

**SOME ACCOUNT OF THE LIFE, SUFFERINGS AND TESTIMONIES,
OF THAT FAITHFUL ELDER
AND ANCIENT MINISTER OF JESUS CHRIST**

AMBROSE RIGGE

WHO DEPARTED THIS LIFE THE 31ST OF THE ELEVENTH MONTH, 1704.

The Lord knows the days of the upright, and their inheritance shall be forever.- -Psalms 37:18.

Whose faith follow; considering the outcome of their conduct.—Heb.13:7

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**EDITED BY
JASON R. HENDERSON 2017**

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**A TRUE RELATION OF AMBROSE RIGGE
BY WAY OF JOURNAL**

A TRUE relation of the first manifestation of the love of God in Christ Jesus unto me. To the best of my remembrance, when I was about ten or twelve years of age, the Lord touched ray heart with a sense of my latter end, which I often deeply considered when I was at the free school among my school-fellows. I often thought of my Creator, and of his great work in the creation, and that to him all must give an account of their deeds, whether good or evil; yet being daily conversant with my playmates, I was led into wantonness and play, and many youthful pleasures, in the midst of which I was often smitten by the rod of God, though I knew him not. Yet one thing did somewhat comfort me, that I abhorred vain and desperate oaths and drunkenness, which I saw many were swallowed up withal, who were my companions; for there was a hatred in my heart of such things.

Being brought up to read the Scriptures from a child, and thinking therein to find something of life; but being a stranger to Him in whom life was and is, I was still in darkness and the region of the shadow of death. Yet I found them declaring of the day of the Lord that should burn as an oven, wherein all the proud, and all who did wickedly, should be as stubble, and the day that comes should leave them neither root nor branch, Mal. 4, and many such places; which I believed were true, and would come to pass. Notwithstanding I was not so overcome of gross evils, yet I daily found sin reigning and ruling in me, and leading me captive into various lusts and vain pleasures, which became my great burden; under which I often groaned and cried to the Lord for deliverance. But being in the kingdom and power of darkness, I saw no way of deliverance, but still remained under the bondage of corruption. Then when I could write, I took much delight in writing the priest's sermons, and as I went home got them without book, so that I had gathered much into my knowledge, but still remained a stranger to the life of Christ, which my soul breathed after, and was without God in the world, wandering from mountain to hill, yet found no rest for the sole of my foot. In this condition I remained till I was sixteen years of age, running from one high-priest to another, expecting to receive that from them which my soul thirsted after, but still remained unsatisfied.

They were to me physicians of no value, though they bid me apply the promises and get faith. Yet both they and I being ignorant of the word of faith, which the apostle preached, nigh in the heart, Rom. 10:8, through the hearing of which, faith comes to be received; I knew not that unto which the promise of life was, and found that ruling in me unto which the promise of life was not. So that whatsoever plaster was applied to me while the corruption was not purged out, was of no value as to my cure; for, from the crown of my head, to the sole of my foot, I was full of bruises and putrefying sores, so that I was often loathsome to myself. Yet not knowing how to be healed, I sought further, and met with some books that did somewhat suit my condition, which I took delight to read, and gathered a form of prayer, which I often used in private, with many earnest breathings to the Lord, that if he had any blessing to bestow upon me on earth, he would show me his way of Truth. For I plainly saw that many of the priests were as bad as myself, and some worse, and so could expect no good fruit from evil trees. Then I turned from them, and went after others, who were a little more refined, and thought from them to have more satisfaction, but found none, but was sensible that my wounds grew more and more putrefied; and that which the best of them had applied, proved no relief at all to me, nor proper at all to my distemper. So then my soul often mourned to the Lord in secret, for the knowledge of his way, desiring neither riches nor honor in the world; but that I might know the good Physician, who could make me every whit whole, which was of more value to me than all the treasures of Egypt. Though some youthful pleasures prevailed over me, which kept me above the witness of God in me, yet had I secret reproofs, which caused sadness in the midst of my joy.

And though I was as a wild heifer, unaccustomed to the yoke, yet I was always preserved from gross evils, by him whom I now knew to be my strength, though I had many occasions and provocations thereunto, glory, honor, and living praises unto the Lord God, and to the Lamb for evermore.

*The Way and Manner of My First Coming to the Knowledge of the Truth, and Way of Peace,
Which Had Been the Breathing of My Soul From My Youth.*

After my long travail in the night of darkness and ignorance, wherein I had toiled and taken nothing, it pleased the Lord of his infinite goodness and tender mercy to me and many more, to send his true and faithful messenger, George Fox, into our parts, who published the everlasting gospel. He said we had a light, unto which we did well to take heed, until the day dawned, and the day star arose in our hearts; which was glad tidings to us, who so long had sat in darkness and blindness of mind. This testimony I then both believed and received, not because it was his testimony alone, but because it was indeed the testimony of the word of God, which became quick and powerful in me, and sharper than a two-edged sword, to the cutting down of the man of sin, which had long ruled in my heart; with which there was a great and long warfare before the strong man was overcome, that a stronger than he might rule. Many and strange were his wiles, and strong was his temptation to overthrow that little measure of faith, which the Lord had wrought in my heart by hearing the word, through which I came to have some small victory over him and his power, by which he had long led me captive at his will; but as I took heed to the word of faith, which was nigh in my heart, the day began more and more to spring from on high, and the day star to appear in my heart. Then the foggy mists of the night began to vanish away, and the day star went before me, till it led me to see him, whom I had pierced. And then a day of bitterness came upon me, and I was in sorrow as a man for his only son, and judgment began to be laid to the line in me, and righteousness to the plummet; so that I said in the morning, would God it were evening; and in the evening, would God it were morning, for fear of the Lord, and for the glory of his majesty, who was arisen to shake terribly the earth. But in the midst of all, it was said, I will not break a bruised reed, nor quench the smoking flax, till I have brought forth judgment into victory. In the belief of this, I waited long upon the Lord in the way of his judgments, until I felt his mercy spring unto me, which was manifested in me.

So then I became as a stranger to my near relations; for my father and mother forsook me; my friends and acquaintance stood afar off, wondering at me, and I was a hissing to many; and I was sorely beaten by those who formerly would have hugged me, because I now feared the Lord, and trembled at his word; yes, and at the last I was cast out of all which might administer comfort to my outward man; so that for some time I had not whereon to lay my head. Then I walked about in solitary places, being compassed with many and sore temptations, both

inwardly and outwardly; in the midst of which, the Lord spake comfortably unto me, and said. Fear not, I will be with you and care for you; which did refresh my soul and bear up my spirit. But sometimes looking out at the prosperity of the wicked, my foot had well nigh slipped; and withal, considering the many troubles that I was compassed with. But the good Shepherd drew me in again with his crook, and made me lie down among the sheep of his pasture, where I found fresh pastures and living streams, which renewed my strength as the morning; and I became strong in spirit, and in the faith of the Son of God, by which I obtained victory and freedom in my own particular, over that which long had victory over me. Yet, as I said above, my father and mother stood far from me, and I became as a stranger to my mother's children; but the Lord regarded me, and had respect unto me, and gave me more and more of his good Spirit to direct my steps, that my feet did not slide. Often, when I was alone, temptation was sore upon me, and did strongly beset me; yet I still did resolve in my breast to follow the Lamb wheresoever he went; and whatsoever sufferings overtook me, I would never deny the Truth, which the Lord had so clearly manifested to me. Then I concluded to go to London and take some employment amongst Friends; and something was very forward in me so to do; but yet the Lord would not permit me, but counseled me to stay and wait, until he called me forth. So I waited a season, and at length the word of the Lord came unto me, which said, You shall go forth into the south to be a witness unto my name, for which you shall suffer many things; but I will be with you.

This seemed hard to me at first; and I could much more willingly have stayed at home; so I bore and weighed it a pretty while, before I related it to any, yet never concluding to disobey the Lord's word, whatever I suffered, if I saw him still requiring this of me. At length I was greatly pressed in spirit day and night, so that neither my sleep, nor any other enjoyment was pleasant to me, till I freely gave up to part with all to follow the leadings of the Lord. When I did freely answer his requirings, I felt his arm stretched out over me, and the light of his countenance was upon me; so that the parting with my father and mother, my friends and acquaintance, with my native country, was little in comparison of that joy which was set before me.

Then was a fellow-traveller prepared for me, namely, Thomas Robertson of Westmoreland, who was made willing to leave his dear wife and tender babes, to go with me into the Lord's harvest. We took our journey about the time called Easter, in the year 1655, and through much reproach and hard travel on foot, came to London; and after a little stay, it was upon us to pass further southward. So early in the morning we took water, and passed down the Thames, towards Gravesend, and in the boat were many passengers with us, who perceiving what we were, did exceedingly scoff, and shamefully entreat us, till on a sudden a great ship came running with full sail before the wind, and was near to run over the boat in which they and we were. This did so terrify them, that their laughter was turned into fear and horror, which made

them quake far more than us, whom before they had reproached under that name. The danger was so imminent, that the boatman had much ado to save himself; yet the Lord delivered us, and brought us safely on shore at Gravesend, and from there we travelled to Rochester; where it was laid upon us to go to a Baptist meeting, at which we were apprehended by soldiers, and brought before the governor, who examined us, and finding we were north countrymen, said we might pass no further without a certificate, and committed us prisoners. But there being one of our own countrymen, a soldier in the place, who gave testimony of our honesty in our own country, we were freed; but withal, much tempted to go back into our own country again, for they told us many dangers were before us, if we went forward. Yet we consulted not with flesh and blood, but went forward in the name and power of God, till we came to Dover, where there was an open door to us, and the Lord also opened our mouths to publish the everlasting gospel, though in weakness, fear, and in much trembling; yet thereby several were turned from darkness to the light, and from the power of satan to God, in order to receive remission of sins, and an inheritance among the sanctified.

From there we came to Folkstone, where some received us and believed, and were gathered to God. And we passed to Hyde and Rumney, where several received our testimony, unto whom the arm of God was revealed, through which they were gathered from the barren mountains into the low valleys. At Lydd we found Samuel Fisher, a pastor of a congregation of the Baptists, with whom we had discourse, he being a great scholar, and having formerly been a parish priest, but one who waited for the coming of the kingdom of God in power. He received our testimony, and was willing to become a fool, that he might be made wise to salvation, and from a teacher came to learn, and so received wisdom and spiritual understanding, to become a preacher of righteousness, in which he lived and died.

After his convincement we came to Staplehurst, where we found a great congregation of Seekers, so called, among whom we had good service; many of them being convinced, with their teacher, his wife and children, who lived and died in the faith. The harvest grew so great, and the laborers being few, we were forced to separate one from the other; and one of us to take that care and charge which both did before. But after we had a little cleared ourselves of that county, it was upon us to pass through the western counties nearly two hundred miles, to proclaim the acceptable day of the Lord in towns, cities and villages, which we gave up to do. Being parted one from the other, Thomas Robertson was two or three days' journey before me; but both of us being as strangers and pilgrims in the earth, and having none to direct us but the Lord alone, we were driven to many straits outwardly; but in all we were supplied with courage and strength to undergo whatever was laid upon us.

Thomas Robertson passed before me through the county of Sussex, only I heard of him acci-

dentally near Chichester, at a house by the way side, at which I called to get a little water to quench my thirst. The woman began to tell me of a man who called there two or three days before, whose words gave me to understand that it was my companion. When I had drank, I passed into the city on the seventh-day at night; and on the first-day I was moved to go to the Baptist meeting, where I declared the word of Truth, though with much opposition; which testimony some received, and some rejected.

But after a little time the mayor of the city having notice given of me, sent the con stable to bring me before him. When I came without respecting his person by putting off the hat, he was in a great rage, and sent for one called a justice; who, when he came, took off my hat himself, and commanded men to search me, saying, I was a Jesuit, or one come from Rome; and would have committed me to the Gatehouse forthwith, but the Lord turned their hearts; so that after some discourse they freed me. After which I got a meeting at the inn; so the next morning I left the city and came into Hampshire, and from there into Wiltshire, and all through the country till I came near to Bristol, before I saw the face of a Friend. The strength of my body was well nigh spent with travel; but meeting with some Friends, I was revived and strengthened; and staying there a little space, I was pressed in spirit to go forward. I came to Bristol, and from there to Exeter, where were two brethren of my country in prison; and going to visit them, Thomas Robertson and I met together again in safety, after our long journey, and in that city we stayed some small time, declaring the Truth; but they stopped their ears, and hardened their hearts against truth and us; so that we shook off the dust of their city as a witness against them, and came away again for Bristol, where we had service.

From there we came to Reading, and stayed a little season; and from there we were moved to go to Basingstoke in Hampshire, where, through some difficulty, we obtained a meeting; but before the people were all come together, the chief priest and rulers came, who caused us to be haled out of the meeting, and tendered us the oath of abjuration; and because, for conscience sake, we could not swear, they carried us forthwith to prison. But before they put us into the room, they separated us one from the other, and searched us, and took away our money, linen, and ink-horns—then they thought of some way to keep us apart; but not having two rooms bad enough, they thrust us down together into a low strait room, and locked us close up, and appointed two rude men with halberds to watch over us within the prison all night, and in the morning freed them, and shut us close, and gave a command, that if any of our friends came but upon the ground, before the prison door to visit us, they should be fined. There they kept us nigh three days before they brought us our money; in all which time we could not call for any necessaries, because we had no money, and we could not eat any man's bread for nothing. When the people cried out upon them, they brought us our money; and the jailer would have eight pence a night for a nasty bed which stood in the room; and when we could not satisfy his

desire, he caused it to be taken away. So we got some straw, and laid upon it all the time we continued there. The jailer caused boards to be nailed before the window, that we might not see the light, and at night would not allow us to have a candle or fire. All which we bore with patience, till they were weary of their cruelty; by which several, both in town and country, were convinced of the Truth, and remained therein. And there they kept us nearly a quarter of a year, and at their sessions freed us.

When we were clear of the town, we were moved to pass for Southampton, where the Lord opened a door unto us, and his word was effectual in us, to the turning of a remnant from darkness to the light, who walk in it to this day. Thomas Robertson left me, and went to Portsmouth, and gave a testimony there after whom I went and stayed near ten days, and had good service. On the first-day I was moved to go to the steeple-house, to bear testimony against their worship, at which the priests and rulers were offended; and on the second day, as I was passing out of town, I was apprehended by soldiers, and had before the governor, who would have prosecuted me as a vagrant, but could not find matter enough so to do, but sent me out of town with a constable; but after a little time I returned again, and then they received the word of God with gladness, and a meeting was established there. With much difficulty I got into the Isle of Wight, where some were added to the Lord's flock and the Lord delivered me out of the hands of unreasonable men. From there I came over into Hampshire, and passed from town to town, and from village to village; and the Lord was with me, and made his word effectual in my mouth, to the turning of many to righteousness, in which they were established.

After I had continued among them for a season, I came into Sussex, where I had good service, and a great gathering there was to the Truth; and many received the word of God with joy, and met often together; in whose meetings God manifested his presence and power in a large measure, among whom my soul was refreshed. But after a little time I was moved to go back again into Hampshire, to water the tender plants there. When I had done this, I was pressed in spirit to go into Dorsetshire, to Weymouth and Melcomb-Regis; and there I was moved to go to a steeple-house, to declare against a hireling priest; for which I was apprehended, and carried to a nasty prison underground, where I had neither bed, fire, nor anything to sit down upon but a stone; and a heap of filth was in one corner of it, and some nasty straw, where seamen had laid in. There I was kept two or three days; but I could look up, and see the people in the street, and there I had good service, and preached the Truth to the tendering of many.

And from there I was sent to Dorchester, to the county jail, where was a terrible sickness, which some called the plague, which swept away most of the prisoners. But the Lord was with me there, and kept me in the hollow of his hand; so that a hair of my head was not hurt. There I was kept eleven weeks, where I had very good service for the Lord, to the convincing and

confirming of many in the Truth, in which they have now found rest for their souls.

When I came to that prison, I found my dear brother Humphrey Smith there, who took the sickness of the prison, and was very near death, unto whom I was greatly helpful, for he was not willing to take anything but from me; but the Lord raised him up again. Joseph Coale and William Bayly were sent prisoners there also, but we were all preserved and delivered by the mighty arm and power of God. And from that imprisonment also the Lord set me free; and while I was there, preserved me from that raging disease, which swept away many in a small time, giving me assurance, that a hair of my head should not fall without him, which was fulfilled to the utmost. For though I was in many dangers of sickness in that prison, besides the contagious disease; yet I was never better, nor more healthy than I was there; blessed and praised be the name of the Lord forever.

When I was delivered, I went and labored again in the vineyard of the Lord, and came to Weymouth and Melcomb-Regis, from which I had been sent to prison, and there I had good service for the Lord amongst his flock. Being clear of that place, I departed in peace, and came to Corsetown, in the Isle of Purbeck, where I was resisted, and by force of armed men kept out of the town, the inhabitants pretending a fear of me, as I came from amongst so many infected persons in the prison. I not being willing to bring any danger amongst them, departed and came to Poole, where I was gladly received, and there I continued a few days in the labor of the gospel, confirming them who had heard the word of God and believed. From there I passed to Ringwood, where I found a few who believed the Truth; amongst whom I gave testimony of the same, to the establishing them in the faith, which was begotten in them by the word of Truth. Then I came to Southampton, where I had formerly labored; and I was much refreshed among the plants of God, who rejoiced and praised God for my deliverance out of that dangerous prison before mentioned, I preached the word of God with a ready mind, and had many large and precious meetings, as also in the country about; and the word of the Lord grew, and many came to believe the Truth.

In Southampton I was moved to go to a steeple-house, where one Nathaniel Robinson, an Independent priest, was speaking a divination of his own brain; and after he had ended, I desired to be heard a few words in the fear of God; but he fled and left me to the mercy of his rude hearers, who with violence haled me out of their synagogue; and the said Nathaniel Robinson caused the rulers to send me to prison, where I continued a very close prisoner; and when some of my Friends came from the country to visit me, they abused them, and shamefully entreated them at their inn, and in the streets also. One Edward Southwood, being a soldier in the army, and having leave from his officer to come to visit me, they caused him to be surprised in the inn, and took his arms from him, and would not allow him to come into the prison to me; but

over all their cruelty, the Lord kept him, and gave him patience to bear what they were allowed to inflict upon him. They permitted very few to come at me, yes, scarcely those who were to bring me necessaries. All which I suffered till the Lord set me at liberty over all their cruelties.

Then I began again to labor in the Lord's harvest, and he was with me, and gave me power to undergo whatever he permitted to be laid upon me. I was moved to go into the Isle of Wight, and purposed to have gone on board at Portsmouth, but was stopped by the governor.

Then I came back again to Southampton, and from there to Hurstcastle, and there I met with some Baptists, with whom I had a conference; and understanding where I was to go, after I had got under sail, they betrayed me to the muster-master, who caused the master of the vessel to put me ashore again.

So there I was out of all hopes of having any passage; and was forced to come back through the forest that night in much rain to Limington, where I procured passage in a boat that went with faggots. In the night season, and about the 10th or 11th hour, we landed in the Island. I took up at an inn that night, and in the morning I went to Newport, their chief town, where the professors were rich and full, and rejected the counsel of God, and despised his messenger sent to them in tender love. I declared the word of Truth amongst them as it was upon me; but before I passed out of the Island, I was seized on by the soldiers, and carried to the castle at Cowes, and the governor sent me out of the Island; but I not being clear, returned again after a little time, and there was a small remnant gathered, among whom I travelled through many hardships. In that Island I was imprisoned in a filthy cold prison, in the middle of the street, in their great town, where I had good service. And when they perceived that, they put me in another prison, in a back room, where I could not see the street, nor people come at me, where they kept me some time. Yet at length the Lord delivered me, and there was a meeting settled.

About that time a law made against vagrants was perversely executed against Friends, who were taken from their own homes or dwelling places, by which many innocent men suffered who had good estates; and some it was said in the very parish where they were born, if they were taken in another. Coming to Southampton, where some Friends were put in the house of correction, I presently going to see them, was apprehended by the officers, and with great abuse thrown headlong into the cage; and without any further examination, the mayor granted a warrant to whip me at the whipping post in the market-place, which was executed by the hangman accordingly in a cruel manner.

After this they threw me across a handbarrow, and carried me along the streets between two men, and then threw me into a cart, and drew me out at the gate, in cold, snow, and frosty weather, without the least refreshment, and so drew me to the next tithing that night; their

warrant requiring me to be carried from tithing to tithing, till I came at my own parish.

After I was gone, the mayor, whose name was Peter Seale, threatened that if ever I returned again, I should be whipped a second time, and burned in the shoulder with the letter R as broad as a shilling; the other magistrates would not join with him in the work he had undertaken. But before his warrant had got me twenty miles, the Lord overthrew it, and delivered me out of their hands; and in a little time I was moved of the Lord to go to Southampton again, which I did, and had several meetings, and no man laid hands on me; and then in my freedom I went out again, and labored in the Lord's work, and it was upon me to come to Southampton again. I had only been come in a little time, till the constable took me and carried me before the aforesaid mayor, who was in a great rage, and threatened to execute the rigor of the law upon me; and in order thereto, sent for a justice of the town, but he being more moderate, and having no hand in his former proceeding, discouraged him so, that he was forced to let his work fall, and after much ado he let me go free. In a little time after he was smitten with a bloody flux, which all his physicians could not cure, but shortly ended his days in misery; and the constable, who was his chief agent in his wicked proceedings, the hand of God fell upon him and his family, so that he was forced to fly out of the town and died miserably.

I had peace and freedom a considerable time after, till King Charles II. was restored; but in the same year he was crowned, I was taken upon the road at Petersfield in Hampshire, and there before Humphrey Bennet, and John Norton, called justices, I had the oath of allegiance tendered me. And because for conscience sake I could not swear, they condemned me to the common jail at Winchester, and took my horse from me; there I continued till the assizes, and then was run to a premunire by judge Foster and Tyrrell, and committed close prisoner, and in the jail suffered many abuses from the prisoners, by the connivance of the jailer; till the king freed me by proclamation, and they were made to deliver me my horse again, and then I travelled in Truth's service, in several counties, for a pretty season, till the spring.

In the year 1662, I was at a meeting, at Captain Thomas Luxford's house, at Hurst Pierpoint in Sussex; and by the instigation of Leonard Letchford, priest of that place, I was apprehended and carried before Nisell Rivers, Walter Burrill, and Richard Bridger, called justices, who tendered me the oath of allegiance; and because I could not, for conscience sake swear, they committed me to Horsham jail, the 28th day of the third month, 1662, where I continued till the assizes, and before Samuel Brown, then judge, I was premunired.

By the instigation of the aforesaid Leonard Letchford, I was continued close prisoner, where I continued above ten years, under many sore abuses in the prison, from several cruel jailers, but the hand of the Lord overtook them, and cut several of them off while I continued prisoner there. I was freely resigned up to suffer all the days of my life, if it was the will of the Lord to

suffer it, seeing no way of deliverance from man, in whom I put no confidence; but with a godly confidence, was resolved to wait in patience all the days of my appointed time. At length, when I least expected my deliverance, the Lord brought it to pass, and opened the heart of the king to grant my liberty by patent, under the great seal, with many more who suffered for the testimony of a good conscience. In the time of my imprisonment, the aforesaid Leonard Letchford sued my wife by her maiden name, for tithes of land, for which he had kept her father prisoner several years, and sent her to prison also; and at the assizes got a false verdict against her, and took out an execution against her, with which he sent the bailiffs, and took my goods that I had bought and labored for with my hands in prison, leaving us not a bed to lie upon, nor any other necessaries to assist us in prison, that they cared to carry away, to the very pot that we borrowed, while prisoners, to boil our meat in; all which I could easily have recovered by law, when I was freed out of prison; but I freely committed my cause to God, to “whom vengeance belongs.

In a small time, my father-in-law, Thomas Luxford, was freed also, whom the said Leonard Letchford had kept many years in prison, who boasted that he had laid us so fast, that the king should not free us. And if we had but a little liberty granted us, once in a twelve month, to go to visit our families, he sought out many inventions to have the sheriff fined; and thereby incensed the jailer to keep us close; and made many applications to the worst of the justices, who he thought were most bitter against us, to add affliction to our bonds; but he lived to see us both freed out of prison to his great torment, as he many ways expressed.

The said Thomas Luxford has also suffered many years, for refusing to send in arms from year to year, to the value of between twenty and thirty pounds, for which, one year, they took away his wife's bed and bedding, as soon as she was risen out of it, for one year's tax for drums and colors.

After I was freed out of prison at Horsham, I continued my family in the town about a year, and then removed to Gatton in Surrey, where I continued about fourteen years, where Robert Pepys the priest excommunicated me, my wife and servants, for not coming to the steeplehouse, and afterwards sued me in the Exchequer, for tithes, and for the value of twenty shillings run me to a writ of rebellion, and so to a sequestration, and seized my goods to the value of sixty pounds. Many other sufferings and exercises I had there, but the Lord was with me, and delivered me out of them all; and much good service I had in the country there about; and many were gathered to the Lord, and established in the faith of the gospel.

Robert Pepys, priest of Gatton in Surrey, his false accusations to the justices at the sessions against Ambrose Rigge; a copy whereof follows.

“This Ambrose is lately come into this parish, from Horsham, where he was in the prison (as it is reported) seven years for his damnable heresies, and wicked opinions; and this being a private parish, he thinks to roost here, and impudently presumes to board and teach youth in his house; and has at this time twelve or fourteen in his house; and being a man of parts and learning, does a great deal of mischief in seducing others; to effecting which, he spares neither pains nor time. And what Tertullus the orator said falsely and foolishly of St. Paul, may very truly be said of this man, that he is a plague, a pestilent fellow. He is justly suspected to be a Jesuit, or one that has kept their conventicles. And this honorable court is humbly and earnestly requested by the minister and parishioners, to take special notice of him, as a most dangerous person to the church, being a ringleader of sects and schisms.”

Ambrose Rigge's letter to Robert Pepys.

Neighbor Pepys,

I am credibly informed, that you did greatly instigate the magistrates, at the sessions in Southwark, against me, and there affirmed several untruths in a letter above mentioned. I have reason to wonder, why upon all occasions, when you think you can do me a mischief, you seek my ruin, who never sought your hurt in word or deed? If you know that I have in any way trespassed against you, how can you pray to God to forgive you your trespasses, who does not forgive others their trespasses? And how do you love your neighbor as yourself, who are always, when you think you can prevail, seeking your neighbor's ruin? If I were in an error in judgment, the course you hast taken since I came to Gatton, is more like to harden me, than to convince me that you are in the way of Truth, your daily practice is so repugnant to Christianity, and common civility among men. God Almighty open your eyes that you may see what you are doing, and whom you are striving against. I have lived by you peaceably, on my part, these several years, and served you in what I could, both in health and sickness; and for which of my good deeds to you do you conspire against me? the Lord judge between us: it is but my body you can reach; and if you get it, it will do you little good.

The Jews' priests stirred up the rulers against Christ and his followers, under the name of deceivers, and ring-leaders of sects. Acts 24:5. When they dared not encounter them by spiritual weapons, then they got them to be cast into prison, by false accusations, as you and your brethren have done many at this day, till you have made yourselves a stink to the whole land, that it is ready to spew you out. I have often desired your prosecutors to favor you; but it seems you spurs on mine to hunt my soul as much as you can. Instead of loving enemies, you are for persecuting your friends and neighbors, whom

you could never convince of the least evil, either in life or doctrine, by the Scriptures, your own professed rule. Well, you shall go no further than you are allowed from on high; to all which I have learned to say, “Your will, O Lord, be done;” but this know, “That it were better for you that a millstone were hanged about your neck, and you cast into the sea, than to offend one of the least of them who believe in Christ.” Do not covet my vineyard by ensnaring me, lest Ahab's reward be your portion. No more, but that I am a friend to you and all men.

Ambrose Rigge.

To the inhabitants of Gatton, in the county of Surrey, and to all others whom it does or may concern.

Friends and Neighbours,

As of old, he that was born after the flesh, persecuted him that was born after the spirit, even so it is at this day. Gal. 4:29, for such is the implacable enmity of many priests in our age, that scarcely any who will not put into their mouths and satisfy their covetous desires, can be secure from the lash of their scandalous tongues and wicked hands, they being in the way of Cain, and also in the steps of the false prophets of Israel; Micah 3:5, Crying, Peace, peace, to them who put into their mouths, and feed them with tithes, gifts and rewards; but against those who for conscience sake cannot, they even prepare war. Of this spirit has Robert Pepy's, priest of Gatton, fully manifested himself to be since he came to Gatton, as several can witness; but more especially since I denied to pay him tithes, it being no gospel right to any minister, as I am ready to prove by the Scripture. For this cause did he break forth in a rage, and before several witnesses, said: If he had leave from the king, he would himself hang ten thousand of us, called Quakers; and also said, it would never be well till the Spanish Inquisition was up in England again. If this be not the spirit of Cain, the murderer, I know not what it is. But he being out of hopes of effecting this at present, he sued me in the Exchequer for tithes, and also got me, my wife and servants put in the bishop's court, because we could not partake of his sacrifice; and with his own hand wrote many grievous lies and false accusations against me, to kindle the wrath of the magistrates to destroy me, as is manifest by his letter before mentioned: First, that I was in the prison in Horsham, as is reported, seven years for my damnable heresies, and wicked opinions, etc.

As for my being in prison there above ten years I deny not; for I suffered there as a

Christian for well doing, of which I have no cause to be ashamed; but damnable heresies and wicked opinions, I utterly deny. Let him, or the worst of my enemies, prove the least heresy against me if they can; till which I shall reckon my sufferings there for righteousness. Secondly, that I do a great deal of mischief here in seducing others, to effect which, he says, I spare neither pains nor time. Let him prove whom I have seduced, and what evil I have done since I came here, or else this will prove his burden also in the day of account. The same false spirit that led Tertullus the orator, to call Paul a pestilent fellow, and a ring-leader of sects, etc. does now lead him to speak as falsely and foolishly against me; but he has proved no more against me than Tertullus the orator did against Paul; but it was ever the manner of that spirit to charge high and prove nothing, and so it is at this day. To say that I am justly suspected to be a Jesuit, or one that has often been at their conventicles, is a most notorious falsehood.

For God is my witness, I never was in any of the Jesuits or Papists conventicles, and I hope never shall, unless it be to bear witness again their idolatry. Here let the people take notice by the way, that this priest said, he would hang so many of us, called Quakers, as is before expressed, in the presence of several professed Papists, with whom, at that time, he went into his church, and expressed a great deal of kindness to them, and said he would do what they required of him; if they would but speak the word it should be done. Of this I was an eye and ear-witness, by which let wise men judge who is nearest of kin to the Papists, he or I? Or whether, if I were a Papist, I should not have more favor from him, yes or no? Lastly, he charged me of being a dangerous person to the church. I suppose he means that church of which he is, which plainly manifests it to be a false church, and built upon the sand, which is in danger of falling; for the true church is built upon that Rock, “which the gates of hell cannot prevail against.” Matt. 16:18.

Those things, before expressed, I could have passed by, and have patiently borne with silence, as to my own particular, knowing for whose sake I am thus reviled and persecuted, and all manner of evil falsely said of me; such things being always the portion of the disciples of Christ from the world: if it were not for the sake of those who have not had any long acquaintance with me lest they should believe his lies; for their sakes chiefly, these lines are written.

And now are Christ's words fulfilled, John 16:2. “They have cast us out of their synagogues;” and the priests especially pretend to do good service in killing us; and these things they do because they know not the Father, nor his son Jesus Christ: Therefore all people repent and amend your lives, “for the kingdom of God is at hand.”

This, in tender love and good will, is written by him, who has learned to bless them who curse him; and to do good to them who spitefully hate and persecute him, who is called

Ambrose Rigge

In the year 1664, I took Mary Luxford as my wife, who was the second daughter of Thomas Luxford, and Elizabeth his wife, of Hurst-Pierpoint in the county of Sussex; she was of honest and considerable parents, who brought her up strictly, according to that religion which they believed to be true, and she lived in great subjection to her parents. Though they came to believe and receive the truth before her, yet she had that reverent respect for them, that she would not willingly appear before them in any dress which she knew they did not love; and was modest and courteous to friends who walked wisely towards her. But in a short time she and her younger sister, Cordelia, were willing to go to a meeting, where they were both convinced, and received the Truth in the love of it, by which they received power to cast off the unfruitful works of darkness, and put on the armor of light, by which they soon became able to quench the fiery darts of the devil, which were not a few in that day; yet through all the Lord in mercy preserved them in faith and patience through many tribulations. On the 6th day of the seventh month, in the year above said, we were married in the prison at Horsham, after I was pre-mured two years and kept close prisoner, because for conscience sake I could not swear; where I continued eight years after, and four months, all which she bore with much patience.

As the Lord, by his immediate hand, brought us together, so he preserved us together, for the space of four and twenty years, in much love and unity, as helpmeets one to another. She was a blessed woman, and loved the Lord and his Truth, and walked in it to the end of her days. She hated all evil in word and deed, and walked before the Lord in much innocency, and loved peace and unity, for she was a woman of a meek and quiet spirit, and loved righteousness wherever it appeared. She was naturally attended with many weaknesses of body, yet was the mother of five healthy children.

She much delighted in reading night and day, so long as she had any strength of body; and towards her latter end she had a sense of it, and spoke something of it to me, for she was much spent with a continual consumptive cough. In the latter end of the tenth month, 1688-9, she was taken sick, which increased upon her, notwithstanding many remedies which were sought for her. She bore her sickness with much quietness and patience, till the 6th day of the eleventh month following, and then departed this life, like a lamb, in my arms, and went to her eternal rest in the bosom of the Father's love, in which love she delighted to be in her life time. Her remembrance lives with all who truly knew her; for she was a good example to many, and left a testimony of her innocency and integrity behind her, whose reward is now with her: this lay upon me to write concerning her. The first child she had died, but four are still alive grown up.

We educated them in the Truth, in their younger years, and watched over them in love, till they knew the power of God in themselves, unto which we recommended them, by which they have been preserved to this day, to my great comfort. Many days and years have I, with bended knees, in secret, prayed to God, before the throne of his grace, to guard them with his power, from the evil of this world, and to direct their steps in the way of righteousness, which in a great measure I have hitherto enjoyed; blessed and praised be the name of the Lord forever. I am not a little comforted therein; the Lord preserve them to the end of their days, in faith and well doing. Amen.

Ambrose Rigge.

Rigate, the 11th of the Ninth month, 1694.

**A SELECTION OF WRITINGS AND EPISTLES
BY AMBROSE RIGGE**

An EPISTLE to the people of God, called Quakers, in the north of England, to be read in all their meetings.

Beloved Friends, brethren and sisters, who are inhabitants of my native country, whom the Lord, in the first breaking forth of his glorious gospel day, in this latter age of the world, visited with the morning thereof, the salutation of my endeared brotherly love flows forth, at this time, to salute you all, with breathing desires to the Lord, for your preservation, in the faith and fellowship of the gospel of peace; and that grace, mercy and truth, with all the fruits of righteousness, may abound in and among you all, that you may be a royal priesthood, and a holy nation; for God has called you thereunto, that you might be made the first fruits to his praise; for this end he called you out of darkness into his marvelous light. This was the precious seed of his kingdom received by you, by which Christ came to be manifest in male and female, the hope of our glory, who is made a covenant of light to this northern Island of the Gentiles, and who is to be God's salvation to the ends of the earth.

Of this inexpressible riches, I with you, in the beginning of the breakings forth thereof, received and were made partakers of the like precious faith, in which by a Divine hand, I have been preserved to this day, through many tribulations. All holy and living praises be given to the excellent name of our God forever, who has not left us destitute of his mercies, but has carried us by the right hand of his power, as on eagles' wings, through all difficulties, which

hitherto he has allowed to be set before us; so that we can say, our lot is fallen in a good land.

And now brethren, this I write unto you, that your joy may be full, who keep the word of faith delivered unto you, and stand by faith, in covenant with God, holding fast your confidence in him without wavering, who is the head of our body, as living members fitly joined together in the bond of peace and love.

Here we are one another's joy in the Lord, and fellow helpers in the work and service of the Lord in our day, against Babylon the mother of harlots, who has adulterated people's minds and hearts from God; and thus has made the nations drunk with her wine, under every green tree that has sprung up since her reign. She has prevailed, but her judgment is begun, her torment prepared, and the cup of indignation is determined of God for her; for the hour of her judgment is come, and the executioner stands at the door. Therefore all the servants of the Most High, whom the Lord has redeemed by his power, from under the power of the beast, abide in him, who is now come for judgment, that his holy city may be redeemed thereby; for the Lamb's wife is returned out of the wilderness, and is adorning herself with the white garments of praise for the spirit of heaviness, which has, attended her in the long night of apostasy. She is putting on her beautiful garments of righteousness, and is nourishing her children with the sincere milk of the eternal word of life; and they are grown strong in the Lamb's war, to handle their spiritual weapons against the dragon and his power, that has long reigned in the hearts of the sons and daughters of men. They can no more war with flesh and blood, but bend their bow against spiritual wickedness that has reigned in high places; and this is the very nature and being of that spiritual life of the Son, which the gospel day has brought to light. Thus is the riches of the Gentiles brought, in the better hope and covenant, than that which was made with Israel after the flesh, which removed not the veil from their hearts, nor the curse from their tents; but the Lord is come, who has taken away the veil which was over our hearts, while Moses was read; this is the Lord's doing, by the finger of his right hand; and it has had a marvelous effect in our day, to the gathering of many sons unto glory. He has said unto the north, give up, and to the south keep not back; and many have heard his voice, and are come forth of the graves of corruption, and have put on the beautiful garments of righteousness, and are walking in their ranks "and order, up to the holy mountain of the house of the Lord, giving heed daily to the instruction of the Almighty, by his grace and Spirit, who now teaches his people to profit, and guides the meek in judgment, and gives wisdom and understanding to the simple soul, who has no helper in the earth; all holy living praises ascend unto him from the living, whom he has quickened forever more.

And now, dear Friends and brethren, as the Lord has made you of the first fruits to his praise, be all faithful and diligent servants and stewards in your Father's house, and with girded loins

attend upon your Lord's motion, word and call, that you may be ready to answer him, in every service he has for you to do; so shall you partake of the fulness and fatness of his house, and he will give you your meat in due season, and fill your treasures, that you may have wherewith to give to them who need. Of this I am a witness, who came from amongst you in much poverty of spirit; but the Lord filled my basket in all times of need, so that I had bread to administer by him to the hungry, and water to the thirsty traveller, and enough for myself besides; and by faith it was renewed every day, and increased with using. And now I can say, that I have been young, and am now grown old; yet I never saw the righteous forsaken, though I have often seen them cast down for a time, yet has a Divine hand been under their head, by which they have been supported under all exercises.

The Lord has not allowed any to be tempted beyond what he has given ability to bear, as their faith has stood in his power, and the word of his patience kept to the end. This I write unto you that your joy may be increased, and that you may perfectly trust in the name of the Lord, and go forth in the power of his might, to war with antichrist, and the power of darkness, that reigns in the hearts of the children of disobedience. For the weapons of our warfare are not carnal, neither do we war with flesh and blood, but against that enemy that has separated men from God, and to bring to the peaceable Savior, who is now come to save men's lives from the destroyer.

In this peaceable life all live and walk, as you have had us for example; that the Divine nature and property of the Truth, may show itself forth in your lives and conduct, following peace with all men, and holiness, without which none shall see God. So shall your lives be pleasant, and your deaths peaceable, though you may suffer reproach from men for a time. Be not angry, or troubled at it, but count it your crown and joy in this life, for the green¹⁹⁶ tree endured greater sufferings, and thereby was made perfect; “and the servant is not greater than his Lord,” nor more free than his Master, from the woundings of the enemy; so with patience bear his yoke, that with honor you may wear the crown.

The times and seasons are in the hand of the Lord, and he disposes of the kingdoms of the world according to the good pleasure of his will, and who shall say, What are you doing? A sparrow shall not fall to the ground without his Divine providence. Therefore, dear Friends, trouble not yourselves about the transactions and mutations amongst men. For all those things must be; the world is grown old in iniquity, and the workers thereof must be cut off; “The mouth of the Lord of Hosts has spoken it.” Touch not on the right nor on the left with those dissensions that seem to infest the world, for the wrath of man shall never work, nor bring forth the righteousness of God. Neither shall wars with flesh and blood complete true and lasting peace on earth, but righteousness shall deliver from death | the fruit thereof is peace, and the

effect thereof is quietness and assurance forever. This is our interest, this is our all, the good old cause which Moses, Abraham, and all the patriarchs, the true prophets and apostles labored for in their day, through the several dispensations of grace and life, in which God appeared to them—the end and tendency of all was to turn many to, and bring forth the righteousness of God, which the world, by their wisdom, never knew, nor does to this day. And that religion is certainly false, which is either set up, or defended by destroying men's lives. Therefore touch not with it, but in the suffering seed of life let your dwellings be, so shall you be fortified with the munition of rocks, into which no destroyer shall enter.

And beware of, and watch against that evil seedsman, who would sow division and contention among you. Crush that in the bud wherever it appears; and let all private interests give way to the public good, peace and tranquillity of the church of Christ, and let all strife and contention cease about words, names or things. Every post and pillar which God has not raised up will fall, though it is set by the Lord's post; and every plant which he has not planted, will wither and decay, and come to nothing, before the glorious Sun that is now risen, which only will nourish, comfort and refresh those plants which stand in the good ground. For both the good and bad ground have received the seed of the kingdom of righteousness, and marvel not that it has contrary effects; for all the parables of the ancient gospel must be fulfilled. And also all the promises to the royal chosen seed of God, which brings forth righteousness in all mankind where it grows and prospers, the yes and amen is witnessed; and the spiritual ministration of life, is now to be spread over the whole earth, which will fill it with the knowledge of the glory of God, as the waters cover the sea; the last and greatest that ever the world shall be visited withal, wherein God alone is known and worshipped, in and by his own Spirit, by all who receive the manifestation thereof, given them to profit withal. They alone shall know this heavenly treasure, in their earthen vessels, that the excellency of the power may be of God, and the glory alone be given to him, who alone is worthy forever.

Here all man's inventions, human traditions, willings and runnings must be laid in the dust; and he must see himself lost, and not able to move one step towards his eternal felicity, by all his acquired parts, wisdom and abilities; so the Savior will manifest himself to him, in order to his redemption. For he is come to gather the lost sheep, scattered abroad in the nations, who have no helper below him in the earth; but the whole need no physician, who never knew a wounded spirit, nor a broken heart. They do not know the Savior come to bind up such, nor to save them, but to feed them with judgment, and to give the cup of indignation into their hand; and he will take the cup of trembling out of the hands of his obedient children, and give it into the hand of those who oppress them. Therefore my beloved Friends, give in all holy subjection to the Truth, and follow your Leader, Christ, fully and faithfully, in that ancient path of righteousness which he has set before you. So shall the angel of his presence go before you, and be to you a fountain

in the way; for all religion without righteousness, is but as chaff which the wind drives to and fro; and in a storm into holes and corners; and none can adorn the Truth further than he walks in the way of righteousness, the ancient path of Abraham, Isaac and Jacob, and all the true prophets and believers in the gospel day, towards their eternal rest.

And dear Friends and brethren, inasmuch as God has caused his glorious gospel day to dawn in your hearts, walk in the light of the Lamb, that the salvation of God may be as a wall and bulwark about you; and your sons may be as righteous plants, growing up in their youth; and your daughters as polished stones, beautiful to behold, being clothed with the garments of praise, the robes of righteousness, then God himself will be their lover. This will be the glory of our offspring, and will crown their gray hairs with immortal honor, if they continue faithful unto death, and walk in the righteous footsteps of their ancestors; being girded about with the Truth, and their lamps burning.

This is the preparation of the gospel of peace and reconciliation in our day, testified unto in the mouths of many witnesses; and many virgins are now trimming their lamps, and waiting for the Bridegroom, that they may enter with him into his rest, who have come through many tribulations, and have now put on their beautiful garments of praises, and hallelujahs, being made white by the blood of the Lamb, and have received the oil of joy for the spirit of heaviness. But in this state let all be watchful, and rejoice with fear and trembling, that a defence upon all your crowns may be witnessed; for there is danger in the sabbath-day, as well as in the winter; and none can be preserved, but as they abide within the munition of the Rock of ages. For strength, help and preservation are in him, who is arisen to fan the nations with the wind of his wrath, who have drank the cup of fornication, and all the chaff he will consume with the fire of his jealousy, and waste the nations with his righteous judgments, that he may “gather the wheat into his garner,” for the earth is filled with violence.

But the peaceable Savior is arising as a glorious Sun to enlighten the earth with the knowledge of his glory; and he will gather his sheep from the four corners thereof, and bring judgment to the Gentiles, for the recovery and redemption of Zion his beloved city. Therefore you travellers, who are coming up to the mountain of holiness where the Lord dwells; look not back, nor downward to Sodom nor Egypt, out of which you are delivered; nor have fellowship with the inhabitants thereof, for they are the unfruitful workers of darkness; but keep your holy fellowship and unity in the order of the gospel of peace, in which is your strength, prosperity, growth and increase of life in him, your holy Head, and in whom you have life, peace and rest forever.

And whatsoever has arisen, or hitherto appeared to break or hinder our unity in the Spirit of life and Truth, God has confounded, and it has withered as untimely figs; and no weapon formed against us here, has or shall ever prosper; for God will make his spiritual Jerusalem the praise

of the whole earth. “Blessed are they who keep their habitations within the walls thereof.”

And, dear Friends, though I have not outwardly seen your faces many years, I would not have you therefore think that I am dead; for I bless the Lord, I live by the faith of the Son of God, and my life is hid with Christ in God. But consider, I have had many years the charge of a considerable family, beyond many of my brethren, which the Truth engaged me to take care of; and I have been in eleven prisons in this county, one of which held me ten years, four months and upward, besides twice premunired, and once whipped, and many other sufferings too long to relate here; but blessed be the Lord, my labor, travels and sufferings have not been in vain, for many have been thereby gathered to the true Shepherd's fold, where they are laid down in rest and peace. I could rejoice to see your faces, but cannot bear to travel far by reason of my infirmity; the harvest is great and the laborers are but few with us; yet of late some young ones are raised up to be fellow helpers in the gospel testimony, at which my soul rejoices.

I have lived to see the desire of my heart in measure answered, and am thereby greatly satisfied, and hope yet to see the beams of the glorious Sun of Righteousness arise and break forth more and more in the hearts of the sons and daughters of men, and the way of holiness opened to them, who yet sit in the solitary places of darkness; this I long for more than my daily food. For the earth can never enjoy her sabbaths again, till the righteousness of faith is established in it; and nothing short thereof can produce peace on earth and good will to men; this the Lord has made us witnesses of in our day. And that the glory and beauty of true Christianity can never be restored to the nations and kingdoms of the world, so much now lost and decayed, till they be turned to, and live the life of righteousness and holiness; then they will all see the God who made them. This was the beauty of the ancient gospel Christians, who were baptized into the death of Christ, and so were made partakers of his resurrection. This is the baptism that now saves all the true followers of the Lamb, in the strait way of self denial. Here the unclean cannot walk, nor the defiled enter; it is only open and easy to the redeemed, whose garments are washed in the blood of the Lamb, being come through many and great tribulations.

Oh, Friends, walk in the gospel day, and “love one another, as God for Christ's sake has loved you;” and let no rent or schism break in among you; but let the seamless garment cover you all, that your nakedness may not appear to them, who are without. Your unity in the Spirit of Truth, is your strength, which if you keep in the bond of peace, you shall do well. For the great work and design of the adversary is, in this day, to break in upon the heritage of God, and break their ranks; but in vain is the snare laid for them, to whom God has given sight.

And now, dear Friends and brethren, I once more salute you with the salutation of my endeared love, which often flows towards you, and commend you to the grace of God, which is sufficient to preserve you blameless until the coming of our Lord Jesus Christ, to whom be glory, praise,

power and dominion forever. Amen.

I am your brother and fellow servant, in the labor of the gospel of peace,

Ambrose Rigge.

Rigate, this 16th day of the Tenth month, 1692.

*A visitation of tender love from the Lord unto Charles II.
King of England, Scotland and Ireland.*

Let the consideration of these following lines deeply sink into your heart, for they are things of great import to you at this day. There is a people within your dominions, called Quakers, whom the God of heaven highly esteems, in whose hearts he has placed his holy law, according to his promise by the mouth of his prophets, which is, and has been, their school master and leader unto Christ, according to the testimony of Paul, his servant. For their obedience to which law, this people has undergone many great trials and tribulations, both before and since your coming into this nation to rule as king, which they have patiently borne, without avenging their own cause, till the Lord did arise and plead with their enemies, which he has done to their confusion ' and overthrow, even without remedy. And this poor people were never known to provoke the worst of their enemies to wrath against them, unless by their honest conduct before them, coupled with God's fear and reverence, which is of great price in his sight, though not valued in the sight of men; for which they have suffered deaths often, long and sore imprisonments, and great spoil of their goods, stoning, stocking, whipping and cruel mockings, and much more, which is too tedious to mention, for their due obedience to the royal law of God, and the weighty commands of Christ. They have been denied the liberty of thieves and murderers, for their loyalty thereunto, by them who were in authority before your coming in; which God took occasion to destroy with remediless misery, as a just reward of their ungodly deeds. Then he remembered you, whom he had suffered to be oppressed by the afore-named task-masters, and did raise you from a low estate, in which estate when you wert low, and in the sense thereof, you promised much liberty to these harmless lambs of God's fold, saying, they should not suffer for their religion, so long as they did live peaceably; and much more, which may be seen abroad in public view.

Yet notwithstanding, their sufferings are much more increased under you, than before, and you hast broken your word and promises to them, though they have kept faithful and true unto you, and have not broken the peace of the kingdoms under you, nor any of your just laws, but have labored by all lawful means to live a peaceable and quiet life under you, in all godliness and

honesty. Yet how great is the cry of their oppression in this nation at this day, from the one end thereof to the other? They are appointed as sheep for the slaughter, even while they who work wickedness are set up in high estimation. All which the righteous God has regarded, and his soul is greatly grieved every day; and if these things be not speedily amended, he will visit you and the whole nation in his hot displeasure; these, and such like evils, were the overthrow of many great kings in the days of old, whom when they forgot God and his cause, and oppressed and persecuted his people, he did blast in their chiefest glory, and laid their honor in the dust.

So in all love and tenderness of heart consider what you hast done, and are doing, and remember your covenants with God and man in your low estate, and let it be in no man's power further to charge you with the breach of your word and promise. Allow none to be oppressed for conscience sake in your dominions, that do not disturb the peace of the kingdom, as you will answer the contrary before the righteous God. This can never be a good ingredient to to your future security with God or man, neither will God ever bless you, or prosper your way in anything of this nature; for his people is his portion which he has called and chosen, and woe to all their enemies. He that offends one of them, it were better for him that a millstone were hanged about his neck, and he cast into the midst of the sea. And if any counsel you to vex and scourge the afore-named lambs, such are your mortal enemies; and if you do hearken and obey them, it will bring shame, reproach, confusion and desolation unto your crown and dignity.

Therefore be wise, O king, and recollect your memory while you hast a day and time, and consider your former engagements, and also your father's and grandfather's charges laid upon you concerning these things, and let love and mercy establish your throne, that your days may be prolonged.

Be not not high-minded or stouthearted against any; that will never draw the hearts of your subjects to love you; and so long as you allow the wicked to tread down the heritage of God, you shall never have his countenance upon you, but his displeasure shall attend you in your most secret chamber, and at last he will give you up to be a prey to your enemies, even as he has done many before, who rejected his counsel, till his wrath sealed the truth of it in their bosoms. Oh the cry of cruelty and oppression that is every where! What will be the end thereof? None is now esteemed, but such as can run greedily into iniquity, and drink it up as the ox drinks water.

The nations are in a flame, the fire of God's jealousy is kindled in every city and town, even prepared to burn up all his enemies; and the iniquity of rulers, priests and people, does blow it up day and night, that it cannot long be stayed, unless it be speedily quenched by tears of unfeigned repentance; for the hour of God's judgment approaches, and the execution will speedily follow if not prevented.

This in short, I was moved to write unto you in true love, who am and have been a sufferer under you for the testimony of Jesus; being no enemy, nor never was to you, that you may not run upon that which will be your final destruction; but if you do reject the day of God's visitation in mercy to you, he will take you off in his hot displeasure. So the Lord open your eyes to see the things that belong to your peace, before they be hid from you.

This was laid upon me once more to lay before you without flattering titles, who am one of your suffering subjects, known by the name of

Ambrose Rigge.

This was written the 2nd of the Seventh month, 1662.

A few words concerning man in his fallen degenerated estate from God, in which he has not power to keep the commands of God, nor his law, nor to do any work acceptable to him; but all his righteousness is as filthy rags.

All men by nature are the children of wrath, as it is written, Eph. 2:3, fallen from God and his power, degenerate plants of a strange vine, Jer. 2:21, daily bringing forth evil fruit, in which God has no delight; his heart is corrupted, his mind is corrupted, and every part and member of his body, from the crown of the head to the sole of his foot, full of wounds and bruises, and putrefying sores, Isa. 1:6; every imagination of his heart is only evil continually.

Gen. 8:21. So that he is a vessel altogether unfit for the Lord's use or service, neither has the Lord any delight in him in that state, because he is a slave to satan, led captive at his will, to dishonor his Maker in all his words and works: so that all his undertakings and outgoings are to promote satan's kingdom. He calls evil good, and good evil, puts light for darkness, and darkness for light, and is void of understanding, as the beast that perishes. He is altogether insensible of his Creator, and of his way, truth, and life, because they are spiritually discerned; being wholly a stranger to the life of God, and to the covenant of promise, and without God in the world, in its ways and works of darkness; drawing iniquity with cords of vanity, and drinking it in, as the ox drinks water, till he fill himself, and vomit it up again.

In this estate he is compared to a dog, whose nature is to vomit up that which he greedily eats; and to a swine, whose nature is to wallow in the mire, as most pleasing to his nature, till he has fouled himself all over, that he is loathsome to behold. Even such is man by nature, who wallows in sin and corruption, till he be loathsome in the sight of the Lord, and fit for no service for him, till he be washed again.

Therefore the Lord cried unto the house of Israel, Wash you and make you clean, put away the evil of your doings, Isa. 1:16, and then come unto me, verse 18.

In this condition, man's wisdom is earthly, carnal, sensual, and devilish; yet by this he would compass the heavenly mystery of eternity, and dive into the secrets of the Almighty, and set up a way of worship of God in his will, and establish a righteousness of his own, and will pray, read, sing and perform many duties in a hot zeal, though without understanding the knowledge of God his Creator.

In this state were the Jews, who killed and persecuted the Lord of life in their darkness and unbelief, in a righteousness of their own, which was as filthy rags, and would not cover them from the wrath of the Almighty, a just reward of all their ungodly deeds, unto whom Christ put forth many parables, and said. Except a man be born again, he cannot see the kingdom of God, John 3:3. And, except you be converted, and become as little children, you shall in no wise enter the kingdom of God, Luke 18:17, though they were whited over as whited walls, yet they were foul and corrupted, blind and naked; therefore the woe was often pronounced against them, for all their zeal and profession of Christ and the apostles' words.

Therefore, Oh natural man! whoever you be, whether professor or profane, your profession and profaneness are alike, while you are unconverted, un regenerated, and uncreated again into that image and nature which is from above, which can do the will and work of God well-pleasing to him. I preach not perfection to you, but repentance, I do not say that you can keep the law of God, for then I should lie to you and lie against the Truth also. I do not press you to keep the commandments of God, for you will say it cannot be done. But this I say to you, if you will be wise, you must first become a fool that you may be wise; 1 Cor. 3:18, but this you can hardly bear, you are so puffed up in the pride of your heart in what you perform unto God, though when you hast done all you can, you are an unprofitable servant, as it is written, Luke 17:10, who is to have his portion with hypocrites, where is weeping and gnashing of teeth forever, Matt. 25:30.

At your hand' God cannot have a sacrifice well pleasing to him; if you give your first-born for your transgression, or the fruit of your body for the sin of your soul, it is but as the cutting off of a dog's neck, or offering of swine's blood, while your heart is corrupted through the deceitfulness of sin. This is that with which God has a controversy in you; and with you he will not make peace, till this wall of partition be broken down, for it was that which first made a separation between your father Adam and him, which stands against all his seed and race after him; and not all the offerings and oblations throughout the first covenant, which stood in outward things, could ever make an atonement, so as to bring Adam's stock into unity with his Creator.

Therefore this is my counsel and advice unto you, who are in the unconverted state, alienated from God, and estranged in your mind from his covenant of life, who hast any desires in you to return unto the Lord who made you, that he may save you from the heat of his wrath forever: cease from your own words, works and ways, and be not hasty to run, before your Maker lead you by the hand, in the light of his Truth, wherewith Christ has lighted you, John 1:9, which shines in your dark heart, 2 Cor, 4:6, so shall you not abide in darkness, but shall receive the light of life, John 8:12.

Hearken unto his voice; who stands at your door and knocks, and who would have you receive him into your heart, which is his throne, upon which he must sit as King, if ever he receive you into protection with him. There he must work the Father's will in you, which is to purify you throughout in body, soul and spirit, without which you can never be a vessel of honor to God to set forth his praise and glory in the earth. His righteousness he must work in you by his right hand, which must cover you forever; and you must be crucified upon his cross from all your own righteousness and unrighteousness, which all spring from the seed of enmity, in which God had no delight, before you know the peace of God, which passes all understanding, to keep your heart and mind. All this you will find true in the day of your visitation, however the false prophets may persuade you to the contrary; that will deceive you in the day of the Lord's fierce indignation, when every one shall receive a reward according to his deeds. This is a hard saying to you who are yet alive in the fulness of delight and pleasure in the flesh, to tell you of dying to your own righteousness and unrighteousness, before you come to live to God.

This is a bitter cup to you, of which you must be willing to drink, before you taste of the cup of blessing, which is the communion of the blood of Christ, 1 Cor. 10:16, You must suffer with him who died upon the cross, before you know the virtue of his resurrection; you must put off the old man, with his deeds, before you put on the new man, Eph. 4:22-24. You must purge out the old leaven of uncleanness, and the old bottle must be broken, before you keep a feast of unleavened bread, 1 Cor. 5:7.8., as a passover unto the Lord.

This is the footsteps of the flock, in which you must walk before Christ's righteousness be' yours; you must buy the Truth with the loss of all that is contrary to it, if ever you truly purchase it, so as to be yours forever. This is the word of the Lord God unto you, which must be fulfilled in. or upon you. Let no man deceive you, through vain words of such as to tell you, "God looks upon you not as you really are in sin, but as you are in Christ." Oh poor deluded wretch! This is the deceiveableness of unrighteousness indeed, which would make God as unrighteous as themselves, to look upon man in Christ when he is not; but in sin and transgression. Give not heed to such lying vanities, lest you forsake your own mercies forever. For because of these things has come the wrath of God upon the children of disobedience, Eph. 5:6.

Col. 3:6.

“He that says to the wicked, you are righteous, shall the nations curse, and people abhor,” Prov. 24:24. I say, God looks upon you as you are; and he will not justify you in sin, nor hold you guiltless in transgression, but “will wound the head of his enemies, and the hairy scalp of such a one as goes on still in his trespasses,” Psal. 68:21. Therefore return, return unto the Lord by speedy repentance, and kiss the Son lest he be angry, and you perish from the way of life; when his wrath be kindled but a little. Blessed are all they that trust in him, Psal. 2:12.

I tell you again, I am not sent to preach perfection unto you, but the day of the Lord's vengeance and recompense. I am not to daub you with untempered mortar, as the false prophets have done many years, to cry peace to you while in iniquity, to whom the Lord says, “There is no peace,” Isa. 48:22; ch. 57:21. Therefore cease from man, and from spending your money for that which is not bread, and your labor for that which satisfies not, Isa. 55:2.

And if you are, or has been feeding among the swine upon the husk, and wallowing in the mire among them, and satisfying yourself with a profession of the saints' words outwardly; as they are written in the letter of the Scripture, while you are a stranger to that life in which they lived who gave them forth; oh this is as chaff to the wheat, which is the inward possession of the life and righteousness of the Son of God. Therefore return unto your Father's house, to the light in which God dwells, 1 Tim. 6:16, so will he meet you, and embrace you, and rejoice over you, and satisfy you with bread enough, Luke 15:17-20, yes with the fatted calf (his own crucified one) of which you shall feed and never hunger more.

This I was warned by the Lord to lay before all who are yet in Babylon and Egypt, that they may flee out and escape from her sins, lest they partake of her plagues, as it is written, Rev. 18:4, for the hour of her judgment is come, and the execution will speedily follow, which will leave the wicked neither root nor branch.

Therefore let your laughter be turned into mourning, and your joy into heaviness, for God has clothed himself with a garment of vengeance, and with zeal, as with a cloak, Isa. 49:17; and no unclean thing shall now stand before him. Howl you oaks of Bashan, and you cedars of Lebanon, the Lord has laid his axe to your roots, and your strength and tallness must come down. Your fruit has been the fruit of Sodom, and your grapes the grapes of Gomorrah; you have long cumbered the ground, even till it is weary with you, and is ready to vomit you up; therefore bow yourselves unto the mighty God of Jacob, before he cut you down, and cast you into the fire of his jealousy forever. Tremble at the presence of him, whose word is gone forth. He is the God of the whole earth, and before him all nations are as the drop of a bucket, Isa. 40:15, who has measured the waters in the hollow of his hand, and meted out the heavens with

a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance, Isa. 40:12. He will render to every man according to the fruit of his doings; therefore while you hast a little time, prize it, lest the day of your visitation pass away, and the day of wrath come upon you as a thief in the night, 1 Thess. 5:2.

A TESTIMONY Concerning the spiritual man, who is begotten of God, through the Spirit, by the immortal word of God, which lives and abide forever, and has received, the Spirit of adoption, whereby he cries Abba Father.

As there is a natural man who is corrupted after the deceitful lusts, so there is a spiritual man, who is born of the Spirit, and has the promise of eternal life. Through the adoption, that is, the redemption of the body, he is made a habitation of God through the Spirit; in whom God dwells and walks, according to his promise of old, 2 Cor. 6:16. He walks in the Spirit, and does not fulfill the lusts of the flesh.

In him has God great delight, and gives him wisdom, power, strength, and ability to do whatsoever he commands him, and he can do all things through him who is his strength, Phil. 4:13. The commandments of God are not grievous, but joyous to him; no they are his only delight, and this keeps him in love and favor with God; so that he withholds no good thing from him, Psal. 84:11, but gives him of the abundance of his heavenly treasure. He feeds him with the heritage of Jacob, even with the finest of the wheat, and with honey out of the rock, Psal. 81:16, he opens his breasts of consolation to him, out of which delightsome refreshment comes, whereby he grows in the beauty of holiness. In his mouth are the high praises of the Lord, as a two-edged sword in his hand, through which he executes vengeance upon the heathen, and punishment upon the people, Psal. 149:7. As the natural man is wise to do evil, so the regenerated man is wise to resist evil, so that it does not come nigh unto his house; yes, though evil pursue the wicked, yet to him there is a tree of life, Prov. 13:21, upon which he feeds, and lives forever.

He is stout and valorous, even as bold as a lion, Prov. 28:1; he fears not the swelling of the sea, he is not afraid of the terror of the night, nor of the arrow that flies by day, Psal. 91:5; the law of truth is in his mouth, Mal. 2:6; so that his steps cannot slide. He calls no man father upon earth, nor any man master below the sun, Matt. 23:9, 10; for he is born of God, and receives his law from his mouth; he is created anew in Christ Jesus unto good works, that he may live in them. He lives by every word that proceeds out of the mouth of God, Matt. 4:4; over him death or darkness has not power, but he stands in the glorious liberty of the sons of God. A free born son and heir of God, and a joint-heir with Christ Jesus, Rom. 8:17, he grows up in the measure

of the stature of the fulness of Christ, unto a perfect man, as it is written of him, Eph. 4:13, but this is a mystery to the natural man, even as the wind blows where it wishes, and he hears the sound thereof; but knows not from where it comes, nor where it goes, John. 3:8, even so is every one that is born of the Spirit.

Therefore they who are of the flesh, mind the things of the flesh, and they who are of the Spirit, the things of the Spirit. And as many as are led by the Spirit of God, they are the sons of God, Rom. 8:14, but the natural man receives not the things of the Spirit of God, for they are foolishness to him, 1 Cor. 2:14; but the spiritual man judges all things, and he himself is judged of no man, 2 Cor. 2:15. This is that noble birth which God has brought forth in many at this day, unto whom we preach perfection and freedom from the law of sin and death, which is the same wisdom which Paul said he preached among them that were perfect, 1 Cor. 2:6, 7.

But this the carnal man cannot endure to hear of, who receives not the things of the Spirit of God, as it is written of him, 1 Cor. 2:14. Therefore it is no marvel why he cannot receive this doctrine of perfection, which the holy men of God held forth unto the spiritual man so plentifully throughout the Scriptures of Truth, as I have showed before to all, who with a spiritual eye discern the things of God by which they are only known, 1 Cor. 2:11, but they are foolishness and madness to the sons of Belial.

Whosoever is born of God does not commit sin, for his seed remains in him, and he cannot sin, because he is born of God; then says he, in this are the children of God manifested, and the children of the devil. Whosoever does not righteousness is not of God, neither he that loves not his brother, 1 John 3:9, 10. By this a man will soon see whether he be a child of God or of the devil, who would persuade others, that to do good and not to commit sin, is that which none dares challenge upon the earth, and that it would be praise to God to say his commandments cannot be done without sinning or offending; this cannot be paralleled in all the Scripture.

Therefore, oh! you begotten of God, who are born again of the water and of the Spirit, give in your evidence against this unheard of heresy, which God will confound with the breath of his mouth, and with the brightness of his glory. This is arisen and arising to expel all those fogs, mists and vapors with which the man of sin has overspread the earth, in this long night of darkness and apostasy from the life of God, wherein the false church that has sat upon many waters has made all nations drunk, Rev. 17:1, 2; and 18:3, and has sat as queen, and seen no sorrow.

Her ministers have pampered themselves in the fulness of the earth, and have made merchandise of many through covetousness and feigned words, 2 Pet. 2:3, for these sixteen hundred years and upward, ever since antichrist went out into the world, who have continued in the world to this day, 1 John 2:18, deceiving the nations with the multitude of their enchantments.

But now is the day of the Lord broken forth in clearness again in this latter age, which has discovered her skirts with all her merchants, who is worse than Balaam the son of Beor, who though he loved the wages of unrighteousness, dared not take it. Num. 22:18; 24:13. But they love and take it, and persecute all those who will not give it to them, as we have a cloud of witnesses standing upon record against them at this day.

*The Way Which Leads to the Kingdom of God,
Held Forth to All Who Are Willing to Enter Therein.*

As satan by sin and transgression opened a way into eternal misery and condemnation from God, for all who follow and obey him; so God in his infinite love and mercy by Jesus Christ has opened a gate of mercy unto all mankind, and has prepared a way of life, peace, and eternal salvation, that all who are willing to walk in it, may attain thereunto.

This way is called the Highway of holiness, which the unclean shall not pass over; but the wayfaring man, though a fool, shall not err therein, Isa. 35:8, This way is a mystery to all the sons of Adam, and is strait and narrow, and few there be that find it, Matt. 7:14; but the way which leads to destruction is wide and broad; and all the unclean, yes, all the workers of iniquity can walk therein, Matt. 7:13. There are but these two ways for all mankind to walk in; the one leads to life eternal, and the other to eternal death.

Now the Lord has opened my heart a little to show unto every one the way of life, which is Christ Jesus; John 14:6, and that by which they may be brought into this way, according as the Spirit of God shall give me utterance.

It is written in the Scriptures of truth, that a woman having ten pieces of silver, if she lose one, does light a candle, and sweeps her house, and seek diligently till she find it; and when she has found it, she calls her friends and neighbors together, saying, Rejoice with me, for I have found the piece which I had lost, Luke 15:8, 9, This is a parable of the way of life, which is to be found within when the candle is lighted; and your house swept, which is your heart, which is foul and corrupted by the enemy of your soul, who has led you from mountain to hill, like a lost sheep,—I mean from one high priest to another, so that you hast forgotten your resting place. Therefore has the good Shepherd left the ninety and nine in the wilderness, and is gone after you who are lost in the mountains, and will lay you upon his shoulders, bring you home, and rejoice over you, Luke 15:4, 5, And when you are come in, you shall be fed in a good pasture by the rivers of water, where you shall not lack, Ezek, 34:14, and your soul shall delight itself in fatness and shall live, Isa. 55:2. For the Lord will be your Shepherd, and you shall be

established in righteousness, and great shall be your peace, Isa. 54:13, and you shall not need to say. Who shall ascend into heaven to fetch Christ from above? or who shall descend into the deep to fetch him from beneath? but the word shall be nigh you, in your heart and in your mouth, according as it is said, Rom, 10:8; Deut, 30:14. This will be a lamp to your feet, and a light to your path, Psal. 119:105, to guide you in the way of truth and peace, and will give you the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor 4:6.

So let every one search his own heart, and light the candle there, that he may find the Word of faith there to guide him. This word David hid in his heart, that he might not sin against God, Psal. 119:11. This is the word of faith which I preach unto you, that you may come to hear and receive it, whereby faith may be wrought in your heart, to give you victory over the world, sin, death, darkness, and the grave, which have long separated you from God. Then shall you witness him to be your Redeemer, even the Holy One of Israel, But if you ask me what must lead you to this Redeemer? I answer. The law of God which he has written in your heart, according to his promise in the second covenant, Jer. 31:31-33., which law was the apostles' schoolmaster to bring them to Christ, that they might be justified by faith. Gal. 3:24. This law will be your schoolmaster to bring you to Christ, that you may be justified by faith, and not by the works of the law. This will be a present teacher with you at all times and in all places, and will never let you do evil, nor do that to another you would not that he should do unto you. It will bring you to love the Lord with all your heart, and your neighbor as yourself, as it is written in the law of Moses; yes, when you turn to the right hand or to the left, you shall hear a voice behind you, saying, This is the way, walk in it, isa. 30:21. But you may object and say. Shall I not go to hear sermons from learned men, such as are brought up at Oxford or Cambridge? I say, cease from man, even from all those who keep you from the law written in your heart, for such have no light in them, Isa. 8:20. Such are blind guides, and would keep you from this law which is light, Prov. 6:23, lest it should discover their darkness unto you, and that they may lead you in blindness and darkness which lead to the chambers of death, Prov. 7:27. You may spend all your substance upon the physicians, as the woman had done, and yet was not cured, till she came to Christ, Luke 8:43, 44; and you will not be till you come to be led to him, by that which manifests both your deeds of darkness and theirs also, who have applied salve to your wounded soul, before they have cleansed out your corrupted ulcers with which your soul has been loaded; so their salve has taken no impression, nor been available at all unto you; and they have been physicians of no value. Job 33:4, but your corruptions have prevailed upon you till all your money is spent. Oh, therefore hearken unto him who stands at your door and often knocks.

If you will open your door, he will come into you, and will sup with you, and you shall sup with him. Rev. 3:20. Then shall you know the supper of the Lord, even a feast of unleavened

bread.

If you will receive him, he will cleanse your sores and lance your wounds like the good Physician, and reach the living sensible part in you, that the corruption has not prevailed against; and nothing else he will allow to remain within, that he may thoroughly cure you, and make you perfectly whole in body, soul and spirit; and then he will pour in the oil of joy for the spirit of heaviness, that you may be called a tree of righteousness, the planting of the Lord, Isa. 61:3. Then shall the light of the moon be as the light of the sun; and the light of the sun shall be seven-fold, as the light of seven days, in the day when the Lord binds up your breach and heals the stroke of your wound, Isa. 33:26. Then shall you, who hast been deaf, hear, and your blind eye shall be opened, and shall see out of obscurity and out of darkness, Isa. 29:18, and you shall increase your joy in the Lord, and rejoice in the Holy One of Israel, verse 19. Then shall judgment dwell in the wilderness, which you shall love, and righteousness in the fruitful field in which you shall dwell, and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever, Isa. 32:16, 17.

Then shall your soul delight itself in the Lord its Redeemer, and magnify the name of the God of Israel all your days. And you shall not need to be taught of your neighbor or of your brother to know the Lord, for you shall know him, and be taught of him, and great shall be your peace, according to the words of Jeremiah, Jer. 31:34; Isa 54:13; John 6:45; and the anointing wherewith he has anointed you shall abide in you, and you shall not need any man to teach you, but as the anointing teaches you of all things, and is truth and is no lie, and even as it teaches you, you shall abide in him, 1 John 2:27. These things I have written to you concerning any that would seduce you from this inward teacher, verse 26; that if any come to your house and bring not this doctrine, bid him not God speed, lest you be partaker of his evil deeds; yes, if I, or an angel from heaven preach any other doctrine, let us be accursed, and let God give no more increase to our work, than he has done to the work of the priests these many years.

Therefore cease from man whose breath is in his nostrils, and hearken unto him by whom God speaks in these last days, as you may read, Heb. 1:1, who says, Learn of me and you shall find rest for your souls, Matt. 11:29. He will be a sufficient teacher unto you in all the ways of righteousness, and be a wall unto you in the time of storm, and a shadow in the time of heat, Isa. 25:4, yes, he will be your Shepherd, and spread your table in the sight of your enemies, Psal. 23:1-5, and he will lead you into green pastures by the rivers of water, and will restore your soul to praise and glorify his name forever.

The difference between the true gospel and the false, truly stated and clearly demonstrated; that

all people may see and read which gospel they have received and obeyed these many years, whether the true gospel, or the false.

The true and everlasting gospel of Jesus Christ the Son of God, is glad tidings of good things; which are remission of sins, and reconciliation to God by Jesus Christ, Luke 1:19; Luke 8:1, which was preached to give the knowledge of salvation unto all people by the remission of sins, Luke 1:77. So here it manifestly appears, that this gospel was preached to give the knowledge of salvation to all people, which knowledge was only received by the remission of sins.

The false gospel of antichrist the man of sin is sad tidings of bad things, wherein there is no remission of sins, but a continual slavery unto sin and satan all man's days, according as it is and has been taught by the teachers of this generation, which is as contrary to the true gospel, as light is to darkness.

The true gospel message is to turn people from darkness to the light, and from the power of satan unto God, that they might receive forgiveness of sins, and an inheritance amongst them that are sanctified by faith in his Son, Acts 26:18.

The message of the false gospel is, that people can never come from under the power of satan, but must have a body of sin as long as they live, which is sad tidings, and not glad tidings. For another to pretend freedom to him that has been under a tyrant's power from his birth, and take his money as though he would bring him to Christ who would free him, and yet in the end tell him he must remain under the power of this tyrant all his days; this is sad tidings to him, who has spent his money, and is neither redeemed, nor has any hopes ever to be while he lives; and such is the false gospel at this day.

The message of the true gospel is a proclamation of liberty and freedom to all captives, who have been imprisoned in sin and transgression, wherein the blood of Christ is freely held forth for the remission of sins, Matt. 26:28.

The message of the false gospel is continual captivity in sin, and never liberty nor freedom from it, as we have seen by many years sad experience.

The true Captain of salvation says, "Follow me, and you shall find rest to your soul" Matt. 11:29.

The false leader says, "You shall never overcome, but be in a continual warfare, and shall never come to peace nor rest here," which is sad news indeed.

The messengers of the true gospel say, "They were circumcised with the circumcision made

without hands, in putting off the body of the sins of the flesh by the circumcision of Christ,” Col. 2:11.

The messengers of the false gospel say, “This can never be done, but men must have a body of sin as long as they live,” which is far different from the other.

The messengers of the true gospel say, “Christ shall save his people from their sins.”

The messengers of the false gospel say, “Christ shall save from the punishment due to sin, but not from committing sin;” which doctrine overthrows the justice of God, who gives to every one according to their deeds.



*The Spiritual Guide of Life, Offered and Tendered to All Mankind, Without Respect Of Persons, Age or Sex, to Direct Their Feet Into the Way of Peace.
Or the Inward and Spiritual Grace of God Exalted as Man's Only Teacher.*

It is the universal concern of all mankind upon the face of the whole earth, to seek those things which belong to their eternal peace, happiness, tranquillity and rest with God, when time in this world shall be no more. Yet such are the wiles and cunning devices of the serpent and adversary of man's felicity, [who prevailed with Adam and Eve in the beginning to break God's covenant of life made with them] that he prevails with the generality of their posterity at this day, to slight, disesteem and undervalue that which should bring their salvation, and them to the knowledge of the way thereunto, which is God's inward and spiritual grace, which came to be manifested and known by the second Adam, Christ Jesus, John 1:17.

This is the root, substance, and life of all true religion in the world, and without it there is none in the earth; for God has given it, to bring salvation to the ends thereof, and to be a perfect and sufficient teacher to all mankind, 2 Cor. 12:9. This was the saints' teacher in the gospel administration which brought their salvation. Tit. 2:11. And till the nations and people in general come to hear and learn of this inward and spiritual teacher, they can never be taught to deny ungodliness and worldly lusts, nor to live soberly and righteously in this present world. This is the Christ of God, spiritually manifested in mortal flesh, to destroy the works of the devil, which who does not hear, receive, follow and obey, can never receive power to become servants or sons of God; but remain all their days in the gall of bitterness and bond of iniquity, heaping up wrath against the day of wrath, and the revelation of the righteous judgments of God, and their religion and faith are vain and unprofitable.

Thus Christ being manifested, becomes the author of eternal salvation in all who believe, and is that great mystery which has been hid from our forefathers for many generations.

Where he is received, heard and obeyed, he manifests his strength and power in the soul, greater than the power and strength of the enemy, and binds the strong man, who has long kept the hearts of many, and casts him out, and sets up there his own throne, and rules till he has put all his enemies under his feet; and so becomes the hope of glory to the people. Col. 1:27. And whosoever does not thus receive, hear and obey him, nor give up thus to be governed by him, cannot be his disciples, nor receive power from him, to become sons or servants of the living God.

Though they may profess his name in words, and make a fair show of Christianity in the flesh, yet the true Christian life they are strangers unto, and without God in the world, dead in sins and trespasses, and can never be raised out of the grave of corruption, but as they believe in, and wait for the manifestation of his power, [which is only known and manifested by his inward light and grace] to work all their works in them and for them. Thus must man be made the workmanship of God, created again in Christ Jesus unto good works, Eph. 2:10. This is the new creation, where man receives the image of God, i.e., righteousness, which was lost in the first Adam. “For as the body without the spirit is dead, so faith without works is dead also,” Jam. 2:17, 18, 19, 20. For by works of righteousness, brought forth in man by Christ, God's righteousness, is saving faith known. And no man can have true faith in Christ, who manifests not the works of righteousness in his conduct.

For the fruit and effect of saving faith in man, is an inward righteousness and holiness, whereby man's heart, soul and spirit is sanctified to God, without which no man can see God. And man must follow him in the works of his righteousness, and learn of him, and bear his cross—not one of gold, silver, wood or stone, but that which crucifies their beloved lusts and pleasures, without which they can never wear his crown. For though man by his own power cannot work his own salvation, yet as he believes in and follows Him whom God has given for a Leader, Isa. 55:4., and a Commander to his people, he shall receive power from him to do whatsoever he commands him, and be saved by him from his sin and transgression; for his name is called Jesus, because he saves his people from their sins, Matt. 1:21. And whosoever is not saved by him here from their sins, can never be saved hereafter by him from the wrath and displeasure of Almighty God, and that death which is the wages of sin, Rom. 6:28.

Now, the means which God has appointed to bring his salvation to all mankind, is his inward and spiritual grace and truth which came by Christ Jesus, John 1:17. This inward teacher as all mankind come to hear and obey, they through him will be saved, Eph. 2:8. He has virtue and power to bring forth righteousness in man, and to work out all unrighteousness.

It is like a little leaven hid in the meal which Christ spoke of, Matt. 13:33, and will leaven the whole lump of mankind into sincerity and truth, if it be received and obeyed. This is the precious pearl, hid in the field which is the world, set in man's heart, Eccles. 3:11, which the wise man digs deep there to find, Matt. 13:45, 46, and having found it, sells and parts with all his lusts to purchase it. No man can buy it but with the loss and denial of all things contrary to it; gold will not purchase it, and silver is dross in comparison of it, the price thereof is above rubies; and therefore the wise man said, "Buy the truth, and sell it not," Prov. 23:23. Rev. 3:18. No man can truly say, "My beloved is mine, and I am his," but as he thus buys it, with the selling of all contrary to it. This is a hard saying to many, or the most part of mankind, especially the rich, who have great possessions; and many beloved lusts and pleasures to part withal, which are as dear and near as their right hand or eye.

This made the young man, whom Christ spoke unto, Matt. 19:21, 22, to go away from him sorrowful, who had great possessions; upon which the Son of Man said, "That a rich man should hardly enter into the kingdom of God," verse 23. And "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven," verse 24.

Here is the mystery of godliness revealed, which the natural man cannot see, or perceive, for it is hid from the wise and prudent of the world, and discovered and revealed unto babes and little ones. The great and proud men of the world are too big to enter the strait gate, and walk in the narrow way; the preaching of the cross of our Lord Jesus to them is foolishness, [and they cannot see the strait gate,] [and the cross] which the apostles preached, and all the true disciples and followers of Jesus Christ took up, who were crucified to the world, and the world to them. Gal. 6:14:

Therefore lay aside all your imaginary crosses of gold, silver, wood or stone, they are of no value, neither is there any virtue in them to crucify one lust that wars in your members; yes, though you may carry them in your bosoms, yet your beloved lusts lie there also unmortified, which every day war against the soul, and so far prevail, that they bring forth sin in word and deed, which being' finished, brings forth death, James 1:15.

The true cross of Christ is the power of God in all who believe, 1 Cor. 1:18. "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven," Col. 1:20. That by which the ancient Christians were crucified to the world, and the world to them, was the cross of Christ spiritually borne. Gal. 6:14.

But since the Christian life and spirit have been laid aside and quenched, the knowledge of this cross has been lost, and people have set up an image of it, and are become strangers and

enemies to the cross of Christ, as the Jews and pharisees were in the gospel day, being without God in the world.

The knowledge of the mystery of God's salvation to all mankind upon the earth, must be opened and manifested by the gift of God, that is, by his grace and spirit, as it is received and obeyed, "For as no man knows the things of a man, save the spirit of a man within him: even so the things of God knows no man, but the spirit of God," 1 Cor. 2:11. With this spirit within did the prophet Isaiah seek the Lord, Isaiah 26:9. And with the Spirit of Truth within must all mankind seek the Lord, if ever they find him and know his work; for without it the knowledge of God's salvation is, and forever will be, hid from the wise and prudent of the world. This was the Jews' blindness, the resisting of the spiritual gift of God, Acts 7:51, who by their wicked hands stoned Stephen to death, though they held up the temple worship, the offerings and sacrifices, yet by resisting the spirit of God in themselves, they became more blind than he who had an unclean spirit who said to Christ, "I know you who you are, the Holy One of God," Mark 1:23, 24. Matt. 8:29. Yes, the devil confessed him to be the Son of God, Mark 5:7.

The grand cause of all the error in the world, is in going from the Spirit of Truth within, the Comforter now sent, according to the promise of Christ, John 14:16, 17, 26.

This Comforter being received, heard and obeyed, leads into all truth, and is a perfect guide appointed of God for all mankind, to bring to the knowledge of God's salvation; and thus to know the only true God, and Jesus Christ whom he has sent, is eternal life; and all knowledge short hereof, is earthly and carnal.

Christ within, the hope of glory, has been as a mystery hid from ages and generations, but revealed in the gospel day. Col. 1:26, 27.

And thus manifested to the gentiles, Acts 13;47, that he might be God's salvation to the ends of the earth; when the wise professing Jews rejected him in his outward appearance in the flesh, to whom he was first tendered.

This inward and spiritual appearance of the Christ of God in our day, the chief priests and literal and worldly wise professing Christians do oppose and gainsay, and will not have him thus to rule in the hearts and consciences of his people; but call the true light, which is his life and spiritual appearance, John 1:4, a dark lantern, and a natural conscience; and so make the word and commandment of none effect by their traditional religion,, which is set up in the will and wit of man, and do every day crucify to themselves afresh the Lord of glory, and put him to open shame; for every wicked word and deed is as a spear to wound him.

And no man can be a true Christian, who is not baptized into the death of Christ, Rom. 6:3, that

is, dead to sin; this is the true spiritual baptism, of which John's baptism with water was but a figure, type, and forerunner. Neither is he now a gospel Christian, who is one outward; neither is that baptism, that is outward in the flesh; but he is a true Christian, who is one inward, and the one baptism is that of the heart and of the spirit. For neither baptism, nor unbaptism, as outward, avails anything, but a new creature, created again in Christ Jesus unto good works to live in them, Eph. 2:10. This is Christianity in its ancient glory and purity, which is restored and witnessed by receiving, hearing, and obeying the inward and spiritual "grace of God which brings salvation," Tit. 2:11. Of which water baptism is an outward and visible sign, as it is declared in the book of common prayer now used in England, where they say, "That the inward and spiritual grace is a death unto sin, and a new birth unto righteousness," etc. And till the outward Christians come to hear and obey this inward and spiritual grace, they cannot know or witness God's salvation; for all without it is but as a shell and shadow, and as chaff to the wheat.

And as Christ's appearance and manifestation in the substance of the gospel ministration, is inward and spiritual, so is his baptism, and so is his supper, and all his ordinances, and all who truly "eat his flesh, and drink his blood, dwell in him, and he in them," John 6:56.

For it is the spirit that quickens all who are made alive by him, the flesh profits nothing, verse 63. The words he spake were spirit and life, though mysteriously spoken; at which the Jews murmured, and many of the disciples were offended, verses 52, 60, 61, and looked outward, as too many do in our day, who neither discern his flesh nor blood, and so eat and drink their own damnation. Though the children of Israel ate manna in the wilderness that was rained down from heaven every day, yet as it was outward, they died, John 6:49. Therefore it is not the outward bread, in the gospel dispensation, that nourishes the soul to eternal life, but the spiritual manna, which is received by the indwelling of the Son of God in man, and man dwelling in him, verses 56, 57. They who thus eat his flesh and drink his blood, have eternal life, and he will raise them up at the last day, verse 54. This is the anti-type, or mystery of all outward types and representations, even the cup of the New Testament in his blood, in all who spiritually receive it; for the outward flesh, bread and cup profit nothing as to the soul's nourishment; it is the spiritual, that gives life, the bread and cup thereof nourishes up to eternal life. Where Christ is come and risen in the spirit, his spiritual bread and cup shows his resurrection in the soul. Here those who are quickened and raised by him, live by every word that proceeds out of his mouth, Mat. 4:4. And being thus made partakers of his resurrection, over them the second death has no power. This was represented by Moses lifting up the serpent in the Wilderness, John iii, 14, Numb. 21:9; so must the Son of Man be lifted up in the soul, that all who are bitten by the spiritual serpent, may look to him, and be healed. For though he was made a sacrifice to God for the sins of the whole world, that through his life and resurrection the whole world might be

saved, yet has no man part in him, or his resurrection, who is not in this world washed from his uncleanness by him. For the purging, which all true Christian believers own, is by the blood of Jesus Christ, to cleanse them from their sins, which none can have the benefit of, but those who walk in the light, 1 John 7:17. "For if we say we have fellowship with God, and walk in darkness, we lie, and do not the truth," verse 6. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanses us from all sin." Here is the covenant in which the benefit, virtue, and efficacy of the blood of Jesus is known and witnessed to this day, and must be throughout all generations. Therefore has the true light, or grace of God, lighted every man that comes into the world, John 1:9, that all might receive it, and walk in it and so be made living witnesses of the blood of Jesus Christ to cleanse them from their sins.

If the sons and daughters of men had come to know this, they need not to have imagined an outward purgatory to cleanse people from their sins; the blood of Jesus thus known and witnessed is sufficient to sanctify and make clean in body, soul and spirit, all who walk in the light; and thus would God's salvation be known and manifested to the ends of the earth. For as the lightning comes out of the east, and shines to the west, so is the shining of the Sun of righteousness in the soul of man. But till the day dawn and the day-star arise in the heart, the glorious Sun of righteousness with healing in his wings can never be known to arise; and until this is known and witnessed, all preaching is vain, and people's faith is vain, and they are still in their sins, and can never be made partakers of his resurrection, nor conformable to his death, but live and die in their sins, and where he goes they cannot come, John 8:2], 24.

Therefore let all be warned, to take heed to the true light and inward spiritual grace of God, and give up to the teachings thereof, that they may receive an understanding from God, to know the mysteries of the kingdom of righteousness, which are hid from the wise and prudent of the world, who are glorying in brain-study, human arts and literature, and natural acquirements in the will and wisdom of man.

Through these was divine wisdom never conveyed to any of the sons of men. True wisdom is the gift of God, communicated to them who love and fear him; the secrets of the Lord are daily manifested to such, and they lack not the knowledge of the mysteries of the kingdom of righteousness, but can declare to others what God has done for their souls, of what they have tasted and handled of the word of eternal life; these are able ministers of the New Testament, not of the letter, but of the spirit.

And till the nations and people in general be turned unto, and receive the gift of God, which he has universally given to all mankind to profit withal, they can never see the opening of eternal life; neither can the way thereof be manifested or known by anything short of it; neither can

any man know life by it till he is subjected to it, and spiritually baptized by it into the death of Christ; this is the true inward Christian, whose praise is not of men, but of God. For the true Christian baptism is a death unto sin, and a new birth unto righteousness, and none are Christians indeed but who are so baptized. Upon this account said the Son of God unto Nicodemus, "Except a man be born again, he cannot see the kingdom of God," John 3:3. And again, "Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God," verse 5, the spiritual water, wherewith the Holy Ghost does wash all true believers, and bring them into newness of life. For he is not a Christian that is one outward; neither is that baptism, that is outward in the flesh; but he is a Christian who is one inward, and baptism is that of the heart, and in the spirit. This is the true gospel ministration, the last and greatest that ever the world shall be visited withal.

This has a more excellent glory, than that which stood in meats and drinks, and carnal ordinances and commandments of men, and therefore is to remain to all generations, 2 Cor.3:6-11.

Now all you who are set down in outward visible signs, and are slighting and neglecting the substance, that is, the inward and spiritual grace which must bring your salvation, the enemy has deceived you in keeping you from receiving, hearing, and obeying it, your sufficient teacher and bringer of salvation. Thus you are ever learning, and can never come to the knowledge of the Spirit of Truth in yourselves, which is given of God to lead you into all truth, John 16:13, the Comforter promised by Christ, John 14:16, 17, to abide forever; who he said dwelt with his disciples, and should be in them, verse 17. This Comforter, the Spirit of Truth is arisen in our day, and is manifested in all true believers for this purpose, to destroy the works of the devil.

But oh! let the outward Christians beware, lest they reject him in his inward appearance, as the outward Jews rejected him in his outward appearance; for if they wound and crucify the Spirit of Truth, and of Christ in themselves, they will be as guilty of his blood, as were the Jews of old. What slighting, despising, no, blaspheming against this inward and spiritual appearance of Christ have the nominal Christians been guilty of these forty years? How have they buffeted, stoned and imprisoned him in his servants, for speaking through them? No, they have crucified him afresh, and put him to open shame by their ungodly deeds, and hard speeches.

Oh Lord! I pray you open their eyes, that they may see him whom they have thus pierced with their sharp spears, and let a day of mourning and lamentation come over them, as was prophesied of the house of David, and the inhabitants of Jerusalem, every family apart, and their wives apart, Zech. 12:10-14. He is indeed a Comforter to such mourners now, but cries woe to them who now laugh, as he did in the days of his flesh to the Jews and Pharisees, Luke 6:25. For outward Christianity now, where the inward life, spirit and power of Christ are not received and

witnessed, is of no more value in the sight of God, than were the Jews offerings and sacrifices, when they were inwardly polluted. For it is the sacrifice of a broken heart and contrite spirit, which the Lord regards, Psal. 51:17, and the inward white linen is beautiful in his eye, and his sons and daughters are all glorious within. Psal. 45:13. They hunger and thirst after an inward righteousness, i.e. the righteousness of faith, which says, go not forth, Mat. 24:26.

Rom. 10:8, for the word is nigh you in your heart, and in your mouth that you may hear it, and do it. This was the word of faith which the true gospel-ministers preached, believed and received; and who does not receive this inward word, cannot know the salvation of God, for it is the engrafted word that is able to save the soul, James 1:21. And till the people come to hear and to do this word, their buildings are upon the sand, and will not stand in a stormy day; for true and saving faith is obtained and received by hearing this word, in all who live and stand in it, without which no man can please God, Heb. 11:6. Thus the ancients received faith, and walked in it, and did many valiant acts, both in the time of the first and second covenant, and had victory over the world; yes, they were made more than conquerors over death, hell and the grave, Rom. 8:37, and obtained a good report, though they received not the promise, Heb. 11:39.

And now this testimony I must leave to the world, that God has sent his good Spirit into the hearts of the children of men, to be their guide, leader and director in all things relating to his kingdom; and upon the receiving and obeying, or resisting and disobeying this Spirit, stands man's eternal felicity or woe, for nothing short of it can give mankind the knowledge of the mysteries of God's salvation; and all knowledge without it, is earthly and carnal, and can never give life to the soul.

And therefore all you outside Christians, professors and profane, who have taken up your rest in an outward profession of God and godliness, but live in the profane fashions, customs and superfluities of the world, far beyond those you term heathens, my soul is often bowed down for you, because you are resisting the appearance of God's Spirit, as did the Jews of old. Through your traditional religion, which you have received by and from your darkened and benighted ancestors, you have made the word and commandment of God of none effect, and have wrought despite against the Spirit of Grace, and have set down at ease in an outside invented form of godliness, imitating some things which the holy men of God did in the days of old, through the leading and dictates of God's Spirit. But this to you is but an image or likeness of a thing in heaven; and it may be said to you, as it was to Judah in the days of Isaiah the prophet, Who has required these things at your hands? Isa. 1:12. Your set days and fasts, your morning and evening sacrifices, the Lord has no regard unto, but says at this day, as in days past, Isa. 1:16, 17. Jer. 4:14, Wash your hearts from wickedness; the fountain is open, put away

the pride and abominations of the heathen out of your houses and hearts, and boast not yourselves that you are not as other men; peradventure no common drunkards, swearers, nor extortioners, nor thieves, nor murderers, but that you pay the tithe of all you possess, give alms, and often have family duties, and frequent the church and its ordinances, as you call them.

All this, and much more, if you had it, will not give you acceptance with God, while your inside is full of rottenness and corruption; this righteousness exceeds not that of the Scribes and Pharisees, but is many degrees short thereof.

Arise, arise, this is not your rest, because it is polluted, Mich. 2:10. Shake off your night garments, be afflicted and mourn, and weep, let your laughter be turned into mourning, and your joy into heaviness; for the Lord is arisen to plead with all flesh, by his sword, and by fire, and he will leave the outward court to be trodden down of the Gentiles. He is arisen in his fury as a man of war, and is disquieting the nations with wars and commotions, and causing the potsherds of the earth to dash one another to pieces, that he may make way and room for his own kingdom, rule and government in the earth; and all who will not that he should rule, he will slay by the breath of his mouth, and the brightness of his coming.

For Babylon must fall among Papists and Protestants, even that which has been builded up, whereby to reach to heaven, in the will and wisdom of man: for it is come in remembrance before the Lord, and great will be the fall thereof; her merchants shall lament to see her destruction, when they shall not be able to relieve her. And the scattered flock of the house of Jacob, God will gather into his own fold, that is, his power, within whose walls is the well of life, where all the sheep of his pasture drink, and here shall none be able to make them afraid, for the power of God is that universal fold, into which the gathering of the nations must be. All who gather not into this power are false shepherds, and gather to themselves for unrighteous gain; but the gathering of the people shall be to the Lord, Gen. 49:10, Israel's true Shepherd and leader; so shall the kingdoms of the world become the kingdoms of God and his Son.

This testimony lay upon me to leave behind to the world, not knowing how long my days may be therein.

Ambrose Rigge.

Riegate, this 30th of the Third month, 1691.

To Friends in the Isle of Wight.

Dear Friends,—Whom I often remember in the love of God the Father, desiring at the throne of

grace, that faith, truth and love may be daily multiplied amongst you, and that you may grow in the grace of God; from him which you have received, and in the knowledge of his Son Christ Jesus, which you have obtained, by the light of his glorious gospel that has shined in your hearts; so that you need not say to your neighbor, or brother, know the Lord, but from the least of you to the greatest, is the saving knowledge of the mysteries of his kingdom conveyed through the light of his Son.

As you walk in the light, your knowledge will increase, and your fellowship with the Father and the Son, and one with another, for the gospel fellowship stands in the light; and now he who says he has fellowship with God and walks in darkness, lies and does not the Truth. Therefore keep your fellowship in the light and life of Jesus, your bishop, pastor, and lawgiver, and walk by faith in him, so will his power go along with you, to support you through all difficulties. Be kindly affectioned one to another, and love one another, as God for Christ's sake has loved you; and sit all down at the feet of Jesus, that you may receive his wisdom and counsel, to guide you in all things, so will you know the way of peace, which will lead you to your eternal rest. And as God has shined in you by the light of his Son, so let your light shine forth before men in works of righteousness, by which saving faith is known, which works by love and obtains the victory. The mystery of this faith is held in a pure conscience, void of offense towards God and men; herein is your prosperity and safe standing. And as you have received Christ, so walk in him, all keeping your ranks and order in the body, eyeing your spiritual head, who is given for your leader, governor and commander. Dear Friends, meet often together, and wait at the heavenly altar; and let your offering be a clean mind and heart, for that is the gospel offering, and no offering without it has acceptance with God; neither can any have access to God but by his Spirit, for it searches all things, yes, the deep things of God; and tries all spirits that are gone out into the world, putting a difference between the clean and unclean, the precious and the vile. For many false prophets are abroad in the world, and have been many years, who cry, lo here, and lo there is Christ, but go not out after them, nor believe them, for the hope of true Christians is Christ within. Col. 1:27, and they who are without this inward hope, they are without an anchor, tossed like the waves of the sea with every wind of doctrine, through the sleight of men, and cunning craftiness whereby they lie in wait to deceive. Such are inwardly ravening wolves, and are every where known by their fruits; but wait you, that Christ may be formed in you. This is my travail and earnest desire for you, that you may be like minded, having your loins girded with the Truth, waiting for the Bridegroom, who is on his way to walk in his garden, that he has enclosed with the wall of salvation. And now, dear Friends, I recommend you to the grace of God which is in you, to be your continual teacher, that by it you may be saved, from the evil of this world; and from the wrath to come. My companion and I were in imminent danger of our lives by sea when we last left you, going over

in a little boat with a wicked pilot; but the Lord brought us safe ashore about midnight, and gave us a calm passage, without which we could not have continued: glory to his name forever. And now I bid you all farewell, hoping again to see your faces when the Lord opens my way; to whose inward word I leave you to be guided in all things. Amen.

Ambrose Rigge.

Riegate. this 13th day of the Sixth month, 1691.

An Epistle from our monthly meeting, held at our public meeting-house in Riegate, in Surrey, the seventh-day of the ninth month, 1692.

We being assembled with one accord in the unity of the spirit of Truth, have a deep and weighty consideration upon our hearts and spirits, of the important affairs of the church which the Lord has gathered in these parts, out of the ways and works of darkness, to be a people to his praise, and to walk as children of the day, in all godly conduct, and holiness. He who has called us is holy, and he has made us livingly sensible, that without holiness of life and conduct none can be true members of the church of Christ, neither are any the sons and daughters of God, but as they are led and guided by the Spirit of God.

All who have continued and walked in him, have been preserved out of the pollutions of the world, and are as lights among their neighbors, showing forth before them their good works, of a godly peaceable and quiet life, to the praise and glory of our Heavenly Father; for the Truth as it is in Jesus, our holy head, leader and governor, is the life of righteousness, and frees all who receive it, from all unrighteousness.

In this are the children of God in our day manifested from the children of Belial, for whosoever does not righteousness is not of God, neither he who loves not his brother and neighbor; but he who walks uprightly, walks surely, and there is no occasion of stumbling in him.

And now dearly beloved Friends, whom the Lord has quickened, and raised up out of the grave of sin and corruption, to be monuments of his mercy, walk in the light of the Lamb; so will the salvation of God be as walls and bulwarks round about you, to preserve you from the fear of evil. Stand you as witnesses for God in your day, against all ungodliness and worldly lusts, both amongst' yourselves and the world. Be you circumspect and watchful, over yourselves and your children, and indulge them not in anything that is evil, but timely reprove and restrain it, lest it become your sin; and command them to observe the law of God written in their hearts; for if you love the Truth as you ought yourselves, you will train up your children in it when they are young.

Keep them to the plain and sound language, which the Truth required and led all the faithful into in the beginning; and keep them in plain and modest apparel and behavior, in due subjection to the Truth in all things, in a holy conduct as much as in you lies, that they may grow up in the grace of God as plants of his renown. This is your duty, the Lord requires it of you, even to watch over your children, as those that must give an account to God, while they are under your wings. Eli's not restraining his sons became his sin, because he restrained them not, and brought a curse upon his house forever, 1 Sam. 3:13, 14.

Therefore beware of winking at or neglecting your children's sins, while under your tuition; but bring them up in the nurture and admonition of the Lord, lest they bring shame upon your houses, and a reproach upon your posterity, as some have already done, by departing from the counsel of God, and the word of his grace, which would have kept them in the hour of temptation from the allurements of the evil one, and so have made themselves a scorn to fools, and a derision to them that are round about, and opened the mouths of evil men, to blaspheme the name of the Lord and his holy tabernacle. Better had it been for such not to have known the way of Truth, than thus to turn from the holy commandment, which is the lamp of righteousness to guide our feet in the way of peace.

And all young men and maidens, unto whom God has given the knowledge of his saving Truth, be you sober and watchful, for many and strong are the assaults of the enemy to overcome you, and to bring you back again into Egypt's bondage. Stand steadfast in Him who has called you, being girded with the Truth, that you may be able to encounter the enemy of your souls, which way soever he appear. Having upon your heads the helmet of salvation, and the breastplate of righteousness, and shield of faith and sound judgment, and the spiritual sword girded about your loins. In this armor if you keep, the enemy cannot touch you.

The saving Truth which God has made known in our day, redeems all who love and obey it, from all evil whatsoever, and out of the gall of bitterness and bond of iniquity, and sets free from every evil deed, word and work, and discovers sin in the seed, bud and root thereof, and gives power to slay it there, before it breaks forth into action. For as it is inward and spiritual, it gives an inward and spiritual sight of the man of sin in all his wiles and temptations in the conception thereof, and arms all who believe in it against the enemy's power: being greater than the enemy, it is able to subdue his power in all mankind, and redeem them from their vain manner of life, making them capable to serve, worship and obey the living God, which none can do while they are in the evil deeds of the world. And neither pride, covetousness, drunkenness, gluttony, theft, murder, adultery, idolatry, hypocrisy, nor any ungodliness whatsoever, can have any power or prevalence over them who keep the word of faith, which is nigh in their hearts. Such are clothed with the armor of light, and they are able to quench all the fiery darts

of the enemy of their souls, and through faith in the Son of God receive victory over death, hell and the grave.

These are plants of righteousness in our day, and are daily watered and pruned by the Father's right hand, and grow up as trees of righteousness, the planting of the Lord, bringing forth fruits in due season to the praise of his name, who has called them out of darkness into his marvelous light.

And now I exhort you brethren and friends, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother and sister who walks disorderly, and have no fellowship with the unfruitful works of darkness, but rather in the authority of God's power and spirit reprove them. If any that is called a Friend or a brother, be covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one not to eat; and if any obey not this gospel precept, note that person, and have no fellowship with him or her, that they may be ashamed. And if any have fellowship or society with such before they repent, after Friends, in God's power and wisdom, have given a testimony against them they are to be reprov'd and testified against, as out of the order of the gospel and practice of the holy men of God in former ages. For we cannot expect to stand clear as a people before our enemies, till we have faithfully endeavored that all our meetings arid camp may be cleansed of all ungodliness whatsoever. For God is pure and holy, and will have a people so, and no unclean thing or person can stand in his court or presence; and in this his glorious gospel day of life, light and glory, the most spiritual ministration, and the last and greatest that ever the world shall be visited withal, which in tender mercy and loving kindness he has caused to dawn in us, he will be glorified in, by and through us, or without us, and against us; for his name he will exalt in righteousness over nations, and he will overturn and overturn, till he come to rule, whose right it is, in the hearts and consciences of the sons of men.

And dear friends, have a care of the love of the world, and the riches thereof; do not choke the good seed of the kingdom of righteousness sown in you, for the enemy lies near many in that respect, their care, labor and industry being more for the meat that perishes, than for that which nourishes to eternal life.

Many grow cold in their love, zeal, and affection to those weighty duties which God requires of us, in meeting often together to wait upon him, to feel the operation of his divine power, and his comfortable presence which has often opened life and the treasures of it to our souls.

And as we have waited upon the Lord, we have renewed our strength, and in meeting often together we have felt the Lord's presence in the midst of us, so that we have not sought his face in vain; all holy praises be returned to him for evermore.

And now beloved friends and brethren, as the Lord in tender mercy has called us out of darkness, to be children of his gospel day, let us not sleep as do others, but with girded loins watch and be sober, casting off all the unfruitful works of darkness, and put on the armor of light, that we may be valiant soldiers in the army of the Lamb, and be able to quench all the fiery darts of the enemy. For of a truth, the Lord is arisen to search his Jerusalem with candles, and he will assuredly find out the hypocrite and the unclean, and him who saved the wedge of gold, and the Babylonish garment, though never so closely hid in his tent; for all things are naked and bare to his all-seeing eye.

Woe to him who is covered, and not with the Spirit of the Lord, for he will be left naked to his own shame to the view of all beholders.

And all young friends, both male and female, who have believed in the Truth, and are coming up in the world, beware of a wanton loose spirit, for it will lay you open to many snares and temptations, whereby you will be betrayed by the enemy of your souls into many noisome lusts, which will drown you in perdition, if you give way thereto. First seek the kingdom of God, and his righteousness, by walking in the Truth that you have believed in, and then all other things needful for you will be given you of God, and the blessing withal, which will make you rich, and add no sorrow with it. Take heed of seeking lawful things by unlawful means, for if you so obtain them, they will wither under your hands. Make not haste to be rich in this world, nor to lay up great things for your children, lest it prove their snare and your sorrow. Some of us have been young, and now are grown old, yet in all our days we never saw the righteous forsaken, nor his seed, who have walked in the way thereof to the end, begging their bread. The way to be happy and prosperous in this world and that which is to come, is first to breathe after righteousness, and walk in its way, though for it you drink a bitter cup from the hands of men. If you are willing to drink this for a time, the sweet cup of blessing and consolation will be given you of God, who keeps the best wine till the last, and he will crown your grey hairs with honor and immortality. Let not out your affections after the foolish, vain, and frivolous fashions and customs of this world, for they will wither as the grass, and fade as the flower thereof God Almighty direct your way, and keep you under the wing of his power, in the pure religion which keeps unspotted of the world, that the honorable name by which you are called, and in which you have been preserved, as you have trusted in it, may be your rock, refuge, and tower to the end of your days; Amen.

Written and signed in behalf of the said meeting, by

Ambrose Rigge.

A general epistle to the people of God, in scorn called Quakers, in England and elsewhere.

Dear friends, brethren and sisters,—Unto whom the visitation of life in the Son of the Father's love has reached: When you were as dry bones scattered upon the earth here and there, the compassionate eye of a tender Father was towards you, and his word breathed life into you, giving you knowledge and understanding, and gathered you together to be his household of faith, in this latter age of the world. The salutation of my dear and unfeigned, fatherly and brotherly love at this time extends itself freely unto you all, in the heavenly unity of that one Spirit of life, by which we were first quickened, who were dead in trespasses and sins as well as others. Oh! that grace, mercy, love and truth, with all the fruits of righteousness may grow, increase, and be abundantly multiplied in and amongst you all.

This my soul daily breathes to the Lord on your behalf, who are heirs together of the grace of God, being planted into the likeness of his Son, to bear his heavenly image, and as living members, fitly joined and framed together under one head, to be a complete body in him.

You are as living epistles written with the spirit of the living God in one another's hearts, who live and move in your integrity, and continue in your first love without wavering. Here you daily have and receive mercies and blessings from above, with a daily increase of life and virtue in your bosoms, whereby your strength is renewed as the morning, and you need go no more forth, for your bread is sure in your own houses, and springs of water in your own wells. My soul blesses God in the remembrance of you, who are made living monuments of his mercy, and are daily waiting for the consolation of Israel's God, who in this his glorious day is fulfilling his ancient promise in manifesting Him, whose voice is not heard in the streets, yet ordained of God to bring forth judgment to the gentiles, and to be their light and glory. This we are witnesses of in our day, through the tender mercy of our God in visiting us with his ancient gospel day springing from on high, who sat in darkness as well as others, and were by nature the children of wrath. When we thus laid polluted in our blood, he said unto us, Live, and his word was an everlasting covenant. Oh! let all who are made partakers of so great love and mercy, live in the daily remembrance thereof, and walk worthy of so great salvation in all humility and godly sincerity, as lights in the world, that your good works may daily appear to them, which are the proper effects of that living faith you have received from God. By this alone your faith will be seen to live, and you in it, for as the body without the spirit is dead, so faith without works is dead also. And being planted into the likeness of Him who is from above, you may bear his image, and be clothed with his righteousness, for no other covering will hide your nakedness from the world, nor keep your beauty and comeliness in the sight of God.

And now my beloved friends, brethren and sisters, who are of the household of faith, seeing the

Lord has chosen you to place his great name in, by the revelation of his Son, which ages and generations before you knew not; as sound and honorable vessels in the house of the Lord, keep your places and station, and let your chaste conduct, coupled with fear and gravity in every place where you dwell, be seen and known unto all men. For to this purpose were you called and separated from the ways, worships, and evil customs of this present world, to be the first fruits in the Lord's vineyard, which he has planted with his right hand in a very fruitful hill. Oh! wait for his watering from on high, which will be known and witnessed as your hearts are kept empty and open unto him, for he is waiting to be gracious and bountiful to his chosen seed, flock and family everywhere, who keep his word and covenant; to them he is and will be as the shadow of a mighty rock, though in a weary and desolate land.

But he will sift the nations in the sieve of his wrath, who have despised his word, grace, life and consolation, which are the root and moving cause of all true worship and service to him.

The corner-stone which Babel's builders have rejected as useless to them, and think to reach heaven without, will bring confusion upon all religions on earth; if they continue rejecting this stone, their buildings, though never so high, will fall, for the judgment is come, and the fall of Babylon as a mill-stone into the sea is at hand, and all her lovers who have made merchandize of the souls of men, shall mourn and be astonished at her destruction.

And now my beloved friends and brethren, the Lord has called us out of her, and has opened our eyes to see her abominations among all sorts of professions, whose hearts and minds are adulterated from God, though in words they make a large profession of him, yet in works deny him; this is atheism in nature. Look not back at her again, nor stay in her suburbs, neither let anything of her language, customs, or nature remain, for that will lead to depart from the living God and his heavenly Jerusalem, to the love of her again, who is the mother of harlots and abomination of the earth.

Oh! the exceeding riches of the Father's love, who has not called us unto wrath, but to obtain mercy, in turning every one of us from our iniquities, who have loved and obeyed his Truth. Therefore as dear children of one Father, let us live in all humble subjection to Him who has begotten us again unto a living hope by the word of his power, to be the first fruits unto his glory in these latter ages of the world, in which he will be glorified, in, by, and through us, or without us. For of stones he can raise up children unto Abraham, who shall glorify his name in the day of their visitation, by walking in his light and covenant. But if we walk in the light as children of the day, in watchfulness, sobriety and honesty, we shall keep our holy union and fellowship one with another, without jar or strife, debate or contention, and the blood of Jesus Christ his Son, we shall daily witness to cleanse us from our sin. Then the good purpose of the Lord will be answered in visiting us with his heavenly gospel day, which dawned and sprung in

our hearts, by which the seat of antichrist has been discovered, and the hidden things of Esau brought to light, which nothing could manifest but the arising and appearance of the Son of Righteousness in the hearts of the sons of men. In this gospel day with which God has visited us, are all false spirits upon the earth discerned, and every deed of darkness manifested, yes the very seat of antichrist discovered. In the first breaking forth of this day, God made us a willing people, and put upon us the helmet of salvation, and girded us with the sword of the spirit, and made us able to war with the dragon and his power, and through faith gave us many and great victories, yes we were made more than conquerors.

Oh! the sweet remembrance of this day is now with me, who am warned to warn you, to live in a daily sense and consideration of the height, depth, breadth and length of the love of God, and his tender mercy to us ward, who were by nature children of wrath as well as others, and sat in darkness and in the region of the shadow of death. And when we recount the vile sort of men, we can say such were some of us; but God has mercifully washed our garments in the blood of his dear Son, and has put upon us the garments of praise for the spirit of heaviness, which surrounded us in the long and dark night of apostasy, which has been over the world for ages and generations before we had our being; but the darkness is past, and the true light now shines. Oh! that the remembrance of the exceeding riches and kindness which God has manifested in us, may ever be with us, and that we may walk worthy of so high a calling in all holy conduct and godliness. For to this end were we called and separated from among many, to be the first fruits unto God in this latter age of the world, and hereby will his name be renowned throughout the world by us, as we daily walk in a holy conduct coupled with fear, lowliness, and tenderness; for so is our subjection to him manifested, and the same witness which we have received, will be reached and raised in the hearts and consciences of the sons of men, who will not otherwise be reached, and they will bless God on our behalf in the day of their visitation.

But if any walk loosely, and let go the girdle of Truth, and begin to eat and drink with the drunkards, and to contend with, or beat their fellow servants, or draw back into a fleshly liberty, whereby the cross of Christ is thrown aside, neglected and despised, “the Lord of that servant will appear in a day when he is least aware of him, and appoint him his portion with hypocrites, where is weeping for forever.” For God will not now be mocked with any people or profession; they who sow to the flesh shall die, wither and inherit corruption; but they who sow to the Spirit of Truth, and walk in its law, shall live and flourish, and reap life and virtue daily. For its ministration is the last and greatest the world shall be visited withal, whereby life and immortality shall again appear to all nations, kindreds, and tongues upon the face of the earth; if they receive and walk in. It is ordained of God to be the guide of life to all the sons and daughters of Adam, to lead them out of the fall into the way of peace, and shall fulfill the last and great prophecy.

Rev. 21:24, “That the nations of them that are saved shall walk in the light of the Lamb, and the kings of the earth, shall bring their glory and honor unto it, and the glory and honor of the gentiles shall be brought unto it,” ver. 26. This is begun to be fulfilled in the earth, and many are come and coming to the brightness of his rising, whose coming is as the light which arises in the east and shines to the west, that none may be left unvisited with his glory. But all who shut their eyes from this glorious Sun shall have no benefit by his appearance, but shall stumble and fall, and rise no more unto life, peace, and salvation, and shall die in their sins, and perish in their unrighteousness. For none can have the benefit either of the death, passion, or resurrection of Jesus, purposed of God for all mankind, but those who believe, receive and follow him, who went before and trod the wine-press alone.

And as the rejecting of him in his outward appearance, was the ruin of the outward Jews, even so the despising of him in his inward and spiritual appearance will be the ruin and downfall of the outward Christians; this testimony I must leave to the world, and it shall live and be fulfilled when I am gone hence, no more to be seen.

But you, my dearly beloved friends and brethren, who have accepted of this day, and have opened your eyes to behold the glorious Son of righteousness, who is now risen with healing in his wings, let your moderation appear to all men, and walk honestly as in the day, and keep on your breast-plate of faith that the enemy wound you not, for your safety is within your spiritual armor, in your holy mountain where no devourer can come.

And though the Lord has taken peace from the earth, where righteousness dwells not, and one mountain rises against another and they beat one another to dust, be not troubled at these things for they must be, and also famines, pestilences and earthquakes in several places: they are but the beginning of sorrows, to them who have despised the mercy and long-suffering of the Lord, and slighted and neglected the day of their visitation, which has been for many years, in which he has striven with them by his spirit, and has waited to be good and gracious to the worst of men; but they have not known or considered in this their day, the things which belong to their peace. I pray God it be not hid from their eyes. But we are commanded to say, whatever befalls the world, it shall go well with the righteous in it; therefore stand still in your tent doors, and quietly wait to see the salvation of God through all these overturnings which he sutlers to be in the earth.

Often would the Lord have gathered England under the shadow of his wing and power, but they (I mean the greater part) have refused to be gathered, and hate to be reformed; of this I am a living witness. They were invited to the marriage supper of the Lamb, but they have made excuses, yes willful and obstinate refusals to come, which has kindled the wrath of the Master of the feast, to say they shall not taste at my table. And he will invite other guests more hungry

and willing to come, who shall fill his house. Of this we have been, and may yet be more eye-witnesses; for he is shaking the earth and heavens, that that which is to be shaken may be removed, that the foundation which cannot be shaken may remain sure forever. And he will gather his sheep out of all kingdoms, and from all barren mountains where they have been scattered in this cloudy and dark night, which has continued for ages and generations before us.

Therefore dear friends, lift up your heads in the dominion of God's power, of which you are made partakers, for your deliverance by it, if you continue in it to the end, is determined of God; let none expect deliverance by outward might or power, that is by the arm of flesh, for that will fail and wither as the grass. But in Mount Zion is deliverance, according to the word of the Lord, and in the remnant whom he has chosen. So mind not the bustles and hurryings in the world, nor the over-turnings among men, for through all these things will the Lord set up the kingdom of his beloved Son, which is a spiritual kingdom of peace and righteousness.

The earth was filled with violence before the flood; and as it was in the days of Noah, so it is at the coming of the Son of Man; and had Noah joined with the violence of the old world, he had been drowned with them, but he loved righteousness, and walked in it before the Lord in that generation; and therefore the Lord had mercy upon him, and delivered him from that general destruction which drowned the world of ungodly men.

The earth is now filled with violence, and corrupted through iniquity, and the Lord has begun to visit the nation with his sore displeasure; therefore to your habitation in the Lord, Oh! you his Israel. Power is given to the devourer, who is without, to destroy much flesh; the unbaptized in heart shall fall by the sword of the Lord, who have resisted his holy Spirit, as did the uncircumcised in the days of old.

This was, is, and will be the ruin of all empty professors upon the earth; for he is not a Christian that is one outwardly, neither is that baptism that is outward in the flesh; but he is a Christian who is one inwardly; and baptism is that of the heart in the Spirit, whose praise is not of men, but of God. And the saving knowledge of Christ is not after the flesh, 2 Cor. 5:16: "For henceforth know we him so no more, that is after the flesh; and no man knows the things of God, but by the Spirit of God.

This must be received, and knowledge waited for, by and through this, which alone is ordained of God to give to all mankind knowledge and understanding in things relating to his kingdom: it is the root and foundation of all true religion, and without it there is none true in the earth. The true worship stands in it now as in times past, which shall end the temple worship, that stands in bodily exercise; it will be left to be trodden down of the Gentiles, for it is the outward court, where the glory of God shines not; but in the inward court are spiritual worshippers

before the altar, where the presence of God opens life and the treasury of it to the soul, which they partake of, who wait to be renewed in spirit before the Lord.

And now my beloved friends and brethren, as we are made complete in him, our heavenly Head, let a holy and heavenly harmony be continued amongst us, for unity is our strength; therefore labor to retain and keep it every where, that every member of the body may be nourished and kept alive by virtue of the life within. Have a tender care of disjoining any living member, but let all be edified together in love, and every member act in its place to the honor of the Head. And above all, keep the unity of the Spirit in the bond of peace, for so is the will of God concerning us, that our sons may be as plants growing up in their youth, walking in the steps of their fathers, and our daughters as virgins with their lamps trimmed and burning, waiting for the Bridegroom. Be you steadfast in him, and in the word of his grace, and keep the holy order of the gospel without wavering; and let every wholesome order that is established among you, which is comely and of good report, be kept up and practiced, and keep the reign of Truth and power of God over every evil-doer, without partiality; so will the Lord crown you with dominion over the power of darkness every where. For the true light of which we have borne testimony, is the seed of the kingdom of God, which must increase till by it the knowledge of the glory of God again covers the earth as the waters cover the sea; therefore cherish this seed every where, in whomsoever it is arising; for it is the life and power of godliness, not the form, that must enrich the world with righteousness, and fill the earth with blessings.

And if we, or an angel from heaven preach any other gospel, or proclaim any other name than that which you have received, and in which you have believed and found salvation and deliverance, receive us not into your houses; for God is one, and his name one, and there is not another by which any man can be saved. And this name is Jesus the anointed of God the Father, who is now come to save his people from, not in, their sin, [mark that]; for so he was God's salvation in the true gospel day, and so we have proclaimed him in our day, and many have so received him, to whom he has given power to become his sons and daughters, servants and handmaids in his house, who are his flock and family, and have bread enough, and living water in their own vessels, and none need go forth; all holy praises be given to the Lord, and to the Lamb forever and ever.

Finally, dear friends and brethren, be strong in the Lord, and in the power of his might, and the God of peace be with you all, strengthen, establish, settle you upon the Rock of ages, in full and perfect unity with God, and one with another, in which I bid you all farewell; and remain your true friend and brother in the bond of love and peace,

Ambrose Rigge.

Riegate in Surrey, the 2nd of the Ninth month, 1693.

Consideration of True and Acceptable Worship.

The deep and weighty consideration of the true and acceptable worship and service of Almighty God, who is an unlimited spirit of life, light and glory, has been upon me from year to year, since he first opened mine eyes to see and know what was good and acceptable in his sight. To wait diligently upon him, in the true silence of all flesh; to know what is his good and perfect will, and with what to come before him, and what offering is and has been acceptable to him, whether prayer, praises, preaching or silence; all or any of which being performed as he requires in a broken and contrite spirit, trembling at his word; this both is, and ever was acceptable to him, as he spake by that evangelical prophet Isaiah, chap. 66:2. And all other service or sacrifice, though ever so glorious, which is brought forth in the will and wit of man, being never so finely polished with eloquent phrases, is but as the cutting off a dog's neck, or offering swine's blood, which is an abomination in the eye of the pure God. His worship is not limited to day, time, or place, forms, words or names; but is spiritual and only performed by them who are given up to be led and guided by his Spirit, in every duty which he requires of them. These are the spiritual worshippers within the temple, who offer up their hearts as a living sacrifice to God, in the flames of Divine love, and who can wait upon him, in true poverty of spirit till he kindles the sacrifice. This is the ancient gospel-worship which our Lord and Savior taught the woman of Samaria, John 4:23, 24, and which he is now teaching his sons and daughters, servants and handmaids, who are given up to wait upon Him, to know his Divine pleasure, what he will require of them; for that alone is acceptable to him which is of his own preparing; therefore he gave Israel his good Spirit to direct them in his worship and service, Neh. 9:20. And in the clear gospel-ministration, his worship was not limited to Jerusalem, or the mount, or the temple, or to any set form, but the true worshippers are to worship the Father in spirit and truth, for such he then sought, and is now seeking to worship him.

But oh! how far different are the several forms of worship in this land, which are invented and brought forth in the will and wit of fallen man, for private and sinister ends. When they come together to offer, without any deliberation, or waiting to know the good will and pleasure of God, they speak a divination of their own brain-study, giving to God just as much as they think fit, or have shaped into a form, and he must accept of that, or nothing; and when so much is said over, then worship is done.

How would a prince, or a potentate of the earth, be pleased that his servant, upon all occasions, should rush into his presence, and immediately give that to him, which he never required of him, neither commanded him to prepare for him? Will not the master judge it presumption in the servant thus to deal with him from year to year? May not he rather justly say to the servant,

It is your duty to wait upon me, to know my pleasure, and to offer to me what I command you; and reject him and his offering? And shall not the just and righteous God, reject all such offerings in this day, and say as once he did to Israel of old; Isaiah the first, to the 20th, Who required these things at your hands. And, Behold, all you that kindle a fire; that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that you have kindled; this shall you have of mine hand, you shall lie down in sorrow, Isa. 51:11.

And what are all your formal services and sermons, collected together in the will and wisdom of man for money, but sparks of your own kindling; and saying, Thus says the Lord, when the Lord never spake to you—like the false prophets of Israel, Ezek. 13th. Oh! repent, repent; sit down in sackcloth and ashes; let your laughter be turned into mourning, your feasts into fasting, and your joy into heaviness.

For the Lord is arisen to search all professions upon the earth, and woe to them who are covered, and not with the Spirit of the Lord, for the day that is approaching, shall try every man's works, whether they are wrought in God, by the motion of his Spirit, or not.

And now the skirts of the false church he will fully discover to her shame and confusion: and her merchants he will bring more and more into contempt, who have traded with slaves and souls of men, Rev. 18th, and through covetousness have made merchandize of the people for many ages, 2 Pet. 2: in this long and dark night of apostasy since the apostles days. The hour of her judgment is come, and the Judge stands at the door; let all who fear God, and are willing to obey his word, come out of her, and partake not with her in her sins, lest you partake of her plagues. From a lover of the souls of all men,

Ambrose Rigge.

Riegale, the 30th of the Fourth month, 1697.

*A general epistle to all Friends and brethren, everywhere;
to be read among them in the fear of God.*

My dearly beloved friends, brethren and sisters, who are made partakers of that precious faith and word of it, which was once delivered to the saints, and true gospel-believers and witnesses; by and in which they were sanctified, justified and glorified.

My heart and soul do earnestly breathe to the Lord, that grace, mercy, truth and love, may be daily increased, and abundantly multiplied, in and among you all; and that you may be preserved a peculiar people, and royal priesthood, daily increasing in fruits of righteousness, as

trees of the Lord's own right hand planting. So shall his worthy name, by which you have been called, be glorified by you, and his high praises be in your mouths, and a two-edged sword in your hands, to wound the dragon and power of darkness, in all his appearances and transformings, which are and have been many and various in our day; so that some stars of heaven have been drawn down to the earth by his power, and have made great noises at their fall. But the foundation of God stands sure, and all who have continued upon it, have been preserved unmovable, not only through all storms which have arisen in the sea, but have escaped the baits and snares which have been laid covertly in the earth: glory and renown ascend to that worthy name, which has been our tower and safe habitation to this day; Amen, Amen forever.

And now, my dear friends, my life salutes you all, in the love of my heavenly Father, which daily abounds and flows towards you, from the least to the greatest, who retain your first love and integrity towards the Lord, as witnesses for his name upon earth, in testimony and conduct. You, has the Lord chosen to be the first fruits to the glory of his eternal and honorable name; keep your vessels sound and clean, that He, who is the fountain of all fulness and goodness, may daily fill your cups, to hand forth to the thirsty, as he has filled ours, who went before you.

Oh! my dear brethren and sisters, abide in Him, your heavenly vine; so shall every spring of life and virtue, that opens in and through you, water those plants, which the Lord by the right hand of his power has planted into his likeness, that they might grow in grace, and in the knowledge of our Lord and Savior Jesus Christ, and may be built up together in him a holy habitation, and spiritual household, to dwell together in unity, as children of one Father: so shall peace possess your habitations, and prosperity attend your undertakings.

This I have learned in my day, through many tribulations, which have attended my pilgrimage in this world: in all which, I have been preserved, by the mighty hand of God, through faith, to this day.

This I write for your encouragement, who are coming up in the same life and gift of God, which he has ordained to open life, and the fountain of it, to all nations and kindreds of the earth; that his church may be restored to her ancient glory and beauty, which have been eclipsed and marred, in this long night of darkness and apostasy that has overspread the nations, for many generations. But now she is returning out of the wilderness, clothed with the sun; and her lovers are gathering to her from many corners of the earth; and her glory has eclipsed the wandering stars, and will enrich the world with righteousness; so that peace on earth, and good will to men, shall be perfectly restored in all them who are made living members of her. For so has Christ, her great prince, husband and lawgiver ordained, that all her members should be holy and without blame before him, as becomes his household and family. So walk in him, and follow that path of life, and holy conduct, which your feet have been

turned into, by your ancients and elders; many of whom are already gone to their rest, where the wicked cease to trouble, and where the weary are at rest, and the voice of the oppressor is heard no more; and the rest are following after, clothed with spiritual armor, the helmet of salvation, and shield of faith; by which we have all along been able to quench the fiery darts of the devil, which have been many and great.

And you that are coming after, keep within your armor of light; so shall the same power sustain you, and carry you, as on eagles wings, through all difficulties which the Lord will yet permit to be set before you, and will be your rock in the time of storm, and your shadow in the time of heat; for he is become the rock of our age, as he was to ages and generations before us; to all who have heard and obeyed his word, against whom no weapon hitherto has prospered. For God will establish Zion, and build up Jerusalem of living stones, upon the one foundation stone, and many shall flock to her gates with songs of praise in their mouths: for the gathering of the people shall be to Shiloh, the peaceable Savior, that his kingdom of righteousness may be established again in the earth, whereby she shall again enjoy her sabbaths.

For the Lord is arisen to awaken the nation, and is putting trumpets in the mouths of many, to sound an alarm in his holy mountain; and many are awakened, and rising out of beds of ease and carnal security, where they have long laid polluted in their blood, and are now putting off their night garments, which have been stained and spotted with the flesh. And He is now fitting many to be clothed with the garment of praise for the spirit of heaviness, that they may be called trees of righteousness, the planting of the Lord. And many are made to run to and fro, that divine knowledge and spiritual understanding of the divine mysteries of God's eternal kingdom, may again be restored; which have been long hid from the wise and prudent of this world, but are now revealing and revealed to babes and sucklings; out of whose mouths the Lord will perfect his praise and glory in the earth, which, in due time, he will replenish with the knowledge of his glory, as the waters do the sea.

And now, my dearly beloved in the Lord, great and small, male and female, my heart and soul daily breathe to the Lord for you all, in the bowels of Jesus Christ, that you may walk worthy of that high and honorable calling, whereunto you are called, in all humility and godly sincerity, as lights in the world; so will you be daily baptized into the death of Christ, and be made partakers of his resurrection; which none can have a part in, but they who are first baptized into his death. Such are arisen with him to newness of life, and are earnestly seeking those things which are above; though they walk on earth, yet their citizenship is in heaven, having an eye to the recompense of reward; which no mortal eye has seen, nor can see, neither have entered into the heart of man, the thing which God has prepared for them who love him: but he has revealed, and is revealing them by his Spirit, to all who walk in it; for the Spirit searches all

things, yes, the deep things of God.

But believe not every spirit, but try the spirits, whether they be of God; for some false spirits are already gone out, and have embraced this present world. They went out from us, because they were not of us: for if they had been of us, no “doubt they would have continued with us; their end will be answerable to their works.

But be you watchful and circumspect, whose eyes the Lord has opened, that you may discern the enemy in all his cunning devices, both within and without; and tried armor has been given you to resist him, if you keep it about you; without which you cannot be safe from the jaws of him, who goes about as a roaring lion, seeking continually whom he may devour. Therefore dwell within that munition of rocks, with which you are surrounded, and go no more forth; but keep your habitations in the light, where God dwells, that you may enjoy his presence, which will daily be an open fountain of life to your souls. There your bread will be sure, and your water will never fail; and the Lord will spread your tables in the midst of your enemies, and bear up your heads through all difficulties.

This I have known, and many years experienced in my day; by which I was abilitated to give my naked back to the rod of the wicked, and my head to them who tore off my hair, and my body to bonds, and close confinement, with other additional sufferings, which many years were my lot in the world; in and through all which, the Lord carried me with cheerfulness and contentedness, without the least murmuring. But the longer I suffered, the easier it was made to me by the Lord. I was freely given up to suffer all my days, as my enemies said I should; who said. Aha, aha! Thus we would have it. But the Lord disappointed them, and set my feet at liberty over all their heads, when I least looked for it.

Glory, honor, and everlasting praises be to his honorable name for evermore; who never fails them, whose dependence is upon him for preservation and deliverance.

And now my dear friends and brethren, seeing this stormy winter is in a great measure over, and the Lord in mercy has influenced the heart of this present government, under which we live, to calmness and tenderness towards us: let us be humbly thankful to him for it, and further engage the government, by our peaceable behavior and deportment, in exercising ourselves, and as much as in us lies, by all honest and lawful means, to provoke others to the like acts of piety, justice and righteousness, which will establish and exalt a nation, and be the greatest glory of the government.

Thus shall our thankfulness and service be manifested to them, beyond all the flatteries of wicked and ungodly men, among whom the government is not safe; for such were called, many

ages ago, the plague and pests of human society; and entailed vengeance upon the places of their residence; and the greatest enemies the government could have in their bowels. For if righteousness exalts a nation, as the wise king said, then unrighteousness must debase it, and bring contempt and reproach upon it.

So, dear friends, love the government under which God has placed us, and seek the safety of it, by walking uprightly in it. And let prayers, supplications and intercessions be made to God for all men, especially for all who are in authority over us; that under them we may live quiet and peaceable lives, in all godliness and honesty: for this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and come to the knowledge of the Truth.

For our Savior is not come to destroy men's lives, but to save them; not to influence his followers to be unfaithful to whatsoever government he is pleased to set over them; but on the contrary, to be subject to every ordinance of man for his sake; being for the punishment of evil doers, and for the praise of them who do well. To this end, purpose and intent, was government the ordinance of God.

And now, brethren, seeing the Lord has made us members of one body, and of one household of faith, let us walk in love one towards another, and be content, whatsoever station our great Father and Master has placed us in; that he may delight to dwell with us, and give us our daily bread, and nourish our souls with the milk of his word, up to eternal life: this is our interest, this is our all; that righteousness may be established in the earth, and in every house and family; the fruits whereof are peace, and the effects thereof quietness and assurance forever.

So shall the true Christian sabbath be restored in the earth again, which has been lost, in this long and dark night of apostasy, which has been over the nations and families of the earth, whereon the false church has sat as a queen, and seen no sorrow; being decked on the outside with fine ornaments, pleasing to the fleshly eye, whereby thousands have been enticed into her embraces, because of the beauty and riches of her golden cup; having not that eye opened which could see her inside, as it is full of abomination and filthiness; but the day and hour of her judgment is come, and more abundantly coming, when the nations shall buy her merchandize no more; for she has traded in slaves and souls of men, etc., Rev. 18.

But the day is sprung, which has discovered her skirts, and many see her nakedness, and will trade with her no more.

The true church is returning out of her wilderness condition, whose clothing is the Sun of righteousness, white as snow; she is travailing in pain, for the deliverance of her sons and daughters into the glorious liberty of the sons of God; all changeable elements are under her feet: you that

can read, may. She is the true mother of all the faithful, and all her children are free, walking in white linen, which is the saints righteousness; and are inwardly adorned with the ornament of a quiet spirit, which in the sight of God is of great price. Her dwelling is within the munition of that rock, which the gates of hell cannot prevail against. The streets of her city are pleasant; in the midst of which is the river of life, and all her flocks drink at it, which can never be drawn dry.

The bread of her city is of the finest of the wheat; and her wine is well refined from the lees; which all partake of, who dwell within her gates; and none can enter therein, who work abomination, or love and make a lie, though her gates stand open by day. Oh! you my dear friends, who are situated within her walls, you have a sure and quiet habitation, out of the reach of the dragon's power: keep your habitation, and walk in the light of the Lamb; by which every trap and snare which the enemy lays in your way, will be seen, and power given to escape.

Go forward in the name and power of the Lord, and keep your station in the holy order of life, which God has placed you in; and with zeal and fervency of spirit, keep your holy assemblies, both first and week-days, that renewed acquaintance you may have with the Lord, and the operation of his divine power; through which we have been often renewed in the spirit of our minds, and preserved through all storms that rose in the winter.

And now many being come to the sabbath day, there is as much need to watch, and frequently to pray for the preserving hand of the Lord of the sabbath to sustain and uphold us, as ever. For the crown is at the end of the race; which none can obtain, but who continue to the end, in faith, patience, and well doing.

Oh! look not back at the glory of the world, and covet not the friendship of it, which is enmity with God; and whosoever will be a friend of the world, is an enemy of God. But endure their hatred with a quiet mind, and have a special care it be for well doing; and then their reproaches will be of more worth than all their treasures, and as so many seals and witnesses of the day of your redemption: for it is the suffering seed that must inherit glory and immortality with the Son, when days in this world are ended.

And walk inoffensively among the sons and daughter's of men in all gravity and humility, sobriety and temperance; that it may be known that you are taught by the grace of God, and saved by its virtue and power, from the pollutions of the world, and all the defilements of the flesh: for to this end did it appear unto you, in an acceptable day.

And let young men and women have a care how they look out at the glory of the world, where is the lust of the eye and the pride of life, which are not of God, lest they be ensnared with

them; as were the young men of the Hebrews with the daughters of Moab, which brought a plague upon Israel of old, by which twenty-four thousand fell. These things were written for our learning, that we should not tempt God, as some of them tempted him, and were destroyed.

And wait upon the Lord in faith and patience, and he will give you whatsoever is needful for you, in his own due time; and that with a blessing added. This I have learned by long and good experience, and recommend it to you as a brotherly caution, not to seek lawful things by unlawful means; for that is not good in the sight of God. But let the lamp of righteousness go before you, in all outward undertakings, by which all snares which may be laid in the way, may be avoided, and you preserved in the dominion of that life and power, which subdues all things which are not of God. And be not lifted up into high-mindedness, if the world's riches increase upon you; for it is not always a sign of the favor of God. And be not cast down when they are taken away; for it is not always a sign of his displeasure, but may be for the trial of your faith, patience and constancy in him, whose hand gives and takes away, according to the good pleasure of his heavenly will; unto which all his true-born children truly and patiently submit, and say, "Your will be done in earth, as it is done in heaven."

And walk in Him, your heavenly head, you who are elders, fathers and mothers of families, as examples of gravity, temperance and modesty; and be careful and watchful over your children, in their young and tender years; and beware of letting them alone, without due and loving reproof, for the least appearance of evil, in word or deed; for so is the will of God concerning you, to whom he has given power in their younger years, to restrain every appearance of evil in them. For they are of your loins, and you must be accountable for their evils, till they know, and be made sensible of the Spirit of Truth in themselves; which, when they come to the knowledge of, and by you are recommended thereunto, if they turn aside therefrom, either to the right or left hand, you are so far clear, and their miscarriages will lie at their own door; and their reward will be, as those who know the Truth and do it not, to be beaten with many stripes.

There is a great obligation on parents, to bring up their children in the nurture and admonition of the Lord, the next to thankfulness for the gift of them; for they are blessings to parents, when they grow up in the Fear and wisdom of God, and a crown of rejoicing to their gray heirs. This I know by experience: glory to God on high! who has not left me destitute of his mercy in my old age, and has given me to see, in a large measure, the travail of my soul in my young years. He called me by his grace, near the first dawning of the gospel day in our age, from my father's house, and inclined my heart to inquire after and first seek the kingdom of God and his righteousness, with a promise to add all other things necessary.

This I have witnessed to be fulfilled to this day; having neither poverty nor riches, but enough to sustain me, according to my soul's desire; that I might not make my testimony for the Lord

chargeable to any: which has been fully answered to this day; praises to his worthy and honorable name for evermore.

And you, brethren, who are called and chosen of God to minister his living word, and made stewards in his house, of his manifold gifts; let your conduct in every respect, be as becomes the gospel of peace; that it be not blamed, nor its glory eclipsed, through any uncomely behavior, either in the sight of friends or enemies: this will crown your ministry with many jewels. And be not chargeable, or difficult, nor more than needs be troublesome to them to whom you minister. So shall your ministry have room in the hearts of many; and you be instruments in the hand of our great Master, to turn many to righteousness; having the promise of God for your reward, to shine as the stars forever and ever.

The consideration of this has overbalanced all my sufferings, and made them sweet and pleasant to me, in my long pilgrimage in this world, from the beginning.

And let none be lifted up with their gifts, or appear in any lordliness over the flock and heritage of God; but in love, charity, and brotherly kindness, you who are strong, bear the the infirmities of the weak; considering that our great Lord bare all our infirmities, and took upon him the form of a servant; and his servants are not greater than their Lord.

My dear brethren, a word to the wise is enough: my brotherly love flows, as a fountain, towards you all at this time; earnestly desiring, that our ancient love and unity may be daily increased and renewed among us: so shall we be firm and strong against all opposition, both by the world and false brethren.

“For, from among ourselves have men arisen, speaking perverse things, to draw disciples after them;” but they shall not proceed much further, nor their weapons prosper; but their folly shall appear to all whose eyes are kept single.

For God will prosper his work and spread his name in the earth; and many shall yet come to behold the rising of the Sun of righteousness in their hearts; for so shall the gospel day spring to all nations, and the ministration of the spirit of life in Christ Jesus, shall exceed in glory all that ever went before it, and shall enrich the gentiles with righteousness, and be the last and greatest that mankind shall be visited withal; by which the knowledge of the power and glory of God, in due time, shall cover the earth, as the waters do the sea.

Therefore, my beloved friends and brethren, press forward up to your holy city, without fainting and weariness; and so run, that you may obtain: and you will always find the Lord an open fountain in the way, who will daily refresh your souls, and make you as a watered garden. The Lord God of all our mercies be with us all, and bless and prosper his work in our hands, to

his eternal praise, and our mutual joy and comfort forever. With the renewed salutation of my true love to you all, I am Your ancient friend and brother,

Ambrose Rigge.

Riegate in Surrey, the 4th of the Fifth month, 1702.

A Testimony to True Christianity, etc.

The great and everlasting God who created heaven and earth, the sea, and all that is therein, by his word; also created man in his own image, which is righteousness and holiness; and brought forth woman, of his bone and flesh, and breathed into their nostrils the breath of life, so that they became living souls. He gave them the possession of life, the very tree of it, with intent and purpose that they might live with him, by it, in the beauty of his holiness forever; and might enjoy communion and fellowship with him, during their continuance upon the earth, in his covenant of life made with them. But they breaking his covenant, by giving ear to the serpent's subtlety, death entered upon them, and reigned over them, and over all, in the fallen estate.

Death reigned from Adam till Moses, by whom he added the law, because of their transgression, which was to continue upon them till the seed, that is, Christ, came; who was to bruise the head of the serpent, which had prevailed over them, and had power to destroy that death, which by sin had got dominion over them.

And this is that Christ of God, who in our day is manifested in spirit, to destroy the works of the devil, and to restore all mankind into that perfection of holiness, in which they were created. And all who truly receive him, in his spiritual appearance, and give up to follow him, in the strait and narrow way of holiness, to them he now gives power to become sons and daughters of God; who not only have received the spirit of adoption, but are given up to walk in it, by which they are able to call God Father; being made sons and daughters of God, by following the leadings and dictates of his spirit, and begotten by his immortal word, which lives and abides forever. These are of that birth which can call no man father, or master, on earth; and yet are servants of all, for Christ's sake, their heavenly Prince of peace, of whom they have learned to be meek and lowly, and their souls are entered into rest with him, where the wicked cease from troubling, and the weary are at rest, and where the voice of the oppressor is heard no more.

And he has broken, and will yet go on to break, the covenant which many have made with death, i.e., to be subjected to the reigning power of it, so long as they are on earth; and the

agreement that they have made with hell, to be under the servitude of sin, and bondage of corruption, all their lives, and never to be freed from sin and corruption all their days, as thousands are seduced to believe.

Hereby the coming, suffering, death, resurrection and ascension of Jesus Christ, our complete Savior and Mediator, are made void and of none effect; and the blood of his cross counted a vain thing; which is a great offense against God.

For, first, his coming and manifestation was to take away sin, 1 John 3:5. "Little children, let no man deceive you: he that does righteousness is righteous, even as he is righteous," verse 7. "Whosoever abides in him, sins not: whosoever sins, has not seen him, neither has known him," verse 6. "He that commits sin, is of the devil; for the devil sins from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil," 1 John 3:8. "Whosoever is born of God, sins not; for his seed remains in him: neither can he sin, because he is born of God. In this are the children of God known, and the children of the devil: whosoever does not righteousness, is not of God, neither he that loves not his brother," 1 John 3:9, 10.

So they who plead for sin to continue in their mortal bodies during life, do oppose the benefit of his coming and manifestation, which was to take away sin, and to finish transgression, 1 John 3:5. Heb. 9:26. 1 Tim. 1:15. Dan. 9:24., and consequently of the benefit of his suffering, death, resurrection, and ascension into glory; he being a perfect sacrifice for sin, and a Mediator, who has power to destroy him that had the power of death, that is, the devil, Heb. 2:14: "and deliver them who through fear of death were all their lifetime subject to bondage," verse 15. "Who ascended far above all heavens, that he might fill all things: and he gave some, apostles; some, prophets; some, evangelists; some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," Eph. 4:10-13.

Thus they magnified him, who were true witnesses of the power of his death, and virtue of his resurrection and ascension, by which they obtained victory over death, darkness, and the power of the grave; and were made more than conquerors, through him that loved them, Rom. 8:37. And gave thanks to God, who had given them victory through Jesus Christ, and triumphed over death, and the sting of it, which is sin, 1 Cor. 15:55-57.

Secondly, those who believe that men must carry about with them a body of sin, while on earth, do, as to themselves, make the circumcision and baptism of Christ of no effect, repugnant to the apostle's testimony, Col. 2:10, 11. "You are complete in him, who is the head of all principality

and power: in which you are circumcised, with the circumcision made without hands; to the putting off the body of the sins of the flesh, by the circumcision of Christ.

Buried with him by baptism, wherein also you are risen with him, through the faith of the operation of God, who has raised him from the dead,” Col. 2:10, 11, 12. And also John, though a minister of water baptism, yet testified of Christ, that “he should baptize them with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor [mark thoroughly] and gather his wheat into his garner; but the chaff he will burn with unquenchable fire,” Matt. 3:11, 12. Here is a thorough separation, the wheat from the chaff; Christ's baptism leaves not a body of sin in them who are baptized with it: for as “many as were baptized into Christ, were baptized into his death; they were buried with him by baptism into his death; that like as Christ was raised up from the dead by the glory of the Father; so also they should walk in newness of life. Knowing that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin,” Rom. 6:3, 4, 6.

Thirdly, they who plead for the continuance of sin all a man's days, have made the blood of Christ of no more value than the blood of bulls and goats, offered in the first covenant, sprinkling them that were unclean, and which sanctifies as touching the purifying of the flesh. But how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works to serve the living God? Heb. 9:13, 14. Here was an inward purging of the conscience from death and dead works, by virtue of the blood of Jesus. Here is the antitype of Moses, sprinkling the people under the law, with water and the blood of calves and goats, with purple wool and hyssop; who sprinkled the tabernacle with blood, and all the ministering vessels, saying, “This is the blood of the Testament which God has appointed unto you,” Heb. 9:19-21.

For if the blood of bulls and goats could have taken away sin, there had been no need of another sacrifice: but finding fault with them, he says, “Behold, the days come, says the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them by the hand, to lead them out of the land of Egypt. Because they continued not in my covenant, I regarded them not, says the Lord.”

“For this is the covenant that I will make with the house of Israel; after those days, says the Lord, I will put my laws in their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not need to teach every man his neighbor, and every man his brother, saying, “Know the Lord; for all shall know me, from the least to the greatest,” etc., Heb. 8:8-11.

Here is known the blood of sprinkling, which speaks better things than that of Abel, and which is able to cleanse from all sin, and sanctify throughout in body, soul and spirit; ending all the offerings and sacrifices of the law and first covenant, which could not make the comers thereunto perfect, as pertaining to the conscience, Heb. 9:9. And therefore could not continue, but was disannulled, for the weakness and unprofitableness thereof; being but shadows and types of the spiritual sprinkling, sanctifying and purifying of the heart and conscience, by the blood of Jesus, the Lamb without spot, who by “one offering perfected forever those who are sanctified,” Heb. 10:14.

Fourthly, they who plead for a body of sin, for term of life, make the circumcision of Christ of no value, and Paul, that great minister of the true gospel, to bear a false testimony, etc. He said to the Romans, who were baptized into the death of Christ, which is a death unto sin; “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin,” Rom. 6:6. “There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit: for the law of the Spirit of life, in Christ Jesus, has made me free from the law of sin and death,” Rom. 8:2. “For while you were servants to sin, you were free from righteousness; but now being free from sin, and made servants unto God, you have your fruit unto holiness, and the end everlasting life,” Rom. 6:

20, 22.

Fifthly, they who do not believe a freedom from sin on this side the grave, make the promise of Christ to the Jews that believed in him, of none effect, who said, “If they continued in his word, then were they his disciples indeed; and they should know the Truth, and the Truth should make them free,” John 8:31, 32. “And if the Son (who is the Truth) make you free, then are you free indeed,” v. 36.

This freedom, by the Son, is obtained by none but those who are given up to follow him and obey his word, to whom he gives power, not only to be servants, but sons of God: neither can any stand fast in this freedom, but as they are daily supported by his power, in whom their freedom stands; this made the apostle exhort the saints, who were born of the free woman by promise, to “stand fast therefore in the liberty wherewith Christ has made them free, and be not entangled again with the yoke of bondage,” Gal. 5:1. And to the Hebrews, “Forasmuch as the children were partakers of flesh and blood; he also himself took part with them, that through death he might destroy him that had the power of death, that is the devil. And that he might deliver them, who through fear of death, were all their life time subject to bondage.”

Now a body of sin, all the life long, keeps the soul in bondage; from which bondage the Son of

Man is come to deliver. For the creature was made subject to vanity, not willingly, but by reason of him who has subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groans and travails in pain together, until now, Rom. 8:21, 22, till the work of deliverance by the Son of God was known, who was, and is able to save to the uttermost, all who come to God by him; seeing he ever lives to make intercession for them, Heb. 7:25. So he was and is a perfect Savior to save his people, disciples and followers from (mark, not in) their sins. Mat. 1:21.

Sixthly, they who deny perfection in this life, make the command of Christ of no force. Mat. 5:48. His command was to living men, not dead: Be you perfect, as your heavenly Father is perfect. Now if this perfection is not attainable, the lip of Truth would not have commanded it; whose commands were ever just, and not grievous, 1 John 5:3.

Seventhly, they who do not believe perfection in holiness on this side the grave, have undervalued, and not truly believed, Christ's prayer, John 17:23, I in them, and you in me, that they may be made perfect in one; and that the world may know that you hast sent me, and hast loved them, as you hast loved me. And also Paul's testimony to the Corinthians, "And my speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of man, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to naught," 1 Cor. 2:4-6. And in his second epistle, he exhorted them to press on to perfection, 2 Cor. 13:11, And the same apostle, writing to the Ephesians, speaks thus of Christ; He that descended, is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; some, prophets; some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, Eph. 4:10-13.

Now these gifts are all void, and of none effect, with those who do not believe any perfection to be witnessed in this life. It is a manifest token they know nothing of them, nor the work of the true ministry, nor the gradual steps of all true gospel believers, towards the perfection of holiness, in the sight of God, which all true followers of Christ are pressing forward to obtain, through the power and efficacy of the life of Jesus, which is brought to light and manifested in mortal flesh, in our day, through the gospel of our Lord and Savior Jesus Christ, which is a gospel of glad tidings; i.e. deliverance from the slavery of sin and satan, and perfect redemption, reconciliation and salvation, brought near to every man's house, to be wrought in man by

Christ, God's great workman.

This all who truly believe in him are living witnesses of; being made his workmanship, created in Christ Jesus unto good works, that we should walk in them; according to Eph. 2:9, 10. They only who are true witnesses of this work, can praise the Lord, being made living members of that body, of which Christ is head, ruler and lawgiver. They are not of this world, as he is not of this world neither seek the honor or preferment of it; but are as strangers and pilgrims in it. And though they are on earth, yet their citizenship is in heaven; having the seal of the Spirit of God, bearing witness with their spirits, that they are the sons and daughters of God.

This is the effect and fruit of the true gospel day, wrought and brought forth in all them who walk in it to the end. These are not tossed to and fro with every wind of doctrine, through the sleight of men, and cunning craftiness of those who lie in wait, for their ungodly gain, to deceive; but are born of that elect seed, into which no deceiver can enter; and walk in the light of the Lamb, according to the prophecy of John, Rev. 21:23, 24, wherein is no night or shadow of death. These have the white stone, and a new name, which no man knows but he who has it; and are clothed in white linen, which is the Lamb's righteousness, put upon them by him who has wrought it in them; having oil in their own lamps, and are ready to enter with the bridegroom, whenever he calls.

But let those consider of it who have not oil in their own lamps, but are forced to go to them that sell; that they may read how such were entertained by the heavenly Bridegroom, Matt. 25 “Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made.

Behold the bridegroom comes; go you out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go you rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterwards came also the other virgins, saying, “Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.”

Now these were accounted virgins, and knew their duty in their life time, which was to have oil within, to keep their lamps always burning to be ready to enter, whensoever their soul's bridegroom came. But the foolish did not, yet were sensible they lacked it, when the bridegroom

came, and so went to buy of them that sold. But oh! while they were gone, the door was shut, and they could not enter the marriage- chamber. Oh! dread and fear this, all you who are gone out to buy, lest the door of entrance be shut against you forever.

Eighthly, they who plead for sin and imperfection to remain, during all the days of their lives, have thereby, to themselves, subverted the testimony of John, the beloved disciple, 1 John 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world; [mark, in this world.] He did not say, welcome death to make us perfect, as some imperfect workmen have done of late; attributing more power and virtue to a winding-sheet, than to the blood of Jesus Christ, repugnant to the testimony of the saints and true believers, who in their day testified, that if they walked in the light, as God is in the light, they had fellowship one with another, and the blood of Jesus Christ, his Son, cleansed them from all sin, 1 John 1:7. This John spake in the faith, which the believers were growing up into; which afterwards they witnessed, as I have noted above.

Ninthly, they who say, they cannot be made clean in this world, have no share in those blessings which Christ pronounced. Mat.5:8 Blessed are the pure in heart, for they shall see God: and. Blessed are they who do hunger and thirst after righteousness, for they shall be filled, verse 6.

Now none can be filled with righteousness, or witness a pure heart, while a body of sin remains; neither can any be made partakers of the living faith, which purifies the heart, 1 Pet. 1:22. Acts 15:9. 1 Tim. 1:5, while they continue in sin and unbelief, that they cannot be made pure in this world, etc. And if not in this world, it highly concerns every such, while they have a day, to consider when or where they shall be made free and fit to enter the kingdom of heaven, where no unclean person can come, Eph. 5:5. Isa. 38:18, neither can death nor the grave praise the Lord, nor they that go down to the pit hope for his Truth.

Objection. But the great objection and plea, that many in our day have, is that in John, where he says, If we say that we have no sin, we deceive ourselves, and the Truth is not in us, 1 John 1:8. supposing, that neither he, nor any of the holy men of God, either did, or ever was to know a better state and condition, than continuing in sin all their days; which is a great mistake, and of dangerous consequence, as all may see, who read 1 John 3:2-9: “Beloved, now are we the sons of God, and it does not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that has this hope in him, purifies himself, even as he is pure. Whosoever commits sin transgresses also the law: for sin is the transgression of the law. And you know that he was manifested to take away our sins, and in him is no sin. Whosoever abides in him sins not: whosoever sins has not seen him, neither known him. Little children, let no man deceive you: he that does righteousness is righteous,

even as he is righteous. He that commits sin is of the devil; for the devil sins from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.”

Whosoever is born of God does not commit sin; for his seed remains in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil. And 1 John 4:17, Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

Here was perfection witnessed by them in this world, being made more than conquerors, through him that loved them, Rom. 8:37.

And Paul writing unto the Romans, says; That as sin has reigned unto death, so grace might reign through righteousness, unto eternal life, by Jesus Christ our Lord. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Rom. 5:21, and 6:1.

And writing to the Ephesians, about the state of the church, he exhorted husbands to love their wives, even as Christ loved his church, and gave himself for it; that he might sanctify and cleanse it, with the washing of water, by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it might be holy and without blemish, Eph. 5:27.

This is the church of the first-born, which Paul testified of to the Hebrews, who were come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, Heb. 12:22, 23.

And Jesus said unto his disciples. “Behold, I give you power to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven.”

Here was perfect freedom to the church, who were made partakers of that precious faith, which then was delivered to them, by which they had victory over death, hell and the grave, and were made a habitation of God through the Spirit: Eph. 2:19-22.

They were far from pleading for the continuance of sin during the whole course of their lives, as many in our days are doing; who though they profess Christ in words, yet in works deny

him, which is a sort of atheism; and so their works give their words the lie; for it is not words, but works, that manifest true faith, James 2:14, 17-25. For as the body without the spirit is dead, so faith without works is dead also, verse 26. They who are out of that faith which purifies the heart, and gives victory over the world, and do not believe any victory on this side of the grave, their preaching is vain, and their faith vain, and they are yet in their sins; and what is worse, will not believe any freedom from sin in this world. Christ is not king, governor and bishop in the souls of such; neither have they part in him, who is the resurrection and the life, because not washed and sanctified by him; for he said to Peter, if I wash you not, you hast no part with me, John 13:8-10.

But I have heard some affirm, that God allows sin, even in the dearest of his children, to keep them humble.

This is a doctrine of antichrist, and has not the least footing in the Holy Scripture, neither was ever heard of among the worst of the Jews' false prophets, that ever I heard or read. For if sin be the cause of humility, Christ came in vain, who was the perfect pattern of humility, in whom was no sin, neither was guile found in his mouth, 1 Pet. 2:22, But it is the power of God that delivers man from sin, and keeps him in a daily humble frame of mind and spirit, to be preserved through faith to the end of time. This made Paul, when his departure drew nigh, not boastingly, but humbly to say, I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing, 2 Tim. 4:6, 7, 8. He had not the great work of salvation and victory to do at his departure out of the world; but witnessed it done, and boldly testified it to Timothy, as some of his last words.

And Peter, when near his departure out of the world, having magnified the power of God, through which they had escaped the corruption that is in the world through lust, exhorted the saints to give diligence, to make their calling and election sure, 2 Pet. 1:4-10. This could not be made while sin remained in their mortal bodies; an end therefore was to be witnessed while they were on earth; for king Hezekiah had before testified, that the Lord had delivered his soul from the pit of corruption, and cast all his sins behind his back. For the grave cannot praise you, death cannot celebrate you; they that go down into the pit cannot hope for your Truth, Isa. 38:17, 18.

Now if death cannot celebrate the name of the Lord, nor the grave praise him, as above, what a deplorable condition are they left in, who are persuaded to believe, that they must have a body of sin till death, and can never be made free on this side the grave? I leave this to God's witness in all consciences deeply to consider.

And further, I desire all who are for the continuance of sin during life, to discover, if they can, by the Holy Scripture, when and where men, and all mankind shall be thoroughly cleansed from it: whether before death, at, or after it, between death and judgment; seeing that no unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ, or of God, Eph. 5:5. And John, in the Revelation, testified, concerning the heavenly city, that there shall in no wise enter into it, anything that defiles, or works abomination, or makes a lie; but they who are written in the Lamb's book of life. Rev. 21:27.

Objection: But some have objected and said, that if people be thoroughly cleansed from sin on this side the grave, they need no Mediator or advocate, etc.

Answer: The consequence is unjust, and falsely deduced. There is need of Christ as Mediator and advocate for all mankind, for whom Christ prays or makes intercession, and that is both for transgressors and saints; for the unsanctified and for the sanctified; for the first, that they may be sanctified; for the last, that they may be preserved and kept from the evil: therefore there is need of Christ as advocate for all mankind.

Question: In what state may persons have the real benefit of Christ's mediation and intercession, in order to receive forgiveness and salvation?

Answer: In a state of need thereof, and true desire thereafter; and when they do not harden their hearts unto willful sinning. Christ makes intercession for men, while they have a day of visitation, wherein his Spirit strives with them.

But as his Spirit will not always strive with men, if they persist in rebellion; so Christ will not always intercede for them. There is a sin unto death (or a willful sinning till death) for which there is no pardon obtained by sacrifice, advocate or mediator; seeing the apostle to the Hebrews says, If we sin willfully, after we have received the knowledge of the Truth, there remains no more sacrifice for sin: but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries, Heb. 10:26, 27.

But there is a sin, not unto death, concerning which, John wrote to the little children, saying, My little children, these things write I unto you that you sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous, 1 John 2:1. For this sin, there is an advocate and mediator. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death, etc.

Here the benefit of Christ's mediation and intercession, being our advocate with the Father, is received, and not slighted or frustrated; for he said. The Son of man is as a man taking his journey into a far country, who left his house, and gave authority to his servants, and to every

man his work, and commanded the porter to watch. Watch you therefore, for you know not the day nor hour when the master of the house comes; at even, or at midnight, at cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch: Mark 13: 34-37. Now there is no state on this side the grave, above a watchful state; for though the enemy is cast out of the house, that is, the heart, and it be swept and garnished; yet for lack of watchfulness and circumspection, the enemy takes to him seven other spirits, worse than himself, and they enter in and dwell there, and the latter end of that man is worse than the first. When the unclean spirit is gone out of a man, he walks through dry places, seeking rest; but finding none, he says, I will return unto my house from where I came out, Luke 11: 24- 26.

Upon this account the apostle Peter exhorted the saints, to be sober and vigilant; because, said he, your adversary, the devil, as a roaring lion, walks about, seeking whom he may devour; whom resist, steadfast in the faith; knowing that the same afflictions are accomplished in your brethren that are in the world.

But the God of all grace, who has called us unto his eternal glory by Christ Jesus, after that you have suffered a while, make you perfect, establish, strengthen, settle you, 1 Pet, 5:8, 9, 10.

And Jude the apostle said. The angels that kept not their first estate, but left their own habitation, he has reserved in everlasting chains, under darkness, unto the judgment of the great day, Jude 6: This was written not to be imitated, but to excite watchfulness in all who are come to be made a habitation of God, through the Spirit, that they may keep their habitations, and go no more forth to them who say, lo, here is Christ; or lo there. Yes, if they shall say unto you. Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not. Mat. 24:26. For Christ within, the hope of glory, is the portion of all who are not reprobates concerning the faith, 2 Cor. 13:5, 6. He dwells and walks in his temple and his sheep hear his voice, and follow him, John 10:3, 27, but a stranger will they not follow. But the sure habitation, and safe resting place, is the name of the Lord; the righteous runs into it, and is safe: Prov. 18:10. Here no devourer can come, nor ravenous beast enter; and those who continue to the end therein, in faith, patience and well-doing, have immortality and everlasting life, being living witnesses of the eternal purpose of God in sending his only begotten Son into the world, i.e. to finish transgression, and to make an end of sin, and to bring in everlasting righteousness, according to the prophecy of Daniel: Dan, 9:24.

Such have the benefit of his coming, and of his death, resurrection and ascension, and know him their Mediator, to make intercession to the Father for them, day and night: John 17:6-11, that they may be preserved from all sin.

Perfection of freedom from sin in this world, can never be witnessed by any, but by them who receive Christ, as the Father has given him, with faith and full assurance, that he is both willing and able to finish transgression in every soul, and to bring in, and fill it with everlasting righteousness, in place and stead thereof; and to save to the uttermost all who obey him, and come to God by him. And by his obedience, all who follow him therein to the end, are sanctified and purified, and shall be glorified with the glory which he is pleased to give them; and so are made his jewels, fit to be gathered into his treasury forever.

These are witnesses of the end of their faith, even the salvation of their souls; and able to put their seal to the benefit of the coming, suffering, death, resurrection and ascension of Christ, their mediator and advocate: and therefore perfection and freedom from sin must be believed, and pressed after in this life, or else it can never be truly known or attained unto; nor the benefits of the coming, death, resurrection and ascension of Christ Jesus received.

Therefore, woe to that grand enemy of mankind, who has blinded the world from seeing and believing those things which belong to their everlasting felicity; but persuades them, and overpowers them to spend their days in vanity, and to go down to the grave with sorrow, and die in their sins and pollutions, as Christ told the Jews, John 8:21-24: "If you believe not that I am he, you shall die in your sins; and if you die in your sins, where I go, you cannot come."

Now the outward Jews, who would not believe him in his outward appearance, and therefore shut the door of entrance into the kingdom of God against themselves, died in their sins, not believing the benefits of his coming, offering, resurrection, or ascension. So let the outward Christians now beware, lest by rejecting, and not receiving him in his inward and spiritual appearance, they shut the door of entrance into the kingdom, against themselves; and give up to be captivated under the power of sin and satan all their days; for God will not be mocked, neither will his Spirit always strive, nor offer itself to give knowledge of the secrets of God to mortals: but the day of their visitation will come to an end; and then they shall cry, and he will not hear; and seek death, and shall not find it.

For the great God of Israel has sent his only begotten into the world, in his spiritual appearance, to fulfill the law, and to finish transgression, and to bring in everlasting righteousness; and all who will receive him, and give up to follow him in the regeneration, he will give them power to become the sons and daughters of God; and give them the spirit of adoption, to enable them to cry, Abba, Father; they are not of the world, even as he is not of the world, therefore the world hates them.

And now let all who believe no better than that they must be under the bondage of corruption all the days they have to live on earth, seriously weigh and consider, when or where they shall

be made free, seeing no unclean person can ever enter the kingdom of God: Eph. 5:5. And let the learned rabbles resolve them, if they can; for it highly concerns them, that their day may not end, before their work be done, and the night come upon them, wherein no man can work.

It is not the profession of Christianity, but the work of it in the soul, that renders mankind good and acceptable in the sight of God. I shall only set down a few, among the many testimonies which were given by the ancient primitive Christians, many ages ago, left upon record to this day.

Clement of Alexandria gave this short account of them: “No man is with us a Christian, or accounted truly rich, temperate and generous, but he that is pious and religious; nor does any further bear the image of God, than he speaks and believes what is just and holy; so that in short is the state of us who follow God. Such as are our desires, such are our discourses: such as are our discourses, such are our actions: such as are our actions, such is our life: so universally good is the whole life of Christians. Certainly none were greater enemies to a naked profession, and the covering of a bad life, under the title of Christianity. Do any live otherwise than Christ has commanded? it is a most certain argument they are no Christians, though with their tongues they ever so smoothly profess the Christian doctrine; for it is not merely professors, but those who live according to their profession, that shall be saved; as Justin Martyr declared before the emperors.” — Primitive Christianity, Part 1. c. 4.

“Let no man,” says Basil, “impose upon himself with inconsiderate words, saying, though I be a sinner, yet I am a Christian; and I hope that title shall be my shelter. But hearken sinner, all wicked men shall be bundled up together, and ill the great day of divine vengeance shall be indifferently thrown into those merciless and devouring flames.” — Prim. Christ. Part 1. fol. 82. c. 4.

Now was corruption creeping into the profession of Christianity; but the upright among them saw it, and gave an early testimony against it; but yet it was not grown to that height of presumption, to plead for the continuance of a body of sin all their days; that came in by degrees afterward, in the midnight of darkness and apostasy from the life of Jesus, our complete Savior from sin.

Out of this corruption, the Pope sprung, who assumed the honorable title of Christian, and high father, or father of fathers therein: but falling later in the apostasy, the church was overwhelmed with more corruption, and set up those things, which the more pure and primitive Christians decried and abhorred; which are too large to mention here.

Being under the bondage of corruption, and ignorant of the power of God, and the sufficiency

thereof, to deliver the soul from the pit of corruption in this life, the false church concluded that all mankind must carry about them a body of sin all their days. Then did the enemy step in with another delusion, more subtle than before, and put them upon an invention of a purgatory, or a place of cleansing from sin, between death and the day of judgment, which there is not the least color in the Holy Scriptures to justify. But the nobility of the people's understandings being clouded with darkness, this was received among them for orthodox, and is to this day among thousands, who err, not knowing the Scriptures, nor the power of God.

And now, my dear friends and countrymen, into whose hands this may come, let moderation and the fear of God attend you in the reading of it; as the love of God, and bowels of compassion to you, has attended me in writing of it. That notwithstanding the subject matter herein contained has been written by some before, yet I could not be clear, not knowing how short my time may be in this world, but leave a testimony also of the coming of our Lord Jesus Christ, in spirit, in this latter age of the world, to work his Father's will in every soul, which is sanctification, and redemption from sin, death, darkness, and the power of the grave; of which, in my little measure, I have been an eye witness many years; not proposing any outward benefit or advantage to myself in writing it; but the good and wellbeing of mankind, that they may come to the knowledge of the Truth by which they may be made free and be saved, through faith in the Son of God, while they live; and that they may see, and be made partakers of the benefit of the spiritual appearance and work of the Just One; of which all the prophets, from Moses, bore testimony. His coming, in these latter days, has discovered the workings of satan, in the long and dark night of apostasy, which have been over the world, since the apostles' days, with all unrighteous deception; wherein the false church has decked herself with pretenses to the jewels of the true, and has set as a queen, arrayed in fine outward garments, pleasant and delightful to the outward eye; and also her golden cup, engaging to the carnal mind and affection; and her temple, like those which Origen, the ancient Christian, testified against among the Egyptians: "When you approach, says he, their sacred places, they have glorious groves and chapels, temples with goodly gates and stately porticos, and many mysteries and religious ceremonies; but when once you are entered, and got within their temples, you shall see nothing desirable there, etc. But like the woman, which John testified of, who was arrayed in purple, and scarlet color, decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations, and filthiness: and upon her forehead is written, Mystery, Babylon The Great, the Mother of Harlots, and Abominations of the Earth, Rev. 17:4, 5."—Prim. Chris. Part I. p.1.

Nevertheless, many have been in love with her, delighting to drink of her cup, who could not see her inside. But now the great Searcher of hearts is come, and the flying roll of his wrath is entering, and will more and more enter into the house of the thief, and into the house of the false-witness-bearer, who say. Thus says the Lord, and the Lord never spoke to them, and shall

destroy it, with the stones and timber thereof: the mouth of the Lord of hosts has spoken it, and it shall come to pass in its season: Zech. 5:

But Zion, which has been as a widow forsaken, shall become as a fruitful hill, and shall no more be called desolate, nor forsaken, but shall put on her beautiful garments; and the Lamb and his followers shall dwell there, where shall be no night, or shadow of death; and Jerusalem shall be a quiet habitation, salvation shall be for walls and bulwarks, and the entrance thereof praise; there is no temple there, but the Lamb, henceforth and forever.

Written in the bowels of love and compassion to the souls of people every where, that they may know the seed of God to arise, and bring forth righteousness in them, by a lover of all mankind.

Ambrose Rigge.

Riegate in Surrey, the 22nd of the Tenth month, 1702.

The Gospel of our Lord Jesus Christ Witnessed Unto.

The true and everlasting gospel, is glad tidings, namely, deliverance, redemption, and reconciliation of all mankind to God again. It is the power of God to salvation, to every one that believes Rom. 1:16, in and by which Christ is manifested in mortal flesh, to ransom mankind from the bondage of corruption into the glorious liberty of the sons and daughters of God: Rom. 8:21, perfectly fulfilling the prophecy of Isaiah concerning Christ: Isa. 42:6, 7, The Lord has called you in righteousness, and will hold your hand, and will keep you, and give you for a covenant to the people, and for a light to the Gentiles; to open the blind eyes, and to bring out the prisoner from the prison, and them that sit in darkness, out of the prison house.

The proclamation of this gospel, is, peace on earth, and good will to men, Isa. 9:7, and 66:12, Luke 2:14, in our day, as in ancient days; wherein Christ, the Prince of peace, is manifested in his spiritual appearance, to destroy the works of the devil, and to be the same savior, deliverer, and redeemer, as ever he was. His gospel is the same in its divine property, bringing forth the same fruits and effects in every soul, who believes and obeys it, which the Holy Scriptures bore testimony of in ancient days, that was then brought forth and effected by Christ, the power and wisdom of God, in mankind, who received and gave up to follow him, the captain of their salvation.

Here is an end of all outward war, fightings and bloodshed; the Prince of our peace, in his spiritual appearance and work, being not come to destroy men's lives, but to save them; and to give his life a ransom for many: Mat. 20:28, Mark 10:45, Luke 9:56.

So that the ancient prophecy of Isaiah is here again fulfilled. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and to the serpent, dust shall be his meat: they shall no more hurt nor destroy in all my holy mountain, says the Lord: Isaiah 65:25.

All true gospel believers are come to be living witnesses of the fulfilling of this in our day, who are made to love enemies; and if they hunger, to feed them; and if thirsty, to give them drink; according to the ancient gospel precept, and the command of Christ: Mat. 5:44. And also his minister's exhortation to the Romans, Dearly beloved, avenge not yourselves, but give place unto wrath; for it is written, vengeance is mine, and I will repay it, says the Lord. Therefore if your enemy is hungry, feed him, if he thirst, give him drink; for in so doing, you shall heap coals of fire on his head: Rom. 12:19, 20.

The true ministers of this gospel have their commission from God alone, and are not made by the will and wisdom of man, but by the revelation of Jesus Christ in them, according to Paul's testimony to the Galatians; I certify you, brethren, that the gospel which was preached of me, is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ: Gal. 1:11, 12.

These are commissioned of God, to turn people from darkness to light, and from the power of satan, unto God; that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith in Christ Jesus; according to Paul's testimony before king Agrippa: Acts 26:18.

The fruit and effect of their ministry, is a holy life, and godly conduct, which is of great price in the sight of God. These have received freely, and do minister freely; coveting no man's silver, gold, or apparel; neither are they lords and masters over God's heritage, but examples of self denial to the flock; being servants to all for Christ's sake, and minister in the ability that God gives, be it less or more.

These gather not to themselves, but to Christ, the great Shepherd and Shiloh, sent of God, according to Jacob's prophecy before his death; i.e. The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be: Gen. 49:10.

There is another grand fruit, which the true and everlasting gospel brings forth, namely, love, which is the bond of perfectness: Col. 3:14. The marks of which are, it suffers long, is kind, and envies not; vaunts not itself, is not puffed up, nor behaves itself unseemly, seeks not its own, is not easily provoked, thinks no evil; rejoices not in iniquity, but rejoices in the Truth; bears all things, hopes all things, endures all things: 1 Cor. 13.

These virtues many are made living witnesses of, by the appearing and springing of the true gospel day, as they have given up in faithfulness to walk in it; to them there is no occasion of stumbling; the sun is before them, and they see no shadow or variableness in their habitation; neither can darkness come in their way; but they walk in the light of the Lamb, within the walls of God's salvation: Rev. 21.

All these, and many more blessed effects, has the gospel of our Lord Jesus Christ brought forth in many souls, by his coming and most glorious manifestation, in this latter age of the world, wherein all the prophecies of him from Moses, are fulfilled and fulfilling. And many shall yet come to the brightness of his rising, and shall shake off their night garments, and put on the armor of light; and the knowledge of the power and glory of God shall be perfectly restored, from the least to the greatest; and Christianity shall shine over the earth, in its ancient beauty and glory, which has been eclipsed in this long and dark night of apostasy, wherein the true gospel has been hid for ages.

But the darkness is past, and the true light now shines. Honor and everlasting praises ascend unto his name, who, in an acceptable day, visited us. When we lay polluted in our blood, and no eye pitied us, he had compassion on us, and said unto us, live; and his word quickened us, and became a light to our feet, and guided them into the way of holiness, which alone leads to everlasting life.

The false gospel, (or another gospel than that the apostles preached,) which is sad tidings, witnessed against.

This gospel, though it has many of the words of the true, yet its fruits and effects are diametrically different: for here is no freedom or deliverance from sin and corruption, till death comes; as if that were its redeemer, and a winding sheet, its deliverer; always till then slavery, and no freedom or victory: like a false, evil and discouraging captain, who shows his soldiers a great enemy, and bids them go to fight against him, but tells them before hand, they shall never overcome him so long as they live on earth. Neither do such show them how they shall come to the true captain, who would put upon them his whole armor of light, whereby they might be abilitated to quench all the fiery darts of their enemy, and gain perfect victory over him, and be made more than conquerors, so that thousands have given themselves over to be conquered; some after one manner, and some after another.

Here has the unrighteous deception entered the sons and daughters of men for many ages, since the true gospel-day was hid from them.

The trumpeters of the other gospel have given an uncertain sound, so that few or none have

prepared themselves to war with their soul's enemy, but have given up themselves to be subjected by him at his will; and so he led them captive into various lusts and vanities, which have drowned many in perdition; so that the leprosy of sin, has overspread the nations, till the earth is filled with violence, and the dark corners thereof are full of the habitations of cruelty: so that peace on earth, and good will to men, are much lost, and few lay it to heart.

The false church has long made the nations drunk with her wine, and adulterated their hearts and minds from God, and placed them in the earth and earthly vanities, and fading pleasures; yet in this state will pretend to worship God, and give orders for set forms, according to the times; but extend no further than outward observations and bodily exercise, which profit little: Luke 17:20, 1 Tim. 4:8.

So that all their days such continue and remain unprofitable servants, who have no promise but to be cast into outer darkness, where are weeping and gnashing of teeth: Mat. 25:30.

O! let all deeply and weightily consider these things, and lay them to heart, before it be too late, and repentance be hid from their eyes! Which God grant, through Jesus Christ our Lord, Amen.

Ambrose Rigge.

Riegate, the 7th of the Eleventh month, 1702-3.

A Further Account of the Benefits of True Christianity, by the Spiritual Appearance of Christ.

The primary and fundamental principle of true Christianity, is the gift of God, through which he will open the fountain of eternal life to all the sons and daughters of men, who will hear and receive him. This gift is Christ in us, the hope of glory: the mystery which has been hid from ages and generations, but is now manifested to us Gentiles, a covenant of light: Col. 1:26, 27, Isa. 42:6. He is now preparing many temples to dwell and walk in; out of which he has and will cast all the buyers and sellers of things relating to his Father's kingdom, that they may be made houses of prayer, who before were dens of thieves, and merchant-places of the souls of men; and bind the strong man, i.e. the devil, and spoil his goods, which are all unrighteousness, sin and iniquity, with which he has Allied many temples, where the money-changers and receivers are, and have been: but now he is preparing, and will prepare and cleanse them, that they may be fit for him to dwell and walk in, according to his promise: 2 Cor. 6:16.

And as in his outward appearance he went into the outward temple at Jerusalem, and cast out all them who bought and sold, and overthrew the tables of the money-changers, etc., Mat. 21:12, 13; even so now in his inward and spiritual appearance, he will sanctify his temples, and

make them houses of prayer.

When first we came to the knowledge of this gift, we were made witnesses of this work, which no other man could do. He brought us to know and witness the first principle of his doctrine, which was, repentance from dead works, (mark) from, not in, dead works: so that the ungodly man and woman began to forsake their ungodliness, and the unrighteous, their thoughts, and to return unto the Lord our God, who then had mercy upon us, and did abundantly pardon, according to his promise by the mouth of his servant the prophet: Isaiah 4:7.

This is repentance unto salvation, not to be repented of, 2 Cor. 7:10, being the fruit and effect of godly sorrow: but the sorrow of the world works death, and not repentance from dead works; whereby mankind are made capable to serve the living God, and to attain to true faith towards him, which works up the soul into love to him, and all his commandments, and the doctrine of baptisms, and the resurrection of the dead, and eternal judgment.

The next great gift of God, is true and living faith in his Son, to all them who truly receive him, to whom he gives power to become his sons and daughters. This faith purifies the heart. Acts 15:9, and works righteousness in the soul by love, and leads up into the new creation in Christ Jesus unto good works, that we may live in them. In Jesus Christ neither circumcision, nor uncircumcision, avails anything; but this faith, which works by love: Gal. 5:6. Which faith is a mystery, held in a pure conscience, void of offense towards God and men, and overcomes the world, within and without: John 5:4. Without which it is impossible to please God: Heb. 11:6.

Till men and women come to receive this faith, which stands in the power of Christ, and of his resurrection, their preaching is vain, and their faith vain, and they are still in their sins.

This faith was once delivered to the saints, by which they were made more than conquerors, through him who loved them: Jude 3, Rom. 8:37.

This faith, in those who receive it, brings forth works of righteousness, i.e. love, peace, joy, meekness, patience, temperance, obedience, faithfulness. Love to God, and our neighbor; yes, love to enemies, brotherly-kindness, and all the spiritual and temporal fruits of righteousness, which it once brought forth in the saints and gospel believers, to whom it was delivered.

And we say, with the apostle James in his day, as the body without the spirit is dead, so faith without these works is dead: Jam. 2:17, to the end. The same faith, through Christ's spiritual appearance in our day, is now restored to the saints, and true gospel believers; by which we stand witnesses against all false and dead faiths, which bring not forth the fruits and works of righteousness, nor work by love, nor give victory over the world; but leave the soul in death and darkness; and the fruits there brought forth, are unholiness, intemperance, strife, debate,

contention, theft, murder, adultery, bloodshed, and all uncleanness and ungodliness, which has made the world as a wilderness, full of briars and thorns, and beasts of prey.

Another great benefit, which springs from the fundamental principle of Christianity, i.e. the gift of God, is the true and spiritual knowledge of the doctrine of baptisms, etc.

First, the preparing baptism, being that of true repentance, which John preached in the wilderness, to gather the Jews out of it, and to open and prepare the Lord's way. But his outward baptism, as it was with a decaying element and temporary, it was to decrease, as the minister of it testified: John 3:30. And it gradually decreased, according as the great apostle testified, and thanked God he had used but little of that baptism, 1 Cor. 1:14-17, being not thereunto sent, but to preach the gospel.

But the sprinkling children's faces with water, and signing them with the sign of the cross in their foreheads, waving John's baptism to adult persons, or believers, is a human tradition, and has not the least footing in holy writ. And this is our belief and doctrine, as to the elementary baptism.

But the saving baptism is that of Christ, with the Holy Ghost and fire: this baptism sanctifies and purifies the heart, washing the inside; whereby men and women are made indeed members of Christ, yes, clean members of his body, children of God, and heirs of eternal life; being thereby joined to the Lord, and made one spirit: 1 Cor. 6:17. Here is the new creature witnessed, upon which the apostle laid the weight of the whole matter, Gal. 6:15, and upon which the profit and spiritual advantage and benefit of both baptisms, in their respective season, are known; though the first decreased, the latter is increasing, to the end of days. Whereby a daily death unto sin is witnessed, and a new birth unto righteousness obtained, by all true and spiritual Christians; being baptized by one spirit into one body, of which Christ alone is the head: 1 Cor. 12:13.

This baptism restores Christianity into its pristine glory and beauty, which is holiness and righteousness, without which none shall see God, to their eternal comfort: Heb. 12:14.

The baptizer with this baptism, has his fan in his hand, which John, the elementary baptizer, had not; and will thoroughly purge his floor, and gather his wheat into his garner; which John could not, and therefore was not to continue, by reason of death. So much in short for the doctrine of baptism, which has been taught us by Christ, now in his spiritual appearance in our day.

Another great benefit and advantage we have received by the coming of Christ in spirit, is true faith of the resurrection of the dead, under its several considerations: the first and greatest, is

Christ, who is the resurrection and the life: John 11:25. Him has God raised to be Lord both of the living and the dead, Rom. 14:9, to be King and law-giver in the hearts and consciences of all his sons and daughters, in all spiritual things, relating to the kingdom of his Father. All judgment is committed unto him, that he may give eternal life to as many as obey and follow him, who have a part in him, by being washed from their sins and pollutions by him; over such the second death has no dominion or power. These are they who follow the Lamb in the regeneration, whose garments are washed in his blood, being baptized into the likeness of his death, and thereby made partakers of the power of his resurrection.

These being raised by his power out of the grave of sin and pollution, which defiled all mankind in the first Adam; such are risen with him, and seek those things which are above; as the apostles exhorted the Christians, to set their affections on things that are above, and not on things that are below: Col. 3:1, 2. These have part in the first resurrection. Rev. 20:6, and are priests of God and of Christ, and shall reign with him forever and ever.

Concerning the resurrection of the dead: seeing we believe that Jesus died and rose again; we also sincerely believe, that there shall be a resurrection of the dead, both of the just and unjust. They shall come forth that have done good, unto the resurrection of life; but they that have done evil, unto the resurrection of condemnation: John 5:29, And as to the resurrection of bodies; God gives a body as it pleases him, and to every seed his own body. There is a natural body, and there is a spiritual: Howbeit that was not first, which is spiritual, but that which is natural, and afterwards that which is spiritual; see the holy apostle's explication in this case more at large: 1 Cor. 15. And as the seed, or generation of the righteous, who are born of the incorruptible seed, which is the word of God, shall come forth in their glorious body, like unto Christ's; Phil. 3:21, so the tares, the seed or generation of the wicked one, shall contrary-wise come forth in their own proper bodies, to receive their just judgment and condemnation: for the Lord knows how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment, to be punished: 2 Pet. 2:9.

These things we sincerely believe, and in measure understand, by the Spirit of Christ, our high priest and minister, being spiritually manifested in our mortal flesh, to destroy the works of the devil, and to finish transgression, and bring in everlasting righteousness; and so reconcile all mankind to God again, who are enemies to him, by wicked works.

Another great benefit and advantage we have reaped and received, by the coming of our Lord Jesus Christ in Spirit, in order to a future glory, is the true and saving knowledge of the table of the Lord; where we are made partakers daily of the nourishing virtue of the body and blood of Christ, as we daily dwell in him, and he in us. He testified to the Jews, to put an end to the many scruples which they had concerning his flesh and blood, i.e. He that eats my flesh, and

drinks my blood, dwells in me, and I in him: as the living Father has sent me, and I live by the Father, so he that eats me, even he shall live by me: John 6:56, 57.

This they could not understand, but strove among themselves, saying, how can this man give us his flesh to eat? Having only an eye to his visible flesh: then, to draw them off from that, he said, It is the Spirit that quickens, the flesh profits nothing; the words I speak unto you, they are spirit and life, verse 63.

This is beyond all the Jewish passovers, eatings and drinkings, types and shadows, which he put an end to, by the offering of himself, he being the anti-type and substance of them all: and his flesh and blood, spiritually eaten and drunk by them who dwell in him, and he in them, is life eternal to all such. But to give carnal and worldly-minded men and women bread and wine before dinner, whose eyes are not opened to discern the Lord's body, and call this a supper, or sacrament, has not the least precept or example in the Holy Scriptures.

This we have learned in the deep, whose faces the Lord has turned to the Sun of righteousness; we cannot turn back to follow shadows, the spiritual manna being our bread and life; and from our spiritual rock proceeds our water of life, by which we are daily nourished up to eternal life, that we may hunger and thirst no more; having living bread in our own houses, and a well of living water, springing up to eternal life: John 4:14, and 6:50, 51. This, in short, I was willing to testify to this particular also.

All other weighty principles of the doctrine of our Lord and Savior Jesus Christ, which he preached in the days of his flesh, and are expressed in the Holy Scriptures, we, by virtue of his coming in Spirit, have embraced, owned, and freely received and vindicated, through many tribulations; of which I have had not the least share; in and through which, a divine hand has upheld me to grey hairs—and hope so to continue to the end of my days: that so God over all, through his dear Son Jesus I Christ, our alone Savior, Mediator, and Redeemer may be glorified; by whose power alone I have been preserved, to whom I give the praise, both now, and hope I shall for evermore.

Ambrose Rigge.

Riegate in Surrey, the 24th of the Twelfth month, 1702-3.

Postscript.—Forasmuch as many brethren have taken in hand, to set forth and declare in Avord and writing, of the power and coming of our Lord Jesus Christ in spirit, and of his glorious day and wonderful works, which he has wrought in many hearts, since the working of satan, with all unrighteous deception, in the past long night of darkness and apostasy from the purity and glory of the true and ancient Christian faith, doctrine and principles, and have asserted, and to

this day vindicated them, against all opposition, which has not been little, nor from small or few hands: I also, having been early an eye and ear witness of those things, which have been testified of, in and by the mouths of many living witnesses; and well knowing, through long and large experience, all those ancient doctrines, which my brethren, in scorn called Quakers, have vindicated, to be true, sound, orthodox, and fundamental; I could not be clear, before I leave this world, but leave this short testimony in writing, which I have often and many years declared in word; which all opposition, both from the world and false brethren, could not overthrow; in which by the assistance of the Almighty, I hope to continue, to the finishing of my testimony. Amen. Hallelujah says my soul.

A Treatise Concerning the Internal Word and Spirit of God.

In the beginning God made man upright, and gave him wisdom, knowledge and understanding of life, light and glory, in which, while he continued, he delighted in the sight and presence of him who created him, and gave him life and being. Then he knew no evil, but the presence of God was with him, and the tree of life planted for him, and he knew his Creator, God, who made him. But of all the creation which hitherto the Lord had made, there was not found a helpmate for him, therefore the Lord caused a deep sleep to fall upon man, and took one of his ribs and made woman. They were both innocent in his sight, till the serpent tempted the woman to break the covenant of life, which God had made with them, by which they came to know evil, and were deprived of the knowledge of life; and death and darkness got dominion over them, being driven into the earth, and made slaves to sin, and captives in the kingdom of darkness, and therein ignorant of the chiefest good. But it pleased the Lord, in infinite mercy, to promise Christ under the name of the seed of the woman. Gen. 3:15, to redeem them from that slavery and bondage of corruption into which they were fallen by transgression. And because of the wickedness of men before the flood, the Lord said, my spirit shall not always strive with man, for that he also is flesh: Gen. 6. When the Lord gave to Israel his laws, adding the law upon them, till the fulness of time was come, that the seed Christ was to be manifested; he gave them also, with his statutes and judgments which he set before them, his good spirit to instruct them, and give them knowledge of his mind and will, Neh. 9:20, in all the statutes and judgments which the Lord then set before them.

While they obeyed and followed these, they always had his divine secret upon their tabernacle, and knew the angel of his presence to go before them in all their undertakings for his name and glory, and no enemy could stand before them, nor was any blessing withheld from them. The Word and Spirit of God was very near unto them, even in their mouths and hearts, that they might hear and do it, Deut. 30:14, and was the only guide of life, and ground of obedience in all

acceptable performances to God in all ages and generations of the world, and brought forth a ministration both of the law and prophets.

Jacob, by this spirit, prophesied of the coming of Christ, long before the law was given by Moses: Gen. 49:10. The scepter shall not depart from Judah nor a law-giver from between his feet, till Shiloh come, and the people shall be gathered unto him. This was fulfilled in the coming of the Just One, of whom all the prophets from Moses bore testimony: Acts 10:43.

Balaam became a great example of God's displeasure, who erred from the spirit of the Lord, and loved the wages of unrighteousness, though he dared not take it, nor could curse Israel; but informed Balak of a way to ensnare their young men, which brought a sore plague upon them, and kindled the wrath of God against Balaam, that he became a sooth-sayer, and was slain among the Midianites by the children of Israel, according to the commandment of God: Josh. 13:22, Numb. 31:8.

But while the children of Israel kept the word of the Lord, and were instructed by his Spirit, in the time of Moses and Joshua, and from Joshua to Judah, and in some of the prophets' times, their affairs both spiritual and temporal prospered, and no enemy was able to stand before them.

By the Word and Spirit of God, Joseph interpreted Pharaoh's dream, which none of the magicians could, Gen. 41, for which he was advanced to high dignity in Pharaoh's kingdom.

And Elihu said, I am full of matter, the spirit within me compels me. Behold my belly is as wine which has no vent, and as new bottles that break; therefore will I speak, that I may be eased, I will open my lips and will answer: Job 32:18-20.

And David said, I have hid your word in my heart, that I might not sin against you: Psalm, 119:11. This word was a lantern unto his feet, and a light to his path, verse 105. And he prayed God to direct his steps in it, verse 133. O send out your light and your Truth; let them lead me, let them bring me unto your holy hill, and to your tabernacles: Psalm, 43:3.

But in Judah they set up prophets, but the word of the Lord was not in them, and therefore they prophesied lies in the name of the Lord, and he gave them up to be destroyed by the Chaldeans: Jer. 5. For from the least of them to the greatest, every one was given to covetousness; and from the prophet, even to the priest, every one dealt falsely.

But in all the righteous generations from the very creation, in the several dispensations and ministrations in which they lived; before the Scriptures were given forth, the root and ground from which they performed their several services to God, was the Word and Spirit of God.

Noah, by the word of the Lord before the flood, was instructed to walk in the way of righteousness and pleased God, and so was saved from the flood by the ark, for he was a preacher of righteousness: Gen. 7:1; 2 Pet. 2:5.

And Abraham, by the Word and Spirit of God, received the covenant of circumcision, Gen. 17, and by the direction thereof left his father's house and his country, and went into the land of Canaan, believing the promise of God, that his seed should inherit it, though he had not so much in possession, as to set his foot upon; and offered up the son of his old age at the word and commandment of God, of which by the Spirit of God he had perfect knowledge before the Scriptures were given forth.

The prophet Isaiah said. With my soul have I sought you in the night, yes, with my spirit within me, will I seek you in the morning: Isa. 26:9.

And when the Lord restored Israel from among the heathen, where he permitted them to be driven for their iniquities; he promised to give them a new heart, and to put a new spirit within them, and to cause them to walk in his statutes, and keep his judgments, and do them: Ezek. 36:26, 27, and 37:14.

And Daniel, the prophet, had the Spirit of the holy God, light, wisdom and understanding in him, by which he interpreted the hand-writing on the wall, that appeared before Belshazzar king of Babylon, which all the wise men of Babylon could not understand, or interpret: Dan. 5:11 and 6:3.

And in the gospel ministration, the Spirit of Truth is universally tendered to all mankind, to be the ground and cause of the true and saving knowledge of God, and of his Son Jesus Christ, whom to know is eternal life: John 17:3.

And Paul testified to the Corinthians, as it is written, eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him. But God has revealed them unto us by his Spirit, for the Spirit searches all things, yes, the deep things of God: 1 Cor 2:9, 10. Here that great apostle gives pre-eminence to the Spirit of Truth, beyond outward literature, though he had a great share of it, in searching all things, yes, the deep things of God. And Christ said to the Jews, all things are delivered unto me of my Father; and no man knows the Son but the Father, neither knows any man the Father but the Son, and he to whom the Son will reveal him: Matt. 11:27. So the root and ground of the divine knowledge of God, and the things of his kingdom, is by the revelation of the Son of God in man, by his Spirit of grace, life and Truth, in the true gospel day. The same gospel day having visited us, has brought, forth the same testimony, so that whosoever attempts to search into the divine

mysteries of the deep things of God's kingdom, and does not first receive the Spirit of Truth, and give up to be governed thereby, and let it be the key in his hand and heart to open the door thereunto, but climbs up and seeks to accomplish it some other way, is a thief and a robber, and shall never find nor be able to unfold the secrets of the Lord, which are only manifested to them who fear him: Prov. 3:32. They are hid from the worldly wise and prudent, that the more they increase in earthly knowledge, the further they are from the depths of God's wisdom.

On this account, Christ said. Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able: Luke 13:24. But the spirit of man, which is the candle of the Lord, being lighted by the Lord, searches the heart of man, Prov. 20:27. Psal. 18:28, and discovers the deceit and desperate wickedness thereof, which none can know without it: Jer. 17:9, 10. It manifests every evil thought, word and deed, which the enemy of man's soul suggests to him, and gives knowledge and understanding of the danger of it, and in faith and patience waiting in it for strength to resist all evil, it gives power and victory over it, so that none who loves the light, and believes and walks in it, does complain for lack of power to resist the devil, and all his assaults, temptations, and works of darkness. But as many as thus receive Christ, the true light, to them he gives power to become the sons and daughters of God, John 1:12, and gives them the sight and knowledge of the door of entrance into his eternal kingdom, and leads them by the right hand of his power thereunto; though strait is the gate, and narrow is the way that leads to life, and few there be that find it; for wide is the gate, and broad is the way that leads to destruction, and many there be that go in thereat: Matt. 7:13, 14. So that whosoever gives not up to follow Christ, the light of the world, can never enter in at the strait gate, nor receive power to become the sons and daughters of God; but are always complaining for lack of power to resist the devil, and to do the will and work of God, which is man's sanctification.

Such have not yet received Christ as he is given of God, to be a Savior to ail mankind, from sin and the power and prevalence of it; but count him a hard master, who gives not sufficient power to do whatsoever he commands.

Such make him more unjust, as far as in them lies, than the evil one, for he gives his servants full power to do his work, which is sin and iniquity; so there is no complaint for lack of power to sin in thought, word and deed, but his servants drink it in, as the ox drinks water, and commit sin with greediness, without any complaint for lack of power to effect it. Oh! beware of this unjust and blasphemous opinion, or rather delusion of the wicked one, for it has led many to destruction, by not improving of that talent which the great Lord of heaven and earth has committed to them, which is his Spirit, a manifestation thereof being given to every man to profit withal: 1 Cor, 12:7.

And though he seems now to have taken his journey into a far country, yet he has delivered his goods to his servants, to every one talents, according to his own pleasure, one at least to every one, which at his coming he will require with advantage, i.e., the improvement of it in his absence; and who answers him herein shall have the sentence, of “Well done, good and faithful servant, enter you into the joy of your Lord.” But if any should neglect the improvement of this talent, and hide it in his earthly heart, and say to his Master, when called to an account, “I knew you to be a hard man, who reaped where you sowed not, and gathered where you scattered not, and I was afraid, and hid my talent in the earth, behold you hast your own,” etc.: Mat. 25:21-25.

Oh! what was the dreadful sentence he received? You evil and slothful servant, you ought to have improved my talent; and he commanded it to be taken from him and given to him who had improved his talents, and of five had made other five; and yet more terrible! “Cast the unprofitable servant into outer darkness, where is weeping and gnashing of teeth forever.” verse 30. Oh! dread and fear the great God, you who are sporting away your precious time, and eating, and drinking, and rising up to play, and feasting, and rioting with gluttony, and in words and hard speeches, beating your fellow-servants who are improving their talents in the time given them of their great Master.

The manifestation of the Spirit is given to every man and woman to profit withal, some after one manner, and some after another, according to the divine wisdom of the Giver; some more, and some less, but a part to all, which ought to be improved by all in their lifetime, and not resisted and quenched. For this was the ruin of that great people the outward Jews, Acts 7:51, and made them less sensible of the coming and power of Christ, than were the unclean spirits, who confessed that they knew who the Son of God was, saying, “Let us alone, what have we to do with you, you Jesus of Nazareth? Are you come to destroy us? I know you who you are, the Holy One of God:”

Mark 1:24. But the chief priests and scribes of the Jews knew him not, but said he had a devil, John 7:20, and also that he cast out devils by Beelzebub the prince of the devils: Mat. 12:24. But if they had received the good Spirit of God, which was given of the Father to instruct them, they had by it known the power of his coming, and the virtue of his life, which was given to ransom them and all mankind from darkness and the power of the grave.

This life was and is the light of men, John 1:4, and enlightens every man that comes into the world, verse 9. With and by this light is the true and saving knowledge of God received, 2 Cor. 4:6, and by no other way or means whatsoever, for God is light, 1 John 1:5, and manifests himself by and through his Son; and also whatsoever things are reprov'd, are made manifest by the light, for whatsoever makes manifest the deeds of darkness, is light, given of God to lead

out of darkness, and the ways and works thereof: Job. 29:3, Isaiah 4:4. The light gives not only knowledge, but direction to walk in the way of righteousness, which alone leads to everlasting rest and peace with God: Isaiah 32:17. Prov. 8:20. This is the way in which Abraham, Isaac, and Jacob walked to their eternal rest, even the way of holiness, which the unclean cannot walk in, but it is prepared for the wayfaring men, who, though fools, shall not err therein. No lion shall be there, nor ravenous beast shall walk therein, nor be found there; but the redeemed shall walk there, and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away: Isaiah 35:8-10.

But as it happened to the outward Jews in their day, who by resisting and quenching the measure of God's Spirit given them, whereby they might have seen and known Christ, in his appearing in that body of flesh in all things like unto man, sin excepted; even so has it happened in our day, to the outward and nominal Christians, who by resisting and quenching the Spirit of God given them, are ignorant of the power and coming of our Lord Jesus Christ in spirit, and cannot receive him, nor the testimony given of him by his servants, but say as the mockers whom the apostle Peter warns the saints of, who walked after their own lusts in the last days: These say, Where is the promise of his coming? For since the fathers fell asleep, all things have continued as they were. Revelation is ceased, and nothing now to be depended upon, or expected, but outward literature acquired by man's wisdom, and the letter of the Scriptures, which the chief priests and scribes of the Jews had, and thought to have eternal life in them, but would not come to Christ the light, and so shut up the kingdom of heaven, and all divine knowledge and understanding of the things appertaining to the kingdom of God, from the sons and daughters of men; and will neither enter themselves, nor willingly allow those that would: Matt. 23:13.

But the root of divine knowledge is springing in many hearts, and the true light is shining out of darkness in many souls, to give the light of the knowledge of the glory of God in the face of Jesus Christ; and this treasure we have in earthen vessels, that the excellency of the power may be of God, and not of us: 2 Cor. 4:6, 7.

And the ancient doctrine of our Lord and Savior Jesus Christ, is renewed again, with living thanksgiving to God, who has hid the secrets of his kingdom from the wise and prudent of the world, and has revealed them by his Spirit, unto babes and children, who are taught of him; and has chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty; and base things of the world which are despised, has God chosen; and things which are not, to bring to naught things that are; that no flesh should glory in his presence. This was the Lord's choice in the ancient gospel day: 1 Cor. 1:26-29.

Now this knowledge which is given to the weak and ignorant, by the revelation of the Son of God in spirit, is saving, and gives life eternal, to them who in faith and hope wait for it, and continue in it to the end; and such can tell others what the Lord has done for their souls, even what their hands have handled, and how they have tasted of the word of life, and what their eyes have seen. Such wait low at the feet of Jesus to hear his gracious words, that they may speak what their ears have heard, and publish what their eyes have seen; such gather not people to themselves, nor for their own gain and interest, nor seek their own glory; but turn people to Christ, the great shepherd and bishop of their souls, that they may hear his voice, and follow him, that he may give unto them eternal life, according to his word: John 10:27, 28.

But the world's knowledge puffs men up into pride, mastership, and lordship over God's heritage, and such are not examples of meekness, humility and self-denial to the flock, but like the scribes and pharisees which Christ cried woe against, who loved the chief places at feasts, and to have the chief seats in the assemblies, and greetings in the markets, and to be called of men rabbi, i.e. master: Mat.23:5, 6. Mark who these are in our day, and know them, not by their words, but fruits, for that gives the true knowledge of them, to whom the woe now is, as Christ said: Mat. 7:15, 16. And they who increase in the world's knowledge, increase sorrow: Eccles. 1:18.

But he who would have true wisdom, and saving knowledge, must attain thereto, by waiting and continuing in the fear of God, which is the beginning of it; Prov. 9:10, and depart from pride, arrogance, and every evil way and work: Prov. 8:13. This is the way to seal and confirm it to every soul; true wisdom and knowledge cannot be gotten for gold, the price thereof is above rubies. This little legacy I am willing to leave to the world, which I have had long experience of, in my pilgrimage in this life, that the root and ground of divine knowledge, and spiritual understanding of the things of God's kingdom, is near unto every man and woman, that they may go no more after them who say, lo here is Christ, and lo there. For many deceivers are, and for ages have gone out into the world, who though in words they profess Christ's name, and seem to have great veneration for him, yet in works deny him, and will not that he shall rule in their hearts and consciences, or be followed and obeyed in all things, calling him Lord and Master, and yet do not his commandments. These keep people learning all their days, and yet the saving knowledge of the Truth is still hid from them, and so freedom by it is never obtained, but such live under the bondage of corruption, and die in their sins, for lack of receiving the word of the kingdom, the word of faith, which is nigh in their hearts, and giving up to obey it. This Moses testified unto, many ages and generations by-past, Deut, 30:14, saying to the house of Israel, the word is very near unto you, even in your mouth and in your heart, that you may do it. And David hid this word in his heart, that he might not sin against God, Psal. 119:11, and it became a lantern to his feet, and a light to his path: Psal. 119:105.

And all along in the true prophets' days, the word of the Lord was in them, i. e. Christ, whose name is called The Word of God, Rev. 19:13, by which they prophesied of his coming into the world: Isa. 7:14, Behold a virgin shall conceive and bear a son, and they shall call his name Emmanuel, or God with us, which name can agree to none, but to him that is both God and man; to which agrees the prophesy of the prophet Isaiah. And the apostle, writing to the Romans concerning the righteousness of faith, etc.: “For Moses describes the righteousness which is of the law, that the man which does those things shall live by them. But the righteousness which is of faith speaks in this way: Say not in your heart. Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what says it? The word is nigh you, even in your mouth, and in your heart: that is, the word of faith, which we preach: Rom. 10:5-8. John 8:31, 32,” by which freedom and redemption is obtained, according to the testimony of Jesus Christ, when on earth.

And before he ascended to the Father, he promised unto his disciples to send the Holy Ghost, which is the Spirit of Truth, which should guide them into all truth: John 16:13. This was, and is the true guide of life, doctrine, and conduct, to all true gospel believers, and will so continue to the end, to all who truly receive it, and walk in it, to whom there is no condemnation: Rom. 8:1. For the true gospel ministration is a ministration of the Spirit, and its commands are spiritual, which no carnal man or woman, in that state, can perceive or know; for they are spiritually discerned and received, being included in the true and spiritual worship of God the Father, in his Son Christ Jesus: John 4:23.

Therefore we say, with the apostle to the Ephesians, who were grown up to the life and spirituality of Christianity, There is one body, and one Spirit, even as you are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all: Eph. 4:4-6.

And to the Colossians, when he instructed them concerning meats and drinks, or in respect of a holy day, or new moon, or sabbath day; he said, which all are a shadow of things to come; but the body is of Christ. Wherefore, if you be dead with Christ from the rudiments of the world, why, as though living in the world, are you subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? which things have indeed a show of wisdom in will worship and humility, and neglecting the body etc., Col. 2:20-23.

Now they being come to the anti-type of all shadows, types and figures, which were for a time allowed to be practiced in the first covenant, though they did not disallow them in their time and place; yet they witnessed an end of them, exhorting the saints to purge out the old leaven,

that you may be a new lump, as you are unleavened; for Christ our passover is sacrificed for us: therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth: 1 Cor. 5:7, 8.

Here was that feast which ended, and was the substance of all the Jews' feasts, which were many and great, in remembrance that the Lord passed over the doors of the Hebrews, when he destroyed the Egyptians, where the blood of the paschal lamb was sprinkled upon the lintel, and the door posts, according to the commandment of Moses: Exod. 12:22, 23. And Christ the paschal lamb offered himself once for all, that he might bear the sins of many, in that body wherein he finished the work his Father gave him to do on earth, which the Spirit of Truth, in our day, has given us the true knowledge, and sincere esteem of; and also, that he is come again in Spirit, to sprinkle our hearts with his blood; and if we keep within, the destroying angel sent of God to smite the Egyptians, will pass over our houses. This was typified by the outward passover, a feast often kept by the outward Jews, who had the outward circumcision, temple and offerings; and yet were ignorant of Christ, the true Christian passover, whose blood had sprinkled the hearts and consciences of all true believers, that the destroyer could not enter into their houses. Thus was salvation brought about them, for walls and bulwarks, according to the testimony of Isaiah the prophet: Isa. 36:1. And the church began to put on her beautiful garments, and no more to be called desolate or forsaken; for her stones were living, built up together a spiritual household, a habitation of God, through his Spirit, in which they worshipped him, and kept his ordinances; the true church, her bread was living, and her wine well refined; her bishop and high priest was Christ; her beauty was holiness, the beautiful garment, the Lamb's righteousness, and crowned with glory and immortality.

This was her state in the ancient gospel day: but, after the spirit of anti-christ prevailed, and men forsook the Lord, the fountain of living waters, and hewed to themselves cisterns that would hold no water; then the false church began to clothe herself with a glorious outside, and sat as a queen, having a golden cup in her hand, full of filthiness; so that she prevailed with the potentates of the earth, and made them drunk with her cup; by which their hearts and minds were adulterated from God. The great dragon, that old serpent, called the devil, being cast down into the earth; the beast rose out of the sea, that had seven heads and ten horns, and upon his heads the name of blasphemy.

And another beast rose out of the earth, which had two horns like a lamb; but he spoke like the dragon, and exercised all the power of the first beast, and caused them who dwelt on the earth to worship the beast, and to receive his mark, both small and great, rich and poor, bond and free; and deceived them that dwelt on the earth, by the great wonders that he was permitted to work in the sight of the beast.

The dragon persecuted the true church, and cast a flood of water out of his mouth, after the woman, that he might cause her to be carried away with the flood; but the earth helped the woman, and opened her mouth, and swallowed up the flood. Then was the dragon wroth with the woman, and made war with the remnant of her seed; and the beast that arose out of the sea made war with them, and overcame them; and power was given him, over every kindred, tongue and nation; and all that dwelt upon the face of the earth worshipped him, whose names were not written in the book of life of the Lamb, which was slain from the foundation of the world. Here darkness, and the power thereof, gained victory in the earth for many generations; but a refuge for the true church was prepared in the wilderness, where she was to be preserved, till the words of God were fulfilled, and she has continued as a desolate widow for many generations.

But now she is returning, and putting on her beautiful garments, clothed with the sun, and crowned with stars, which shine in the firmament of the Lord's power, being mysteries of the heavenly Jerusalem, whose children are free, begotten by the immortal word of life, and born of the immortal seed, to be heirs of an incorruptible inheritance that fades not away; and the eyes of many are opened, and yet will be opened, to see and behold her beauty; for the Lamb is her husband, king and law-giver; and the nations of them who are saved must walk in his light, and the kings of the earth shall bring their glory and honor to it: Rev. 21:23, 24. The glory and honor of the Gentiles shall be brought unto it, verse 26.

And whoever would attain to the true and saving knowledge of God, and be saved from the wrath to come, must come to the light of the Lamb, with which he has enlightened them, and walk in it, which discovers the deceit of their hearts, and every evil thought, word and work, before it is brought forth into action. In it is power to resist the devil, in all his temptations and assaults; and whoever believe in it, believe in Christ, and are children of God, according to Christ's word: John 12:36, John 1:12. Rom. 8:14. For God is light, and dwells in it, and the light dwells with him: Dan. 2:22. Psal. 36:9 and 43:3 and 97:11 and 104:2 and 118:27. Isa. 2:5 and 42:6 and 49:6 and 9:3. Micah 7:8, 9 Luke 2:32. Acts 13:47. 1 Tim. 6:16. 1 John 1:5. This light is God's day, every soul by it may see its Savior and deliverer, out of the bond of iniquity, and house of darkness; in which, while men live and walk, though the light shine never so clear, they cannot comprehend it, nor know the way of it, nor understand the paths thereof, neither have any benefit by it, in order to their salvation: John 24:13. This is the light the apostle Peter exhorted the gospel believers to take heed unto, saying, we have a more sure word of prophecy, (than that voice which was heard in the holy mount,) unto which you do well to take heed, as unto a light that shines in a dark place, till the day dawn, and the day star arise in your hearts; 2 Pet. 1:19. Here the gospel day was to spring, and the day star to appear, in all true believers in the light, with which every one is enlightened, that they may take heed to it; so

shall the true gospel day dawn, and the day star arise in their hearts, from generation to generation.

And blessed be the Lord, the gospel day now shines, and the darkness is past with many, who are engaged to watch and be sober, having put on the breast-plate of righteousness, and the shield of faith, and helmet of salvation, and the sword of the Spirit, or spiritual sword, which is the word of God, by which they are able to resist the enemy of their souls, and to quench his fiery darts within and without.

The Lord is their shield and buckler, who trust in him, and depend upon his protection; they never meet with disappointment from him, but always return victors; glory, honor and living praises be unto his eternal and honorable name for evermore.

But many are ready to object and say, that false spirits and prophets are now come, according to Christ's words to his disciples: Mat. 7:15, 17, Beware of false prophets, which come to you in sheep's clothing, for inwardly they are ravening wolves: you shall know them by their fruits, etc. Now let all seriously consider, that he spake to his disciples then in being, many ages ago; that they should come to them, and that by their fruits they should know them, i.e. the false prophets; and the apostle John said to the little children in his day, You have heard that antichrist shall come, even now are there many antichrists; whereby we know it is the last time: they went out from us, for they were not of us: 1 John 2:18, 19. And again in his 4th chapter. Beloved, believe not every spirit, but try the spirits whether they be of God, for many false prophets are gone out into the world: 1 John 4:1.

Christ had said, they should come, as above; and John said they were come, and that they went out from them, because they were not of them, else they would have continued with them. I have declared above, what bloody fruits they have brought forth in the world since they went into it; which are obvious to every judicious eye, like briars and thorns, of which no grapes can be gathered; and have made the world as a wilderness full of wild beasts, and beasts of prey, to this day. Many false prophets are now in the world, who through covetousness with feigned words are daily making merchandize of people, such as the apostle Peter speaks of, 2 Pet. 2:1, but the day has discovered them; glory to God on high, peace on earth, and good will to men.

Blessed be the Lord: the Spirit of Truth is come which Christ promised that when he went to the Father, he would send, John 16:7-14: I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come: but if I depart, I will send him; and he described the fruits of the Spirit of Truth. First, he should reprove the world of sin. This every sinner on earth may witness to; that when he sins, he is reprov'd within himself by the Spirit of Truth. Secondly, he will reprove the world of righteousness and of judgment, which every one

who is in the world's righteousness may seal unto, being but as filthy rags: Isa. 64:7.

This is that outside righteousness, which the scribes and pharisees had; which Christ cried woe against: Matt. 23. This righteousness the Spirit of Truth, now received by man, does reprove and judge, being not the righteousness of faith which first cleanses the inside. Thirdly, and when he is come, even the Spirit of Truth, he will lead you into all truth: of this there are many witnesses at this day, who have received the Spirit of Truth, and given up to walk in it; it has led them into all Truth, and out of all untruth. Fourthly, he shall glorify me, for he shall take of mine, and show it unto you. There are thousands can seal unto this, at this day, who can and do glorify God in their bodies and spirits, by virtue of that spirit they have received from him. So we believe not every spirit, but try the spirits and prophets, what fruits they bring forth, by the Spirit of Truth and the Holy Scriptures, which we believe were given by divine inspiration; and are profitable for doctrine, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to every good work, 2 Tim, 3:16, 17, and do see and certainly know that those are false spirits and prophets, who bring not forth fruits of holiness and righteousness in their lives and conduct.

Nor do they turn people to righteousness, or from the evil of their ways; but keep them forever learning, that they may be ever paying, and yet never savingly come to the knowledge of the Truth, whereby to be made free, as Christ said to the Jews: John 8:31, If you continue in my word, then are you my disciples indeed; and you shall know the Truth, and the Truth shall make you free. The Lord God open people's eyes, that they may see and know the things that belong to their peace with God, before it be hid from their eyes.

Amen.

This being the desire, and fervent prayer, of him who would have all men come to the knowledge of the Truth, and be saved, called among men,

Ambrose Rigge.

Riegate in Surrey, the 8th of the Fifth month, 1703.

The Song of A Solaced Soul.

Mount up, my soul, on contemplation's wing.

And sound high praises, to thy Heavenly King:

Who has destroyed death; that he may be

forevermore a Savior unto thee.

Therefore to live is Christ, to die is gain,
That thou with Him, forever may remain.

In perfect triumph, over death and hell.

In those sweet mansions, which no tongue can tell.

So while on earth thou do continue here.

Mind thy Redeemer, with continual fear;
Who will preserve thee, to your finishing day,

From sin to death, and every evil way,
Then will God's secrets ever thou attend,
And crown thy head with laurel in the end.

by Ambrose Rigge.

Written at Riegate in Surrey, the 4th of the Eighth month, 1703.

George Whitehead's Testimony concerning Ambrose Rigge.

We having for many years been acquainted, (as he was my countryman and loving friend) we loved as brethren from the first, after we received the love of the Truth—which he retained; and being faithful to the Lord, according to his gift, was made partaker of the gospel ministry and testimony, by the word of eternal life, and faithfully labored therein with fervent zeal to promote truth and righteousness; whereby the Lord made him instrumental in convincing and converting many souls to Christ and his righteousness. The Lord gave him not only to believe, and to declare his name and gospel truth, but also patiently to suffer for the same.

Besides the persecutions he suffered in the commonwealth's days, by severe stripes, etc., his many years imprisonment in Horsham jail in Sussex, after king Charles II. was restored to the crown, doubtless was one of the greatest trials; yet the Lord greatly supported and strengthened him, and many other innocent sufferers in those days.

In the year 1672, a concern greatly fell upon me to have the king moved for the release of many faithful Friends and brethren who then had been long confined in prisons; as I knew this our ancient friend and brother was, and Thomas Taylor, William Dewsberry, and many others, throughout England and Wales; many whereof were under sentence of premunire.

Our friend Thomas Moore, thereupon delivered a paper of mine to the king, in behalf of the prisoners; and soon after that, I went with him to the king, and he granted us liberty to come before him and his council, the next council day in the same week. Accordingly we were admitted, and appeared before the king and a full council, where I had liberty fully to plead the innocent cause of our friends in the prisons, and the reason of their not swearing allegiance to the king; it being really matter of conscience to them not to swear at all in any case, etc. The king answered, I will pardon them; that is, discharge them from the penalties of the laws, and their estates from confiscation, which had been forfeited by the judgment of premunire.

This was to be done by the king's letters patent under the great seal of England, which I was constrained to follow and solicit, through the several offices which such letters patent pass, before effected; which took me up near six months time and labor to get thoroughly effected and executed, so as to release Friends out of prison, and re-convey their estates forfeited.

However, I was truly glad and thankful to God when it was obtained and done. And so was this my dear friend and brother Ambrose Rigge, with many more faithful friends and brethren, who had long deeply suffered. I remember he would often mention the same to me with grateful acknowledgement of my kindness and industry to obtain that liberty for him and many others, being above 480 in all, released out of prisons. He was of a loving and grateful spirit and temper, and not apt to forget acts of kindness; knowing how comfortable true love and brotherly kindness are, and how happy and pleasant a thing it is for brethren to live therein.

He loved unity, peace and concord, and hated strife, divisions and discord, and was zealous against the sowers thereof. He truly loved his ancient brethren who kept their dominion in the Truth; and as he loved union, peace and concord in the churches of Christ and labored for the promotion and increase thereof, we had sweet society therein, even in true brotherly love and kindness, blessed be the Lord our God, for his great kindness and love in his dear Son to us. And as therein we have been sufferers, and spiritual warriors for his name and truth in his church militant here on earth, I firmly believe and hope that we shall rejoice and triumph together in Christ, with his church triumphant in his heavenly kingdom and glory forever.

I was at the funeral of our ancient friend and brother Ambrose Rigge at Rygate, which was accompanied with a great concourse, and with solemnity, in which the Lord's presence and power did attend us, and bless our assembly.

For he was a man that had obtained a good report, and left a sweet savor of truth and honesty behind him.

George Whitehead.

London, the 25th of the Second month, 1709.