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TESTIMONY TO HIS MAJESTY KING WILLIAM IV
and to the
MEMBERS OF HIS MAJESTY'S PRIVY COUNCIL
1836

The "testimony" does not bear any title.

The pagination of this reprint is identical with the original.

16
One of His Majesty[']s Most Honourable Privy Council [*handwritten addition*]

The handwriting of God is upon the wall; every eye has beheld it, but there has been no interpreter.

The constitution of the kingdom has been changed; in casting off its Christian character, its acknowledgment of allegiance to the Lord Jesus Christ, by the repeal of the Test and Corporation Act,¹ and by the admission of Papists to Parliament and to Office;² it has been changed by the Reform Bill, which has laid the foundation of the present order of things in wrong and robbery, through the violation of charters, the contempt of prescriptive rights, and the overruling the independence of the upper House of Parliament; for it is notorious that it was only carried through that House by the sworn servants of the crown counselling and constraining their royal Master to consent to violate that independence, if the Lords would not pass the bill presented from the Commons.³

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New Apostolic Church publishes series of articles on the Testimony

Zurich. The New Apostolic Church publishes a series of articles on the "Testimony". On 20 August the first of five articles appears in the German edition of the official church periodical "Unsere Familie". Here we will publish important source material and annotated versions of the articles in English, distributed by the Working Group History of the New Apostolic Church.

The first article casts light on the precursors of the "Great Testimony". After that we will shed light on the "Great Testimony" in the two following instalments, and then show how the Catholic Apostolic Church and the New Apostolic Church made use of that document.

The first article:

In the Testimony to the British king Apostle Perceval (1795-1859) criticizes among other legislation the great Reform Bill of 1832 in which, for the first time since the late Middle Ages, the franchise was enlarged (from 5 to 7 per cent of the adult population) in Britain. Perceval interprets this as giving up the concept of a government by the grace of God. The existing churches have failed and only a church newly-erected under apostles will offer a refuge from the imminent judgements.

At the same time the college of apostles publishes a joint testimony to the Anglican clergy. In the first part the Church of England receives praise as having preserved the church model originally given by God in greater purity than other churches. Rebuke follows because this church, like all the others, has apostatized from God's

