and yet they professed the scriptures, but resisted the Holy Ghost. Now all those people, who have the scriptures, and resist the Holy Ghost, they resist that which gave forth the scriptures, and their gathering and their praying are abomination, and their gatherings are to be scattered.

And therefore all friends, that are come to witness the Holy Ghost and faith, in which the true praying and building is, which gives victory over the world, which is the gift of God, in which you please God, keep your meetings, and being met together, **as you are moved, speak**; for they spoke as they were moved by the Holy Ghost, and as the spirit gave them utterance. And they prayed with the spirit, and it helped their infirmities, for they could not tell what to pray for as they ought: but he that searches the heart, knows the mind of the spirit that teaches to pray. And here comes to be known the birth born of the spirit, which God the Father of spirits hears, which is not of that birth born after the flesh, but is persecuted by that birth.

Now you may see the just man Simeon, *Luke 2*, who waited for the consolation of Israel, it was revealed to him, he came to see it; and the people gladly received Christ, for they waited for him, *Luke 8:40*. Now [mark,] that which is not silenced does not wait upon Jesus but persecutes that birth: but the birth is

brought forth, and the light springs, and that is known and seen, that must speak, and that is known that must keep silence. Praises arise to the Lord God forever, who is exalting the birth born of the spirit, which is feeding upon the bread of life, which is nourished with the life in the bosom of the Lord God of life, and the elder is become servant to the younger. The arm of God reigns above the elder in his kingdom and throne, and God has fulfilled his promise, and is fulfilling it; and the time to speak is known, and the time to keep silence is known. Now those who are not come to distinguish each birth and each mouth, they do not know the time of silence, and the time of speaking; such are judged for judging the things of God, and are not fit to judge, as are such that know the peace of God that passes the understanding, and that which is unspeakable; they know silence in the life and in the spirit of God. This is to be read among Friends, and from them to pass abroad through the world. That which brings to look into the world, into time, captivates; where is the ground of the spirit of strife and mastery, and the crown that fades and vanishes away. As the life arises that stands in God; which gives to feel the crown which is immortal, which brings you to feel that which brings you to the beginning, which lets you see before pen, ink or paper, or writing was; in that live, which will let you see the fulfilling of that which was written.

And you that think yourselves above the world, whose wine is mingled with water, who wear the linen and woolen garment, who through pride and ease, and false joys lose the sincerity, whereby an earthen veil covers you. Through the lust lived in, a veil of flesh is spread over the whorish and adulterous woman that has been among you, which brings forth many children, which strives to lay the heritage of the Lord waste; this is but as briars and thorns that set themselves in battle against the Lord, who is a consuming fire. The whole world is now stumbling at the light, who have been checked with it and convinced, but now are turned from it. ... And here is the generation of mockers, out of the life, and out of the light, and every one striving for mastery and lordship and authority one over another; but it shall not be so with you who are children of light, disciples of Christ, not of this world, whose kingdom is not of the world, and who come out of strife, come into peace. Therefore all people dwell in that which leads into peace, and out of confusion, for God is not the author of that; but those are out of his life, that hold the truth in unrighteousness.

Come out of the bustlings, who are up in your wantonness, lightness and pleasures, who set the whole course of nature on fire, among whom the way of peace, and that which is perfect is not known. Among whom you have the words of Christ, the apostles and prophets, and the scriptures of truth; who hold it in the unrighteousness, where all spirits are disquieted, and the elements come to burn like fire, where is all the masteries and seeking for earthly crowns, and exalting among the people, and gathering parties out of people. Where stands the several ways and distances of people one from another, and opinions and

sects. .. Where enter heats and fires, storms and the many waters, and the sea and the earth, the dragon and the beast, and the false prophets, which was the wonder in heaven, cast down into the earth, which make war against the saints and the Lamb, but over all the Lamb has got the victory. That which drank the cup of fornication, and she that gives the cup of fornication, and is that which draws people from the life within them. So there are all the unquiet spirits in the world, and the restless and the wearied; for there is none upon the earth that come to have their spirits quieted, but who come to the light, that Christ Jesus has enlightened them withal; and so comes every spirit here to have a particular satisfaction and quietness in his own mind; and here comes the weary to have rest in Christ, who has enlightened them. No one can hold the truth in unrighteousness, until he comes to that of God revealed in him; and so that of God revealed in him, leads his mind up to God, he comes to the quiet and peaceable life and comes to retain God in his knowledge; and his spirit is quieted, and he comes to hold the truth in righteousness, and his mind is not reprobated. Such shall find mercy of God, when their minds are guided up unto God, and their spirits and minds are quieted in silent waiting upon God; **and in one half hour have more peace and satisfaction, than they have had from all other teachers of the world all their life time.** Here they come to feel that which quiets their minds to God, and they find and feel the way of peace, and come to grow up in that life from which the scriptures were given forth; and grow up in the life in which the saints lived, and into the spirit which guided their minds up to God the Father of spirits, whereby every particular comes to a particular satisfaction. All this bustling and teaching in the world for earthly things, men and people shall turn from it; for that is in the earth, it is that which went in Cora's way, and Cain's way, and Balaam's way, which is now standing in the way, which the apostles saw coming in before their decease.

So as you all come to be guided with that of God in you, and to feel that of God in you to guide your minds up to God, you shall come to satisfaction; it leads you up out of the earth to that within, so from all those without. The glory of the Lord God comes to be revealed in you. Though you may *profess* all the scriptures of truth, yet if every particular of you do not come to feel that of God, which God has manifested in you, and showed to you to guide your minds to God, you cannot *know* any of the scriptures; for that opens the words to every particular, and gives to every particular, a particular satisfaction, by which every one comes to pray in the spirit, and sing in the spirit, from which glory is given to God. Now there is not a people upon the earth, who have come from the first Adam's state in the earth, driven from God in sin, and death, and unrighteousness, to the second Adam's state; but who come to the light that enlightens every one that comes into the world. They, who will not come to the second Adam from the first Adam, they will not come to the Lord from heaven who is the way to the Father. So they, who have not come to the light which enlightens every one that comes into the world, they are in the first state; driven from God, from his

righteousness, from his wisdom, from the truth, the light, the life. For Christ the light, which enlightens every man that comes into the world, is the way to the Father, the truth, the life, the light, God's wisdom, God's righteousness, the hope of glory, and the power of God; the redemption, the teacher and the saviour, who enlightens every man that comes into the world, who is the way to the Father, which all the world despises. And their teaching of people is far from the light which enlightens every man that comes into the world, for they do not acknowledge the light, being out of God's wisdom in the devilish, that is both earthly and sensual. So this is the state driven from God; God's wisdom brings to God. All of you upon the earth that deny the light that enlightens every man that comes into the world, you are yet in the transgression in the first Adam; you are in your own righteousness. For any righteousness, that is not in the light, is your own. For Christ the light is God's righteousness. So everyone that comes into the world being enlightened, who hears not the light, which enlightens him, he hears not the prophet of which Moses prophesied; so the light condemns him, and he is to be cut off from among the people. And so all the world are away from Christ the light, from that of God in them; some in the presumption and some in the envy, and that eats them out and slays them. **Some in the false joy of presumption mount up to heaven, and fall down to the earth again. There all the minds are unestablished in the world.** They go from that of God in them, which does not change and the truth does not change, which comprehends the world and fathoms the world. They go from the light, which enlightens every man that comes into the world, and though he hates it, it is his condemnation.

...All people must come to know Christ your teacher, who said, 'I am the way to the Father;' so the light that enlightens everyone that comes into the world, is the new and living way. You that are come to the light you are enlightened withal, you are come to that which is new, and living, now as ever it was. Therefore, all people come to know **the light in you, shining in your hearts, to give you the knowledge of God, in the face of Jesus Christ;** and all people come to know the heavenly treasure in the earthly vessels; which none do, but those who come to the light, which Christ has enlightened them withal; and all people come to know the second Adam, the Lord from heaven, above the first Adam, who enlightens every man that comes into the world; none knows him, but who owns the light, which brings them out of the first Adam's state, out of the earthly into the heavenly; and all people come to know God's word in your hearts, there to obey it, and there mind to do it. This is the word of faith preached; the ministers of the letter may keep you reading the letter without you, and telling you about the letter without you, but they cannot endure, (who deny the light), talking of the word within them in the heart; for feeling God's word in the heart to obey it, you come to know that which the prophets and apostles witnessed, the word of life which became flesh, which is Christ in us. Know him in you, all peoples upon the earth, then you will not be

reprobates, [sin still lives in them] for if Christ be in you, the body is dead because of sin, and you are alive to righteousness. All people come to know the new covenant that God has prophesied of by his prophets, and Moses wrote of, and the apostles were witnesses and enjoyers of; the everlasting covenant. Knowing the end of the first covenant, know this covenant which is everlasting, the new covenant with God and his people forever. His law is in their hearts, that you need not say one to another, know the Lord; so that you may come to enjoy the thing the scripture speaks of. And all people come to know the mind of Christ, (which none can but who come to the light, he has enlightened them withal), that you may come to be of one mind, heart and soul. And all people wait to receive the spirit of Christ Jesus, which if you have not, you are none of his. And all people come to live in the power of godliness. For many may have the form of godliness, but deny the power of God, and are against it, when it appears in them that declare it. And so you will come to live in the gospel.

And all people **come to the light which every one of you is enlightened withal, that is come into the world**, that you may come to the second Adam, from the first Adam; that you may have your sins and transgressions blotted out. And all people come to know the wisdom which is from above, which is above all the earthly, sensual, and devilish, which is below. None can acknowledge this, but who acknowledges the light, which enlightens every man that comes into the world. And all people **come to know Christ in you, the hope of glory**; which hope of glory, Christ, destroys the hope of the hypocrite; which hope purifies, even as he is pure. Now come to know this hope, Christ in you, distinguished from your own hope, which hope is a mystery. And all people come to know the anointing that abides in you to teach you; and as you continue in that, which abides in you, you come to know the Father and the Son. And none come to know the anointing abiding in them, but who come to know the light, with which Christ has enlightened all men . Nor none abide with the Son, but who continue in the light, which Christ has enlightened them withal: therefore all come to know **the anointing in you, that you might come to know that which teaches you to continue with the Son, where you need no man to teach you**. For **God has come to take his people off from the teachings of men, and to teach his people himself, and the Lord's children shall be taught of him**; and they shall cease from man, whose breath is in his nostrils, and come to know their strength renewed, and come to know the prophet's life, and the spirit he was guided withal. And **all people come away from the world's churches, and come to know the church that is in God, the Father of our Lord Jesus Christ, which is the pillar and ground of truth, where there is neither spot nor blemish, nor any such thing, out of all strife and contention of this world**. Come to know the power of that world, where there is no end; and oh people! be not surfeited with the cares of this life, neither overcharge your hearts with the deceitfulness of riches, but mind the power of an endless life. And **cease from all these teachers which teach for**

earthly things, who are such as keep you in the earth, and in sin, and teach people must be in sin while they be upon the earth, and so make the covenant of God of none effect. Such are ministers of unrighteousness, and still in their transgressions, and make Christ's dying in vain; and the one offering of no value, which has perfected forever all them that are sanctified; and his blood of none effect, which cleanses from all sin. But the ministry of righteousness is manifested, which **lets you see the effect of the blood of Jesus**, and of the everlasting offering, which you have not yet received the effects thereof. The ministry of righteousness turns your minds to the light, of which Christ Jesus has enlightened you withal; that with it you might see yourselves, and see Christ when he comes; and with it be justified from all sin; and come into the unity one with another; and have the love of God, and the peace of God shed in your hearts; and come out of strife one with another about words and forms of things, and arguing about scriptures; but come to that of God manifest in you, that you may know the life that gave forth the scriptures. The synagogue, temple, and priest that takes tithes are to be denied by all such that witness Christ come, and the second priesthood, and the Jews' sabbath also; for those who uphold these things are nominal christians that teach for filthy lucre, and seek for the fleece, and divine for money, and bear rule by their means, that stand praying in the synagogues, having the highest place in the assembly, and are called of men, masters; for all these the prophets and apostles cried against, and those who hold them up are to be denied. All people upon earth that ever come to the knowledge of the true God, must own the light of Christ Jesus within them, which light is but one in all men, and brings all that believe in it into oneness.

All the world's teachers, people, and professors, you are far from silence, and the silent meeting together, and waiting upon the Lord in silence. You have too much flesh in you, which speaks, and so are too full of words, which are not your own, and not acknowledged to be from others. For you are out of the life of those who know a silence of the flesh and a waiting upon the Lord in silence, to hear his still voice, and to hear his voice behind them, saying, 'this is the way, walk in it;' and to have the mind stayed upon God, and to be guided by God, and to be led with the spirit of God into all truth, when they do not speak words outwardly. First, the spirit leading, then words from the spirit, and thus the spirit is not quenched in son nor daughter, in handmaid, nor servant. The false teachers, false prophets, and false apostles used their tongues; they had the form of godliness, but denied the power, for which they are to be turned away from. They are who said, the Lord said it, when the Lord never spoke to them, neither stood in his council. Had they stood in his council, they should have stood silent, and waited upon God; but those who use their tongues and say, the Lord said it, when the Lord never spoke to them. They were not silent, when the Lord said should be silent. Likewise those that went in Cain's way, and Core's way, and Balaam's; they spoke the high thing in hypocrisy, and likewise

promised liberty, while they themselves were servants to corruption. These were against those who waited upon God, and they should be silent. Therefore now in this age, those who use their tongues and say the Lord said it, when the Lord never spoke to them, have the form of godliness, but deny the power, and speak the high words, but they themselves are in the hypocrisy, and in Cain's and Balaam's way, and Core's way, separated from the spirit that gave forth scriptures, and so from God the Father of spirits, professors and teachers. Such are angry and offended at those who wait upon God in his council in silence, and patiently wait upon him; whose hearts pant after God, when there is never a word spoken; whose souls hunger after righteousness, when there is never a word spoken; who receive strength and blessing from God, the living mercy, the sure mercies of David. Yes a hearkening diligently, whose souls come to live; here is a silent waiting and diligent waiting upon God, and a silence in heaven; yes and the peace upon the earth, and the good will towards men is witnessed.

Now those who are exalted above their measure of the spirit of God manifest in them, such glory in the expressions, glory in words, and feed upon them more than life, and delight in words and methods, and curiosity in speech; and this is that which is offended at silent waiting upon God, which looks at high expressions, and is fuller of them than life, that feeds the birth that must be silent, that is born of the flesh, so there is the time to be silent. **This is the word of the Lord God to you all: that you may all come to that which God does manifest within you; it will let you see the birth that must be silent, and bring you to be silent, and to wait to receive teaching from God; then what is said, you may declare from the Lord of Heaven most high.** Cain was the first birth, and Esau and Ishmael was the first birth; now tell Cain the envious murderer of a silent meeting or waiting upon God, when he is a vagabond from that of God in him. Being from God, he would slay and murder them that are in the life; and yet he will slay and yet sacrifice, to which sacrifice God has no respect, who is from God's life, and so from God's life a vagabond, a murderer, that has not a habitation in God; yet he professes the saints' words which were declared forth from the life, who had a habitation in God. Here is Cain's offspring and generation known. So he has not eternal life abiding in him, he envies his brother; and how can he know a silent waiting upon God in the eternal, that has not the eternal life abiding in him.

Consider this, ..this is God's word to you all; you are far off silent meeting and waiting upon God, or the love of God that envies not, or the body that edifies itself in love. Do not tell Esau of a silent meeting, and a silent waiting upon God, that has despised his birthright, and after seeks it with tears, where there is no place found for him; now tell Esau of silence, a silent meeting is a wonder to Esau, that despises his birthright, and would sway the sword, and slay his brother Jacob, the second birth.

But a silent meeting is not a strange thing to righteous Abel, nor to the second birth Jacob, for God is the author of their faith; and Esau the cunning hunter, the profane person is among the beasts of the field that has the fat of the earth, a place for dragons, that bears the sword to destroy the righteous; tell him of a silent meeting and waiting upon God, and he will hunt till he has tired himself, that he faints again, and despises his birthright. And likewise wild Ishmael the mocker; tell these of silent meeting and waiting upon God, no, this spirit will boast and mock and scoff at that which brings to wait upon God in silence; this is that which is to be cast forth. So Esau, Cain, and Ishmael, you may see your stock, offspring, and root, and you are branches of who is profane, who is envious; and scoff and mock at them, who do silently and patiently wait upon God for counsel, for instruction, who is the giver of all good. So as they are moved by the spirit to pray, to praise, to give thanks, to speak with the spirit, as it gives utterance, as it reveals things, and so it leads them, and they receive from the Father of spirits, and come to be obedient. Glory over all to the Lord God the highest of heaven and earth, that is bringing forth a birth born of himself, that knows the Father, and declares him which keeps the old birth silent. All who speak a divination of their own heart and brain, and are the filthy dreamers, false prophets, false teachers, false shepherds, false apostles, and ministers of unrighteousness, and such as divine for money, and teach for filthy lucre, and make merchandize of the people, and seek for their gain from their quarter, and bear rule by their means, and teach for the fleece, and are called of men masters, and stand praying in the synagogues, and have the highest places in the assembly, which Christ, the prophets, and apostles cried against, who were out of the spirit; these now cannot endure silent meeting together and waiting upon God. These are full of words, and steal them from their neighbors; these mind earthly things which make merchandize of the people; and these are transgressors, all of them, for they set up what the apostle threw down: tithes, and temple, and synagogue, and priests before mentioned. Now these are those who are out of the life, and these are offended at silent meetings, and waiting upon God in silence. For doctrine these teach their own traditions, and ordinances, and commands, and neglect the commands of Christ; telling people of sprinkling infants, and a sacrament, when there is no such scripture.

Now he that has a psalm, [mark,] now he that has one, let him sing, and sing in the spirit, and with understanding. And now he that sings in the spirit, and prays in the spirit, as the spirit gives utterance, he is in that birth, that silences the birth of the flesh. And this is to all that would learn silent waiting upon God, and silent meeting; **for none ever shall come to God that is upon the earth, but as they do come to that of God in them, the light which Christ has enlightened them withal; and that is it which must guide every one's mind up to God, and to wait upon God to receive the spirit from God; and the spirit leads to wait upon God in silence, and to receive from God.** As many of the prophets and holy men of God, they sat often long waiting

upon God, and said, blessed are all they whose minds are staid upon God, they should be kept in perfect peace. And, my soul wait you upon God; and the meek inherits the blessing; and ye shall find more strength, virtue, water of life, and the mercy of the Lord, and the presence of the Lord God, as you are still.

Keep to that of God in you, which will lead you up to God, when you are still from your own thoughts and imaginations, and desires and counsels of your own hearts, and motions, and will; when you stand single from all these, waiting upon the Lord, your strength is renewed; he that waits upon the Lord, feels his shepherd, and he shall not want. That which is of God within every one, is that which brings them together to wait upon God, which brings them to unity, which joins their hearts together up to God. So as this moves, this is not to be quenched, when it moves to pray or speak; for there is the power of the Lord. This is the arm of the Lord, the dominion, the victory over death. And all teachers and people on the earth that have kept people from the light that enlightens every man that comes into the world, that which is to be known of God manifest in them, they are those who shut up the kingdom of heaven from men, that would neither go in themselves, nor suffer others. These are those who have taken away the key of knowledge from people, that neither they nor the people could get into the scriptures, nor tell what the prophets meant, nor what Christ nor the apostles meant; but wrangling all about the light, about the door. For the light is the door, the light is the power, that enlightens every man that comes into the world; that all through the light might believe. He that believes, is entered into his rest, has ceased from his own works as God did from his, and he has the witness in himself. And he that is born of God overcomes the world, he does not make haste. Here he knows a silent meeting and waiting upon God; and knows that all people upon the earth, if they come to the light Christ Jesus has enlightened them withal, their crowns must be laid down, down at his feet, and their peace taken away from the earth; and Christ, (God's covenant of peace, of light with God and man), they must come into; then all flesh must be silent before the Lord; so the life of God comes to guide.

And all you that are in your own wisdom, and in your own reason; it tells you that silent waiting upon God is famine to you; it is a strange life to you to come to be silent, you must come into a new world. Now you must die in the silence, to the fleshly wisdom, knowledge, reason, and understanding; so you come to feel that which brings you to wait upon God; (you must die from the other), that brings you to feel the power of an endless life, and come to possess it. And in the silent waiting upon God, you come to receive the wisdom from above, by which all things were made and created; and it gives an understanding and a reason, which distinguishes from the beast. And the life of God in you, which brings to wait upon God, which gives you life, brings to know God; and to know God and Jesus Christ is life eternal. **And to you this is the word of the Lord God.**

George Fox

(Omitted from the above original letter is the condemnation of the then 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).

SOMETHING FARTHER CONCERNING SILENT MEETINGS

Concerning silent meetings: The intent of all speaking is to bring into the life, and to walk in it, and to possess the same, and to live in and enjoy it, and to feel God's presence; and that is in the silence, (not in the wandering whirling tempestuous part of man or woman). For in silence is the flock lying down at noon-day, and feeding of the bread of life, and drinking at the springs of life, not speaking words. For words declared are to bring people to the spirit, confessing God's goodness and love, but only as they are moved by the eternal God and his spirit. All the ravenous spirits that are from the witness of God in themselves, cannot be still, cannot be silent; it is a burden to them. They cannot keep at home in their own houses, but are the hunters before the Lord like Nimrod, the first builder of Babel; but God confounded them, for they went out of the stillness and quietness, as did the Jews that went from the law of God, then they gadded abroad, and changed their ways, and so did not see their salvation. The apostate christians do the same, who have become inwardly ravened [consumed] from the spirit of God. They are gone from the silence, and stillness, and from waiting upon God to have their strength renewed; and so they have devolved into into sects, among one another; they have the words of Christ and the apostles, but inwardly are ravened from the still life. In the still life, the fellowship is attained in the spirit of God, in the power of God, which is the gospel, in which is the fellowship, when there are no words spoken.

George Fox

TO ALL THE MAGISTRATES IN LONDON.

Friends, that are called christians, and christian magistrates; are not you worse than the Jews that took tithes, and had store-houses, from which all the strangers, and widows and fatherless were satisfied, and there was not to be a beggar in Israel? Your blind men, widows and fatherless children, are crying up and down, lying in every corner of your streets; crying up and down half a dozen together, up and down your streets crying for bread, the poor and lame; is this not a shame to your christianity? How can the love of God dwell in you? How do you clothe your own flesh? How do you feed the hungry? Have you not come here under the reproof of James? How can you be in the pure religion, to visit

the sick, the fatherless, and the widows, when both blind, and sick, and crippled, and lame lie up and down, crying up and down on almost every corner of the city; while men and women are so decked with gold and silver in their delicate state, that they cannot see how to proceed. Surely, surely you are not aware that you are all of one mould and blood, who dwell upon the face of the earth. Would not a little out of your abundance and superfluity maintain these poor children, crippled, lame, and blind, or set them at work that can work; and those who cannot, find a place of relief for them. Would not that be a grace to you? Is not that a disgrace to you, for them to lie up and down in corners of your streets, and highways, and steeple-house doors? Does not this show, that you want the wisdom of God, to order the creation? Do you not agree that this is a grievous thing? Do you not believe it is grievous to all the tender and sober people? Is this true christian religion, to see so much preaching, praying, sermons, lectures, and to see so many blind and lame, poor men and women, and children up and down the streets, and at the steeple-house doors. Is not this an ill savor among you and in you and the high profession you profess?

Deal your bread to the hungry, honor the Lord God with your substance; hide not yourself from your own flesh; give to him that asks of you, or would borrow of you, lend, hoping for nothing again. He that turns his ear from hearing the cry of the poor, the Lord will not regard. He that despises the poor, despises his maker. So see, **this is the word of the Lord God to you all, and a charge to you all in the presence of the Lord God.** See all the poor, the blind, lame, the widows, the fatherless, that cry up and down your streets for bread, for maintenance at your steeple-house doors, and highways, and corners of streets and alleys, that these be taken up and provided for, and those who can work, that they may be set to it, and those who cannot, that they may be looked to, that there may be a good savor in your streets, that the Lord may come with a blessing upon you, and give you an increase double another way. Then you show the fruits of true religion, and the works of love, and the fruits of love, and the fruits of the spirit; but now the fruits of the flesh which has superfluity, which said, I have enough, I have superfluity, I have gold, I have money and goods in store, I have fine apparel, and jewels, and rings, and dainty diet, dressing myself in glasses, and buying glasses and pictures, and spices, and consider not the poor which is ready to be starved, crying in the street, and you are so proud, that you cannot tell how to go up and down the streets in your laced shoes, and clothes, and hats. How are many with their hair powdered like bags of meal? How are many in their jewels, and rings, and gold, and costly attire, which the apostle speaks against, and checks such for; they regard not their own flesh, they regard not their Creator, that regard not their fellow-creature, that he created, who created the one as well as the other, and causes the sun to shine upon the just, and the unjust, but destroy the creatures upon their lusts, when others are in want of the creatures; slackening their hand, and not giving to the poor.

God loves a cheerful giver, for God gives cheerfully, and freely, and liberally. He that gives to the poor, lends to the Lord, the Lord restores him double again. But people's hearts are hardened, and they mind not to disgrace the truth, and the custom of the cries of the blind, the lame, the widows, and the fatherless has taken away the sense of compassion; therefore let there be a storehouse where all may be relieved, and let none lack, that all may have enough. The Lord can take away from you as much in a week, that would (it may be) serve thousands of the poor, and you cross by sea and by land for your hard-heartedness; which otherwise you would see as a blessing, and feel as a blessing both within and without, in store, in field, by sea and land. As you come into the wisdom of God, and stand in it, and are preservers of the creation, then God will bless you, and, what you take in hand will prosper. A preserver of the creation visits the sick and the fatherless, and causes not the blind to wander; cannot God bring the proudest of you all down, and make you as poor as them that wander in the streets, because you do not do good in your life time? Therefore come to work, and do the work of the Lord, while you have poor, you great ones; and come to the feeling of these things, you magistrates, that none of these may lie up and down your streets, while it is in your power to do good. From a lover of mercy and compassion to all that feed the wounded and feeble, lame, and blind, and helpless. So in tenderness these things consider; for there is so much destroyed in your superfluity and vanity, that would maintain the weak, lame, and blind, that is spent upon your lusts. O be a good savor, and do that which may be a good savor to the Lord God, and in the hearts of all people in your generations.

From a lover of truth, and a friend of all your souls.

George Fox

CONCERNING THE WORLD'S HYPOCRITICAL SALUTATIONS, BEING OUT OF THE TRUTH, ARE CONDEMNED BY THE TRUTH.

The customs, and manners, and fashions of the world, which are practiced among people in the world, are vain; when they meet one with another, they will say how do you sir, doff the hat, scrape a leg, make a courtesy, I am glad to see you well, your servant, your servant my Lord, (or sir) or mistress, and when they are past them, with the same tongue wish evil to them, speak evil of them, wish hurt to them, or to her, and say he is so, and so, or curse him, or wish that he was hanged, or killed, or do him a mischief; yet when he meets him, or she meets her, they bow one to another; the hats bow, they are one another's servants, (and your humble servant) and their service, and then when they are past one another, wishes wickedness one to another, and laugh at one another behind their backs; and this is a custom that is evil among men and women, which ought not to be, and is to be rebuked, and reprov'd; they profess love and friendship to one another, and with the same mouth wish ill one to another,

and one destroy another; this has been an evil custom among men and women, who when they meet together flatter one another, and say they are one another's servants, and profess humility one to another, and when one is gone from the other, envy one another, and lay a plot to do him mischief, and do wickedness to one another; this is, and has been a bad thing among people, and is to be reprov'd; and these salutations are vain, and not to be observed, but denied, and to be judg'd, that plainness, and truth, and uprightness, and honesty may come to rule in people, and single-heartedness, and the love indeed, which is more than words; and this humility is feign'd, and this is a flattering one another in the presence, and a backbiting one another, behind one another's back; this is to be judg'd and condemn'd, that the witness of God in all may arise, that leads to truth in the inward parts.

George Fox

THE FASHIONS OF THE WORLD MADE MANIFEST; ALSO A FEW WORDS TO THE CITY OF LONDON.

What a world is this? How does the devil garnish himself, and how obedient are people to do his will and mind, that they are carried away with fooleries and vanities, both men and women, that they have lost the hidden man of the heart through vanity, and the meek and quiet spirit, which is with the Lord of great price, they have lost the adorning of Sarah, they are putting on gold, gay apparel, plaiting the hair, men and women, they are powdering it, making their backs as if they were carrying bags of meal, and they look so strange that they cannot look at one another, they are so lifted up in pride. Pride has so lifted them up, and is flown up into their head, they snuff up like wild asses, and like Ephraim they feed upon wind, and are gotten to be like wild heifers, who feed upon the mountains; and pride has puffed them up, they are out of the fear of God, men and women, young and old, one puffs up another, they are not in the fashions of the world else, they are not in esteem else, they shall not be respected else, if they have not gold and silver upon their backs, or their hair be not powdered; or if he has hung about his waist red, or white, or black, or yellow ribbons, and about his knees, and gets a company in his hat, and powder his hair, then he is a brave fellow, then he is accepted, then he is no Quaker, because he has ribbons on his back, and belly, and knees, and his hair powdered; this is he they stand with their hats off to; this is the array of the world.

Likewise the women, having their gold, or spots on their faces, and on their cheeks, and foreheads, having their rings on their fingers, wearing gold, having cuffs double under and above, having their ribbons tied about their hands, and three or four gold laces about their clothes, this is no Quaker, say they, this is it that pleases the world; this array, this attire pleases the world; but this is not the

attire of Sarah, whose adorning was in the hidden man of the heart, of a quiet and meek spirit; this is the adorning of the heathen, not of the apostle, nor of the saints, who said not wearing of gold, nor plaiting the hair, but of a meek and quiet spirit, which was of the Lord of great price; and here was the sobriety and good ornament, which was of the Lord accepted; this was Paul's exhortation and preaching; but we see the talkers of Paul's words live out of Paul's commands, and example of Sarah, but are found in the steps of the great heathen, who comes to examine the apostle in his gorgeous apparel. Now are not all these that have got these ribbons hung about their breeches, hats, backs, waists, knees, and hands, like unto fiddler's boys, and show that they are got into the fashion of them that be called rogues, the fiddler's boys, and stage players, and quite out of the paths and steps of solid men, and in the very steps and paths of the wild heads, which give themselves up to every invention and vanity of the world that appears, inventing to get upon their backs, heads, feet and legs; and say, if it be out of fashion it is nothing worth. Are not these the spoilers of the creation, and have the fat and the best of it, and waste and destroy it? Do not these cumber God's earth? Let that of God in all consciences answer, and who are in the wisdom judge.

And further, to get a pair of breeches like a coat, and hang them with points up to the middle, and a pair of double cuffs on his hands, and a feather in his cap; here is a gentleman, bow before him, put off your hats, bow before him; gets a company of fiddlers, a set of music, and women to dance, this is a brave fellow, a gentleman; a gentleman; up in the chamber; up in the chamber without, and up in the chamber within; are these your fine christians? Yes, say they, they are christians. Yes, but said the serious people, they are out of Christ's life, and out of the apostle's commands, and out of the saint's ornament; and to see such a company as before mentioned, as are in the fashions of the world, as is before mentioned, a company of them get a couple of bowls in their hands, or tables, or shuffle-board, or a horse with a company of ribbons on his head, as he has on his own, and a ring in his ear, and so go to a horse racing to spoil the creature; Oh! these are gentlemen, these are brave fellows, these are bred up gentlemen, these are no Quakers, and they must take their recreations, and pleasures as lawful, and these in their sports set up their shouts like unto the wild asses, or like unto the cattle or beasts when they are new put to grass, lowing and glorying in the things before mentioned, but it is in the flesh, not in the Lord; and these are called christians, and show they are glutted with the creature, and then the flesh rejoices; and here is bad breeding up youth and young women, who are carried away with the vanities of their minds in their own inventions, pride, arrogance, lust, gluttony, uncleanness, to eat and drink, and rise up to play; this is the generation that God is not well pleased withal, but their eyes are full of adultery, who cannot cease from evil; these are those who live in pleasures; these are those who be dead while they live, which glory not in the Lord, but in the flesh; these are they which be out of the light that the scripture

was given out from, who live in the fashions and vanities of the world, and out of its adorning, and in the devil's adorning, who are out of the truth, and not in the adorning of the Lord, which is a meek and quiet spirit, which is with the Lord of great price; but this ornament, and this adorning is not put on with them which be adorned, and have the ornament of him that is out of the truth, which is not accepted with the Lord.

Is it not in all the synagogues, and temples, and churches, as the world calls them, which are under the dominion of hireling-teachers, which teach for lucre and for gain, and for money. The people that go there to the temple, church and synagogue, as the people call them, they sometimes spy abroad one upon another, and sometimes upon the priest, to see what fashion he has on, and see what fashion the people have on them. Sometimes they listen to what the priest says, but they forget it before they have left the synagogue, temple, or church, as they call it. It is the fashion they can remember. Ah! They say, such a one has such a fashion, and it is very well made. Another one has a fashion, but remains in the old fashion, which is not regarded; and here you see the eye is abroad, and then in the week-day he gets such a fashion as he has seen in the steeple-house; and then he or she comes to the steeple-house with their fashion, which they have invented in the weekday. Then maybe he sees another fashion, and envy gets up; envy that another has a fashion, which it may be their means will not reach to, and then there is crying want. To tell these, who are of the world, that they are into the fashions of the world, which passes away, would make them angry; so those who are rich, full, in plenty, and abundance of the earth, send for the tailor to ask what's the best fashion now? I would have it made according to the current style, or it is worth nothing. A different fashion you may have; but who have such a fashion, said the man or woman? Yes, but that fashion is old and passed, so it is worth nothing. So everyone strives to have a fashion according to the greatest, and everyone here is climbing up, and trying to out do one another in these things. Thus you see that many people go to the steeple-house on the first day to see the latest fashions and show off their fashions; and do not many tradesmen go there to see the fashion, that they may please their customer with that fashion that they have seen at church, as they call it, and the people have seen it likewise; and therefore the tailor must make it according to the fashion, as the other was. Then is not a great part of their talk about the fashions, and about the invention of the fashions, and about the making of the apparel, and about the putting of it on, that ornament, that attire; but where is Sarah's attire? Where is Peter's counsel, that which is of the Lord of great price? Do not all your fashions please your eyes? Is not this of the lust of the eye, and the pride of life, and not of the Father?

Is not this the fashion of the world which passes away? And is not here the strife in all these trimmings, and envying one another, and hatred to them that are in a fashion above your fashions? And do not you scoff at another that is in a

fashion below yours, make a mock of it, and envy at them that be in a fashion above you, which your purse, you will say, is not able to reach, but if I had money I would have such a fashion, I want money, or I would have a gold ring on my hand; so the want is to get into the fashion, which is the want of the fear of God.

But is not all this destruction to the creation, and destroying the creatures of the Lord, yes the best of the creation is destroyed here upon the lust, and you carried away with the vanities of your minds, and your own inventions of your wicked hearts, where envy, lust, pride, uncleanness, ungodliness lodges: now do you not believe that God will spew you out, for polluting and staining the earth, who are given up wholly to inventions and fashions, crafts-men who are given up to inventing of fashions, and so serving your invention more than God, though you may call upon him with your lips, but your hearts are after your inventions; you call upon him with your lips, professing him with your lips, but your hearts after your fashions, the newest fashion that will please both priest and people; and like priest, like people. Oh, say they, the Quakers' religion stands in these things, to cry against the fashions of the world altogether; no, not altogether, yet it does stand to cry against them; their religion is pure, and keep from the spots of the world, and from the fashions of it, that perish away; it is time to cry against all your fashions, for the devil has carried you to such a height, who are in the wisdom that is earthly, sensual, and devilish, it is time it was set upon the wall.

Oh! London, you are fatted in the flesh, whose flesh is as the flesh of horses, and you are stained with lust, pride and vanity, and your beauty must fade and wither, as the flower, to you this is the word of God. Your profession without life is from God empty, your wisdom, your knowledge, your prudence, your reason, understanding, the true understanding is hid from you, and this before-mentioned has caused you to err; with the life of God you are comprehended, and are to be ruled with the rod of iron; you have been proud of your profession, and religion and wisdom, and knowledge and understanding, which has been without the true ground, and the worship is without the spirit, your mountain must be beat, and the rocks must be rent, the wall of the fenced city laid down, your high tower and castle thrown down to the dust, all your hypocritical profession shall not serve your turn, but God to judgment is come upon you; and you who are found out of the life will be found unsavory, and trampled under by the foot of men, God will not heed your wisdom, he will not heed your beauty, but deface it, nor your pretence of God, and Christ and pretence of profession of Christ, the apostles' words and prophets, the calling of him Lord, and the heart removed from him, in the pride, in the vanity, in the lust, in the flesh, who the just has destroyed. Now the just is risen to plead with you by fire and sword, which shall answer the just, which you have quenched and destroyed in you; therefore be awakened all hypocrites, and heapers up of the earth, the Lord is

risen, and will not spare; and you that be from his witness, shall feel the judgment; and you that be in the field, shall feel the sword, famine and plagues, you shall not escape it; for the Lord that fills heaven and earth is come to judgment upon the earth, who will answer the just in every man: and to you this is the word of God.

George Fox