

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

Hints for readers

The "testimony" does not bear any title.

The pagination of this reprint is identical with the original.

Notes have been added to explain some allusions to contemporary legislation and politics. Please refer to pp. 47-50

To _____

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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The attack upon the ancient Provision for the poor, the cruel enactments of the new law, and the abominable doctrines put forth by some of its promoters;⁴ the whole spirit of interference with the Church, from the extinction of the Irish Bishoprics,⁵ to the resolution of the House of Commons to desecrate the property of the Church to other uses,⁶ the hatred against tithes, and the many schemes for removing them as a nuisance,⁷ the bill for rendering marriage a civil contract,⁸ the attempt to force open the Universities,⁹ the notices for expelling the Bishops from the Lords,¹⁰ the bill for admitting Jews to Parliament,¹¹ and the violation of charters by the Municipal Reform Bill,¹² – are among many evidences of the departure of the ancient spirit of the constitution, and of the danger of subversion, which besets every venerable institution of the realm.

Above all, the danger which at present threatens the House of Lords, if they assert their independence and perform their duty, brings forth into manifestation the entire change which has taken place in the feelings and principles of the nation, and is also a warning note to prepare the whole country for the struggle that is at hand.

And, while things are thus, it is admitted on all hands, that at no period since the Revolution has there been so great a difficulty in forming or carrying on the Government as has been experienced since the passing of the Reform Bill. Whichever party is in power finds it equally impossible to bring forward such measures as it conceives to be most conducive to the well-being of the state, but is obliged to conciliate the prejudices of those whom it equally fears

and hates; Government, in its strict sense, is at an end; the persons who hold office are the executive of a power unseen but not unfelt – “the pressure from without;” no plan can be undertaken with confidence; no fixed principles acted upon; ephemeral and casual success of schemes, partly followed and partly defeated, is the utmost that is hoped to be attained. Every political journal, all writers of acknowledged political sagacity of every nation and party, have foreseen, and declared their conviction, that a crisis is at hand, the certain issue of which they cannot divine, out the consequences of which they all agree in dreading.

Such is the present state of Great Britain; and it is a heartrending spectacle to look upon her as she is, or is about to be, in inevitable prospect, and to compare her with former recollections. Her institutions, which for ages have secured her from the oppression of a monarch, of nobles, or of the many, tottering to their base; some laid prostrate; the whole attacked on every side by ruthless men, and none to save her. Her readiest defenders caught into the eddy, and themselves from time to time the helpers forward of her destruction, the instruments in the hands of those whom they abhor; her king all but a captive in the hands of his own subjects; her proud nobility, who never feared to avow their rights, waning before the threats and violence of their enemies, and scarce venturing by subtlety to undermine, or to postpone the measures which they dare not openly to resist; many of the flower of them, basely courting the favour of the mob they hate, in the vain hope of concealing their elevated station, and thinking to hide themselves by merging in the common mass; her

gentry, in like manner, pandering to the passions of the people; the people themselves preyed an by one another; the labourers oppressed; and, in their turn, rising an their oppressors, and by combinations effecting the ruin of their employers, and ultimately their own; and all, or nearly all, that are active in the land, madly bent upon destruction, to which there seems to be no limit while there is any thing to destroy Oh! England, thy judgment cometh upon thee like a whirlwind, and there is no escape!

Surely, this, the present state of things in England contrasted with what has been, is worthy to be pondered by her statesmen and all her people. When they consider to what a high rank among the nations this island had attained, holding the balance of Europe, and sending forth colonies to the end of the earth, obtaining sole and absolute dominion of every sea, able to maintain the ascendancy [sic, ascendancy] not only against single states with natural resources of tenfold extent, but single-handed against all Europe combined in one hostile confederacy, and rising higher after every contest, and coming forth in greater power and glory from the last and longest, and most severe of all, and when they now behold the same country delivered from war, laden with the blessings of Providence, in seasons of rich abundance, with peace in her borders, and filled with the finest of the wheat, pining, and wasting, and sinking under an unseen hand, falling without a blow from without, and perishing from her own self; a fire from her own bowels devouring her.

The true meaning of these things, the language which they

speak, if rightly heeded, has been set before the eyes of the whole nation in a sign which God gave in consuming the houses of Parliament; teaching the nation that that was gone, over which He had long watched, in his mercy, with favour and protection; that the ancient honour and glory of the kingdom were departed; that there had been sin against Him found in those the high places of the land; and that He had come forth against them in His fiery indignation.

For the cause of all these present and threatened evils, these manifested judgments, and tokens of coming judgment, is the same as in all similar cases of history – the sin of the land, manifest in the sin of the rulers. We have departed from God, and he is departing from us.

This is the true state of things: we have departed from God. It is not that there are more acts of atrocious violence, which, indeed, are never the acts of a people, except in a fit of frenzy: nor is it that the Spirit of evil, having comparatively withdrawn from exercise in such deeds, expands itself more widely, and leavens more effectually, the habits of the people in all petty immoralities and breaches of law: it is not that in the higher classes as a whole, there is grosser debauchery and dissoluteness; nor is it that, whilst they do not exceed in glaring and offensive wickedness, yet the principles of high honour and true devotion have been undermined, and reduced to an universal latitudinarianism in faith and practice; but it is that God is eschewed – that, by common consent, He is cast out of consideration; and,

whilst ancient forms, which conscience permits not to be altered at the present moment, and ancient maxims of law and policy, vindicate this nation to have been a church state, a Christian kingdom, the avowed opinions of statesmen of all parties, and the whole course of present legislature, are at direct variance with any such notion. God is rejected by us as our king, as literally as by the Israelites of old; and the inevitable result must be, that He will be rejected as openly and as thoroughly as it is possible for a nation, by national acts, to perpetrate such a crime.

The universal tone of thinking, and often the manner of speaking, in regard to national affairs is, Don't trouble us with God's name in public matters; what has religion to do with politics? Let David see to his own house, let God mind His Church, and let His Church mind Him, and let every man mind God according to his own way: let Papists, Churchmen, dissenters, unbelievers, fight it out among themselves; we will give the truth and the lie, the devil and God, a fair field and no favour. But for us, we have other things to mind; if the Church cannot stand by herself it is much better that she should fall; let God keep His own place, His Church, but let not us be meddled with by Him; let us not be molested by hearing His name. We are about our affairs, not His; we are doing a great work, and He must stand aside till we have brought it to pass: it is vain for us to look to God for wisdom in public affairs; the light of Scripture is about another world, and we leave it to the priests, for our necessary business is with this.

Such is the language of the heart of this generation: hence God is cast out in every public act, and every social relation. The question among privy councillors and statesmen is not, what is right? but, what is expedient? not what is according to the mind of God, but what will suit the time – what will please and satisfy the people. The great lie of Satan – the key-note of that chorus of hell which is now re-echoed from land to land throughout all Christendom – that great lie, that the people are the source of legitimate power, is thus pervading every thing, and acted upon, or yielded to, by every man, – by king, by priest, by statesman, by private persons. No man is found standing in his place, under Christ, confessing Him as King of kings and Lord of lords, acknowledging Him as the only head and fountain of all authority, and holding and exercising power in His name and on His behalf. The idea of ruling in His name by faith in His name, in the confidence that He hath all power in heaven and earth, and that government is His ordinance, and that He is present to the help of those who rule in His name, and for His sake; such a thought has utterly departed from the breasts of men, and no better wisdom is to be found in the least dangerous statesmen that exist, than a cautious management of the materials of popular feeling, and opinion, and force.

One party, taking advantage of the palpable oppressions of past days, and of the abominable corrupt practices of many who have been entrusted with power by God, are determined upon destroying those authorities and forms of power which have been so abused by evil men, not discerning the due order of peaceable

appeal from governors to kings, and from the king to the Lord Jesus Christ, by whom kings reign, and to whom alone they are accountable. The other party, determined to shut their eyes to the sin of having oppressed, instead of having judged for the widow, the fatherless, and the needy, refuse to acknowledge the confused misery of all classes to be the necessary consequences of the sin of not exercising government for God; and so, not humbling themselves before God their judge, and accepting the punishment of their iniquity, and breaking off their sins by repentance, are satisfying themselves with modifying the destruction which others are set upon. They are quite as far from appealing to God as the others. There is one thing in which both and all parties are agreed, and that is, to keep God out of the question; and these, in their endeavours to meet and satisfy the insatiable appetite of destruction, surrender every principle worthy of being contended for, and have become the tools of their own ruin. What others have conceived their compromise has put in shape, and their deed has brought to execution.

Of this entire desertion of the principles of former days, God has given the land a notable index, in that the name of one of the two great parties in the state, has well nigh completely vanished throughout the country, while that of their opponents remains, and is seated in the places of power. The watchword of the former was, the Divine Right of Kings, with its countersign, the Duty of Submission; the motto of the latter was, the People the Source of Power, with its answerable doctrine, the Right of Resistance. The war-cry of the one was, Church and King; the shout of the

other, the Rights of the People. The name of the latter lives, because their principles are living and triumphant; not, indeed, as held by their forefathers, but expounded by the commentary of the devil, and enforced by every agency of hell: but the other name has vanished, because the principles it represented are gone; and the wreck and remnant of the Tories are gathered, with a motley herd, under the common name Conservative, which truly represents the only bond by which they are held together – the hope of preserving their rank, their privileges, their wealth, their lives, and the peace of the country, from the threatened mischief which they clearly see bearing down upon them, in all the doctrines and all the measures that are afloat.¹³

This keeping God out of the question has necessarily brought in an element of darkness and wickedness into every deliberation; it has made every measure to be felt by the people as an evil, for it carried the curse of God upon it. They have been failures, because God blessed them not; they have been disappointment to the expecting people. They have brought harm and injury where their design was relief; the wheels of affairs have gone heavily – every class is ill at ease – every interest is encumbered insecurity is felt by all – and nothing but murmurings and discontents are heard throughout the land, from highest to lowest; for God has taken away the prudent and the counsellor, and has made foolish the wisdom of the wise, and has mingled a perverse spirit in all the councils of the nation, and they have caused the Land to err in every work thereof, as a drunken man staggereth in his vomit.

And because He has ceased to be regarded by men, He is teaching them who it was that caused them to be regarded. From Him all authority and power is derived – in His disposal are all men's conditions of wealth or poverty, of nobility or low estate. He is the fountain of honour and dignity, and the protector of the poor and needy; and, being despised and disowned by all, He has withdrawn honour from nobility, security from property, and protection from the poor. Distinctions of men have ceased to be venerable; rights of property have lost their sacredness, and have been despised – first in the weakest, the poor, then in the corporations, and the church comes next; then the hereditary nobility, and, lastly, the hereditary monarchy will be the prey. For primogeniture and inheritance are of God and not of man, and need to be seen in the light of God in order to be regarded and maintained; and, because kings, and princes, and nobles, have ceased to give honour to Him, His dearly beloved Son, the first-born among many brethren, whom He hath appointed heir of all things, therefore is He letting loose upon their hereditary rights the ignorant blindness of ungodly men, who can see no reason in the institution, and feel no blessing, but are only provoked by it to envy and covetousness.

But because God, that He may be righteous in His judgment, and clear when He is judged, does not pass sentence upon men for the spirit which He sees to be in them, but for the works which, through that spirit, they do; not condemning the murderer till he has perpetrated the crime; and so with nations, – the Spirit of departing from allegiance to God, however pervading

the people, needs to be brought out into national acts before He will proceed to judge them as apostate: therefore has He suffered the apostasy of England to come forth into manifestation, and to find expression in public acts before He arose to visit her. In three great state measures, the repeal of the Test and Corporation Acts, the Roman Catholic Relief Bill, and the Act for reforming die Representation of the Commons, she has revealed and consummated the sin of departing from God, which has here been charged against this nation – has registered her adoption of the Spirit of the age, and written Ichabod on the constitution of the kingdom. In the first, she avows that every infidel, Jew, and heretic, are as worthy to serve the state as Christian men, or, in other words, that her sons are no better than infidels; by the second, she receives into honour and trust the abomination of the Papacy, which God had exalted this land to withstand and protest against: and the third is at once the fruit and the recognition of the principle that the people are the true source of power. These three Acts are now the law of the land; and in them the mark of the Beast, the characters of Antichrist, are written un the forehead of the constitution, which of old was sealed with the seal of the living God, the impress of the name of die Father, and of the Son, and of the Holy Ghost.

And God, who has thus made manifest her sin, makes evident his judgment in that He lays prostrate the honour of the kingdom at the feet of those to conciliate whom she has cast out the holy name of Jesus; and, letting loose the infidel, the papist, and the democrat, upon all that has hitherto been had in honour

and held sacred in the land, He points His finger to the acts of her transgression, in the choice of the instruments of her degradation and ruin; and at the feet of one man, combining in himself the threefold character of a liberal, a papist, a democrat, is the honour of the crown, the nobility, and of the government, being cast down.

The root of the apostasy of the nation, this ignorance and ungodliness in our statesmen, and all classes, lies in the unfaithfulness of the Church of God to her sacred trust and duty; who should have taught the nation that all power belongeth unto God, and that by Him only kings rule and princes decree justice; who should have stood in the midst of the land, a faithful witness for her Lord and Master, a faithful steward of His mysteries, until His coming, to take His kingdom to Himself – teaching all other stewards to be faithful, that they might render their account to Him with joy at His appearing.

For God, who made the earth, and man and beast upon it, gave to man the dominion; but when man sinned, and fell, he lost the dominion, and became the slave of Satan. Then God sent His own Son, the Lord Jesus Christ, to redeem the fallen race, and to recover the lost dominion. And He, having fulfilled all righteousness, and died for our sins that we might be saved, God raised Him from the dead, and set Him at His right hand, and declared Him to be sole possessor and rightful heir of the earth, which as God He created, and which as man He had bought with his own blood, and rescued from the power of the

devil. He is the second Adam, the Lord from heaven; and God has given the kingdom and lordship of all things to Him, that to Him every knee should bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father; and He is the King of kings and Lord of lords, the only Ruler of princes. By Him kingdoms are set up, and by Him they are pulled down; for by Him were all things created that are in heaven and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers; all things were created by Him and for Him, and He is before all things, and by Him all things consist, and His title is Prince of the kings of the earth; and when He cometh again to tread the wine-press of the wrath of God, the name written on His vesture and on His thigh is King of kings and Lord of lords. And the privilege of all Christian rulers and authorities, their high standing, their true strength, and their responsibility, is this, – that they should witness continually for the lordship of Jesus, acknowledging that they rule for Him, His vicegerents, His ministers, for good to them that do good, and His ministers, who bear not the sword in vain, but are scourgers to execute wrath upon them that do evil; yea, and not only so, but God's ministers, also, to receive tribute, attending continually upon this very thing. So that, whether in rewarding the good, or punishing the evil, or in receiving tribute, or custom, or fear, or honour, they are God's ministers, appointed by Him and for Him, and in all these things they are responsible to Him, and to be faithful to Him, they are His stewards, they rule over His inheritance, and He is their shield, their defence, their rewarder,

their judge – for all shall stand before the judgment-seat of Christ.

All authority in Church and State belongs to Jesus Christ, the king and priest of God, and is delegated by Him to whomsoever He will. And the duty of every man is, acknowledging this, to stand in his place, ruling or obeying as God may have set him; each man accounting himself the steward for the Lord of all committed to his charge – kings, ministers, parliaments, ruling, counselling, framing laws in His name, and for His glory, and in obedience to His statutes – judges, magistrates, looking to the execution of justice for His sake – nobles and gentlemen holding themselves accountable to Him for the use they make of rank, and honour, and property – merchants and manufacturers, husbands and heads of families, in like manner consulting for his honour in their several places – and wives, and children, servants, and all subjects, seeing Him in their superiors, recognising the authority of God in His names of King, and Lord, and Father, and Master, and rendering willing obedience to all who are set in authority over them, as unto the Lord and not unto men. This is the first great principle upon which all government rests, that all who are entrusted with any authority are only vicegerents and stewards of the Lord Jesus Christ; and the second is, that men are put in the place of rule, not for their own sakes, but for the blessing and protection of His creatures, that they may nourish and defend all those whom God has placed under them. Now, to the end that kings, and rulers, and all

people might know their duty, and not be left to conjecture what the will of God might be, and take their own way, calling it His, but be instructed what His way is, – to this end did the Lord Jesus raise up and set his Church in the earth, which should be His minister to kings and people, to declare His mind and will to them, and bring His word and laws, by which they would know how to do what was well-pleasing in His sight, and thus His blessings should descend upon them.

Now the Church, as the depository of all spiritual authority, is not, nor can be, at all subject to the State, but is bound to stand as the teacher and instructor of kings and nations – the faithful witness of God whether they would hear or whether they would refuse; and the State is bound to uphold, by example of obedience, the authority of God in the Church, and to receive the law of God at the priest's mouth. But, on the other hand, God would not that the Church should usurp temporal authority in the State; but, though established in the State, and protected, and set in honour, and provided for by the State, there should have been no mingling. The rulers of the State should never have presumed to interfere in the internal arrangements of the Church, or even have been permitted by her to appoint the lowest deacon to office in her; and, on the other hand, the State ought never to suffer the Church to assume authority, or to meddle with the affairs of the Government.

The business of the State was to protect the Church of Christ, and to provide for that Church through the tithes of the country,

which are the Lord's portion, and to look to the Church for faithfulness to her God and holiness of life, so that she might be their example and teacher in all things; and it was the business of the Church to take heed that she discharged that duty faithfully, thankful for protection afforded and sustenance provided, but steadfast [sic, steadfast] and immovable in rebuking all evil, and testifying continually of all God's truth, regardless whether she pleased or displeased the rulers or the people.

If the Church had stood thus faithful in her stewardship, no doubt but others would have been seen faithful in theirs. But she has not done so: she has forsaken her high standing, and lain down under the shelter of human power; she has not stood in her place, and therefore she has not taught others to stand in theirs. She has feared before men – she has bowed before men; she has not asserted her office in the light of the world – she has not fulfilled it; she has consented to shine when and how kings would allow her, instead of being faithful to hold forth the word of life to all, and to sow her heavenly wisdom and blessings, that all who would might be wise and blessed – giving up the hope of her coming King, and the kingdom which cometh at His appearing, she has sought to the kings of the earth; giving up the hope set before her, she has been unable to endure the Cross, despising the shame; she has refused to suffer affliction, and has sought her rest here; and, being tempted through love of that worldly wealth which the civil power protected, she has tempted and allowed the civil power to take authority in the sanctuary, and to interfere with her in spiritual things. When

she did thus, suffering kings to interfere in her administration, and to appoint men to office in her – when she allowed men to enter into her high and holy offices, not from a desire to serve God, or zeal for men's souls, but as a gentlemanly profession wherein to gain a living, and the wealth and honours of this world; then, of course, and as a necessary consequence, she ceased to fulfil her office of being the stern and uncompromising rebuker of evil, and resister of all that was contrary to God's will; and when she ceased to do her duty, she ceased to be able to instruct others to do theirs: and thus all evil has come in. For if the word of the Lord is the light unto our paths and the lantern to our feet, and the Church is set as the glorious holder up of that light; when she began to veil that light, because it was unpleasant to those whom it condemned, and to accommodate her doctrine to the taste of those whose favour she sought, what could inevitably follow but that the light thus smothered would grow weaker and weaker, and leave men in the darkness of their own imaginations, and the blindness of their own hearts? From this, her unfaithfulness in her stewardship, has it followed that all other stewards have become unfaithful. The king has forgotten that he is the vicegerent of Christ, the only head of princes, and that he has received his authority over the people, that he might be Christ's servant for his people's sake, that God might bless the people through him. Ministers of the crown have betrayed the interests of their master, and advanced their own relatives and partisans to posts of emolument irrespective of the advantage of the king's government. Members of Parliament have made merchandise of the privilege of sitting in Parliament,

and have sought personal advantages to themselves, and neglected the interests of those whom they pretended to serve. All have taken to themselves, for their own pleasure and pride, the power, rank, and wealth, and every privilege intrusted [*sic*, entrusted] to them for the benefit of others, for the blessing and protection of those beneath them. And the nature of the judgment hanging over the Land is this: a neglected, injured, uninstructed people, rising up in bitter hatred and revenge against priest, noble, and ruler; being urged on by every artifice of Satan, by the "doctrines of devils" with which they have been impregnated, having been exposed through the neglect of those who should have fed them with the true doctrine of God, and watched over their ways with the care of faithful shepherds, teaching every man his place, and the duties of it, guarding the landmarks of public and private life, upholding every ordinance of God, in the Church, in the family, and in the kingdom, teaching the service to be expected from each, and the obedience and duty to be rendered to it.

The children have been neglected by their parent, and the rebellious child is God's just curse in the house of the unfaithful father.

Rulers are set to be the dispensers of the fatherly goodness of God, and their office is by rule to guide their people in the wholesome enjoyment and righteous acquisition of the good of this life, which can only be attained in the fear of God. Rule in a state should leave no subject unknown or unprovided for. The shield of the weak, the avenger of the oppressed, the helper of the needy,

that no man may lack his portion of good, that no one may sustain injury. This is what a governor should be: the fountain of law for insuring to every one his own, the guardian of sound instruction, that every one may have such cultivation as may bring his gifts of nature to serviceableness in that station of life to which it has pleased God to call him, giving free course to the ministry of God in all authority and application to the consciences of men. But the people have not enjoyed this paternal care; the rulers have not been open-eared and ready-hearted to bring a blessing into every house, and village, and city. They have not had it at heart that the Church should fulfil the work of pervading with instruction the whole of the people, and should apply her wealth and her various advantages to the care of the flocks committed to them; but have interfered, on one hand, with an unholy patronage, intruding upon the flocks men who had nothing but friends, or bare learning, to recommend them, without one virtue or gift which could make them serviceable to the state, even as state priests, far less to the Lord in the calling of shepherds to His sheep; while, on the other hand, they have left them to the precarious provision of wandering pastors, adventurers in the trade of preaching Christ, the wickedest of all trades. And thus their sound instruction in the commandments of God and His precepts, in His purposes concerning them, their calling, their privileges, and their responsibilities, has been neglected; while they have been left to the mercy of all the lying teachers which the spirit of the age has sent forth within our days. Their right, and their competence, to form opinions upon all matters of politics and religion, have been sedulously inculcated; their judgment appealed to; the denial of such Claims has been

branded as tyranny and ignorance; the unbridled use of their tongues has been contended for as their unalienable birthright: and the success of this teaching is too manifest in the production of a population becoming daily more ungovernable both in theory and in practice. A people thus prepared is an instrument mighty for every evil, and utterly impotent for any good; goaded by suffering, insulted by neglect, indignant at repeated betrayals by all in whom they have confided, ignorant of all sound religion, filled with all false principles, and excited by all fallacious hopes; taught to consider themselves supreme arbitrators in all matters, religious and political: nothing but their want of a head prevents them inundating, at any moment, every barrier that could be opposed to them.

Rule is of God, and not of man; and He has committed all rule to the Man Jesus Christ: He alone hath the right, and kings and governors have their right only as His anointed. The right of kings to rule is Divine right, and no other have they. That phrase, however abused by those who have exercised this Divine right as if their own, and for themselves instead of for the Lord—that phrase, Divine right of kings, is the utterance of the truth of God touching the matter; and the silly taunt of Divine right of constables, presenting that truth under a form of ridicule, only shews how easy it is for a poor jest to make the most precious and sacred truths of God be misprized. Now, as God punishes the circumcised as the uncircumcised, when they are uncircumcised in heart, so He gives up His own anointed to insult and destruction when they profane their anointing. Every man has a right to liberty, to be subject to the Lord Jesus Christ alone;

and they who rule in His name cannot, in the powers of the natural man, which are fallen and perverted, administer His righteous government. They must seek to the Lord for His Spirit to be able to rule aright; for the flesh, the natural man, is always foolish, and tyrannical, and rebellious; and they who do not so seek to God for His Spirit abuse authority given them of God, and become oppressors. Now, the Lord is the avenger of all thus oppressed, for they are defrauded of the rule of Jesus Christ; and, by the rising of the people in the flesh, which cannot obey, He will punish the government of the flesh, which ought not to rule.

There is throughout the world, and in all departments, a cry with one consent, which they who lift it up, in their misery and wickedness, do not understand, — a groaning for righteous judgment and government; the brute flesh shewing even its knowledge of what ought to be, namely, the coming kingdom of Christ. This cry should be met by the Church with a declaration and promise of that kingdom where man shall oppress no more; as Paul declared Him who was ignorantly worshipped. This hope should be set before the people continually, as the only relief and true rest of the groaning creation; while they should be taught to wait for it in patient continuance in well-doing—honouring all men, fearing God, honouring the king — submitting themselves to every ordinance of man for the Lord's sake, whether unto the king, as supreme, or unto governors, as those who are set by Him for the punishment of evil doers, and the rewarding of them that do well—preparing for the kingdom by learning the obedience

of it, and hastening it by their patient submission, and humble supplication to the Lord to come to the help of the poor and needy, and the deliverance of all that are oppressed.

But the people, being taught no such hope, and no such doctrine, and only seeing flesh ruling, have been led to suppose that power is of man, instead of learning from them that it is of God: and feeling that no man is better than another, groaning under Oppression, and not being taught by the Church to wait for the mercy of God, and not having seen the earnest of the blessing of the kingdom manifested in the Church, what can they be expected to do but to take the redress into their own hands, knowing no other hands from which to get it? Rulers have set themselves as God, because the people did not want the rule of God; and from their rulers so doing, the people have, in turn, learned to set themselves as God, bringing all things to the light of their own minds, instead of seeking the light of God. Judging all things, for want of faith in God as Judge, and from a conscience which could not stand His judgment; and lastly, proceeding to execute vengeance for themselves, instead of waiting for Him, who hath said, vengeance is mine – I will repay.

In the French Revolution, God has given to all the nations of Christendom the warning of what is now coming upon them, – the *first shock of that earthquake* which will throw down every regal and ecclesiastical tower therein. That was the *first act of the great tragedy* which shall be consummated in every monarchy in Europe: The utmost bounds proposed by the first movers in that Revolution

was the English constitution; and it was perhaps allowable at an early period for the good and the wise to hope, that reformation and not destruction might be the issue, although the characters of most of the leaders, and the crimes which burst forth from the beginning, gave forebodings of what would follow. But corruption in the court and the Church had destroyed happiness and moral feelings of the people, who, oppressed and exasperated, on the one hand, and urged on, and headed by men, filled with the spirit of hatred to the throne and the altar, rose up against all restraints, human and Divine, till murder became the policy, and atheism the religion, of a whole nation. And, amidst the troubled waves of this tempest, the man of the people arose, – the scourge of the country he ruled, and of the other nations of Europe. At that time, the king, the nobility, the clergy, and the great mass of the people of England, heard the rod, and who had appointed it, took the warning, and acknowledged the hand of God in the visitation. And when that wicked one was let loose, the scourge of the apostatising nations, the trampler upon the heads of kings, the insulter of the living God, the plunderer of Cities, the desolator of Europe, not only was this island kept and guarded from his power, but it was also used to check, and finally destroy, the destroyer. But the warning in the fate of others, and the mercy in our own preservation, are now forgotten things; and the return we are rendering to God, who so preserved us, is, that we are just treading in the steps of those whose wickedness brought such fearful judgments upon them. And, looking back to the history of France in that process of destruction, we see the very transactions of the last few years among us to have been transacted there within about the same time,

and to have been among them the forerunners of the murder of their king, the destruction of every vestige of what was good and venerable, the reign of terror, and the days of blood.

The people are openly claiming all power with us, as they did with them; and the rulers are bowing before the people, and saying, Ye are our lords, and we are your servants; and God is rejected by both, and the honour of Jesus trampled in the dust.

The people are calling out for a reform in God's Church, and the rulers are bowing before the voice, and the Church witnesses not for the Head of the Church, but says, We are in your hands, have mercy upon us; and God is dishonoured, and Jesus, the High Priest, is stripped of His office and authority in the Church.

The people are craving to have their love of money gratified, and cry 'for the abolition of tithes; and the people's servants, the rulers, say, God's dues shall be yielded to you.

The people say, It is a burden too heavy for us to bear to pay tribute; and the rulers, the servants of the people, say, The burden shall be taken away; and yet they are God's ministers attending an this very thing: and so of the rest. Religious tests, the tests of the acknowledgment of the Lord Jesus Christ, in those who are to rule in His name, are abolished, because the people said, Let it be done; the rights of bodies corporate are to be abolished because the people wish it; the Jew, who stigmatises Jesus as the madman, the blasphemer, and the demoniac, is to be admitted to rule in

His name, because all such distinctions between Jew and Christian are invidious in this enlightened age; and what other abomination of desolation can be named that is not now being set up? The marriage contract, the witness for the Union of the Church with Christ, is to be deprived of its true character, to please the men who cause and foment division in His Church. The rights of the noble and honourable are to be sacrificed to the spirit of anarchy that is maddening the people. Now, all these things find their exact parallel in the legislative acts of the French Assembly in the three years preceding the murder of their king; for within that time Church property was confiscated by law, titles were abolished by law, the test of religion as a qualification for office was abolished by law, the civil list was abolished by law, hereditary titles and names of distinction were abolished by law, the religious ceremony of marriage was abolished by law, the rights of bodies corporate, the distinctions between Jew and Christian, all royal prerogatives, were abolished by law. And then they rose up and murdered their king, and rejected God and His religion by law, and paid divine honours to a goddess of their own; their foolish hearts being darkened, and glorying in their shame; professing themselves to be wise, they proclaimed themselves to be fools, and worshipping their own reason, God exhibited them before Europe bowing down to a strumpet. Then He gave them a king of their own choosing: the child and champion of Jacobinism, the header up of anarchy in iron despotism, the scourge of France and of Europe – Napoleon the Destroyer.

Such is the example we are following, and such is the judgment that awaits us; for nothing but a total turning unto God of king, and priest, and noble, and all the nation-nothing but a true

lifting up of the honour of the Lord Jesus Christ, and putting down all of His adversaries – nothing but a true and unfeigned repentance on the part of the nation, a turning and a humbling such as that of Nineveh at the preaching of Jonah – nothing but a driving forth from the Land the principles of Liberalism, which are the doctrines of infidelity – the Spirit of the Age, which is the Spirit of Antichrist; – nothing but such repentance, in word and deed, can save the Land from that which is coming upon it. But will this be? for the heart of the people is made hard, and their ear is stopped, and their eyes are blinded, and the Spirit of understanding is taken away from them, and judgment hath gone forth against them; for the mouth of the Lord hath spoken it. Every history, every prophet, every page of inspiration, teems with declarations that such is the fate which awaits the nations of Christendom who have betrayed the name of the God into which they have been baptized; but to a nation in such a state the words of God are as the words of one that dream.

But it is not in this land alone that the spirit of infidelity, the spirit that works in the children of disobedience, has sway; for in all Christendom the same principles are working, the same signs are seen. The sea and the waves roaring – the swellings and risings up of the people – the powers of the heavens shaken – rulers in Church and State threatened and trembling – men's hearts failing them for fear, and for looking after the things that are coming upon the earth; – these are the beginnings of troubles, the sign of the coming of the Son of Man and of the end of the world; the beginning of that apostasy of which the French Revolution was the embryo, the pattern, and the sign – which

shall convulse all Europe, and be headed up in a second Napoleon, the last head of the Beast, who shall have tenfold honour and glory; who shall be worshipped as God, and shall seal his everlasting destruction, and the destruction of those who receive his mark, and his name, and the number of his name, in leading them to the warfare against the armies of the living God.

For we know, from God's word, that in the last days, self-love, covetousness, boasting, pride, blasphemy, disobedience, unthankfulness, unholiness, the want of natural affection, truce-breaking, false accusation, incontinence, fierceness, disrelish of good, treason, rashness, highmindedness, love of pleasure, – cloaked, indeed, by all the forms of worship, but denying all power therein, shall not only have their votaries, but shall reign over the minds of men. In one word, lawlessness shall pervade and prevail, tossing men to and fro as the waves of the sea, until it shall bring forth its concentrated energy in that wicked, the Lawless One, who shall be revealed the Man of Sin, who opposeth and exalteth himself above all that is called God, or that is worshipped: and he must be manifested speedily; for, amid the increasing tumults and confusion of all people in every country in Europe, in this distress of nations with perplexity, the time foretold in God's word rapidly approaches, when the Son of Man shall come in the clouds of heaven to judge the nations, and to set up a kingdom which shall never be destroyed. And when He cometh that Lawless One stands revealed; for it is written, that the Lord shall consume him with the spirit of His mouth, and destroy him with the brightness of His coming,

For it is the purpose of God, that this earth should be the seat of righteousness; therefore Jesus, the King of Righteousness, is about to come, that He may be the king. The world, and especially Christendom, is His kingdom, for Him to be glorified in, and for Him to bless. His coming draweth near, and that coming is unto judgment; for He, Jesus of Nazareth, who appeared as the despised son of a carpenter, is now about to be revealed as the Mighty God, the Lord of Glory, executing vengeance upon all the workers of iniquity, and calling every man to render his account. And He comes first to that Church and nation which He blessed more than any other. Highest in favour, deepest in responsibility, first in judgment-for judgment beginneth at the house of God – to her He comes first, to demand an account of all the talents intrusted [*sic*, entrusted] to her; to call her Kings, and her Bishops, her Nobles, and her Judges, to answer for their stewardship. He has sent His messenger before His face; He has once more come into His Church, in the manifested power of the Holy Ghost, and by it is gathering those whom He is preparing to be His witnesses to all lands, and by whom He will effect salvation for all who turn unto Him. He invites every King, every Statesman, every Bishop, and every Priest, yea, all the people, to, come into the city of refuge which He is building. But the kings who will renounce their allegiance to Him, and say that their right is derived from the people; and the clergy who will not seek to the baptism with the Holy Ghost, the fountain of living waters; and the people who will not submit to their Kings and Priests as the anointed of the Lord, whom He has set over them, will He utterly destroy from off the face of the earth.

But although the Lord Jesus Christ, being weary of the ungodliness and abominable sins of Christian men, is about to come to the earth to judge and destroy the wicked from off the face of it, He would if possible take none at unawares; and the threatenings and tokens of judgment overhanging the land which have been set forth, are the warnings of His mercy, that men should not be taken unprepared at the outpouring of the vials of His wrath, because He waiteth to be generous [*altered to* “gracious”] and in His wrath remembereth mercy, and willeth not that any should perish, but that all should come to the knowledge of His truth, and be saved. And, verily, every one that calleth upon His name shall be saved.

And for this cause He has sought to warn all, and to proclaim His peace to all, that He might find none in rebellion, but all in peace; and, for this service of warning and proclaiming peace He would have used the Clergy of the land, for they are the anointed of the Lord, and He hateth putting away; but their eye has not been open to see the signs of the times, nor their ear quick to catch the Sound – the Bridegroom cometh. They have been unwilling to receive the Comforter, returning in His manifold gifts; they have not been zealous to interpret to their king the tokens of evil; but willing rather to say peace when the sword was reaching to the soul, and to declare false burdens and causes of banishment, therefore hath He been constrained to turn to others.

And not only does He send forth a voice of warning, but He is also preparing a place of refuge; He is building His ark into which

He will gather all who hearken to the preaching of righteousness; all who love His appearing, and long for His kingdom, and desire to forsake iniquity, that His will may be done an earth, as it is in Heaven; for as the enemy cometh in as a flood, so the Spirit of the Lord is lifting up a standard against Him, and gathering together from every sect, and name, and rank, and character; every soul that trembles at His word, and is willing to learn His laws, that He may do them; every one that fears and honours His name, and is willing to forsake all and follow Him. This refuge is His Church.

For the Church of Christ builded up in its spiritual ordinances, as at the beginning, Apostles, Prophets, Evangelists, and Pastors, must be prepared, as a chaste virgin, to meet the Lord. The body of the baptized, all who will receive the full blessing pledged to them in baptism, out of all the tribes of Christendom, gathered from all the sects and divisions wherein they are held captive, into one spiritual body, shall escape the tyranny of the man of sin, and shall be taken up to meet the Lord in the air before He come to judge. The baptized, in their present standing, divided and opposed to one another, cannot bear witness to the truth as it is in Jesus. They do not bear witness; they will not, they cannot. But God would bring them out of their divisions that they may bear witness, and that they may together be counted worthy to escape the things coming upon the earth.

And this He hath begun to do; lifting up His voice in the midst of his people as in the days of old, speaking in men His

prophets, and restoring all His ordinances, which He gave in the beginning. And it is not a new sect that He is bringing out, or permitting to be brought out (for He is one, and His Church, which is the manifestor of His wisdom, must be one; and the last prayer of our Lord for his disciples was, that they all may be one, even as we are one), but He brings out the spiritual manifestation of His Church again, reconstituting her in Apostles, and Prophets, and Evangelists, and Pastors, in order that all His baptized may therein feed, and therefrom receive the blessing of God.

For a long season has the Lord been made to be a stranger, and silent in His Church, His own house, and He has held His peace; meanwhile man has been seen and heard in it, and has taken his own way, and not God's way. But, although a stranger, He has not cast off His house, nor suffered His house to cast him off; but has in all the formularies and customs preserved in her a witness to Himself. The gifts and callings of God are without repentance; those whom He hath made His house are eternally responsible for being so; there is no retrograding for men out of God's calling; therefore judgment or acceptance are the only alternatives for all those who have once become Christians by being baptized into the name of the Holy Trinity. To become a Christian is to become partaker of, and responsible for, the gift of God in Christ, which is spiritual life, or a standing in the house of God; in which, and through all the members of which, God has power to speak and to act whensoever he will.

As, therefore, the day has approached for His coming to subdue

all things to Himself, He has again broken silence in the midst of His family, among such as could bear it a little, and such as desired and sought to hear the voice of their Father. And because he finds nothing in His house as He would have it, He is commencing to repair all; He is bringing forth by His word the holy constitution and ordinances of his house; and at the same time that men are going to, with their ungodly hands, to reform all things, by bringing up from beneath that which is of the earth, He is renewing all things by bringing from above, even out of Heaven, what is of Himself: setting again those whom He set at the beginning; giving Apostles and Prophets, Evangelists and Pastors; restoring His ordinances; opening the mysteries of His house, and bringing forth the perfect order and government thereof. And He sends unto all men to believe, and to receive His blessing, in the way in which He has prepared it: in which way, if they be found, they shall be blessed and safe from the fear of evil.

In this land has God called His Apostles, and given Prophets, Evangelists, Pastors, and Teachers; and Prophets, Evangelists, Pastors, and Teachers, will He have in all lands, through the ministry of His Apostles, who must be sent forth unto all the baptised, gathering every where, and building every where – teaching and ordaining ministers throughout the earth.

Already has the Lord prevailed in these kingdoms to gather His people in many places, and to build them into churches, giving them His ordinances anew from heaven; calling His servants, by the voice of prophecy, to serve Him in the ministries

of His house, and setting over His flocks, His Angels and Elders, and giving Evangelists, by the laying on of the hands of His Apostles. In London He has set His SEVEN CHURCHES, wherein He will shew forth the pattern of the completeness of the universal Church – one, holy, Apostolical. He has gathered His children out of every sect and division, from every name and denomination, shewing Himself the common Father of all, with whom is no respect of persons. In Edinburgh, in Dublin, and in many other towns in England and Scotland, does the Church appear, His people gathered by the cry, "The bridegroom cometh!" walking in the light of Prophecy, and in the strength and defence of the ordinances of God, received through Apostolic ordination. And many are the places besides, where the people of the Lord, believing that which is here testified to you, are waiting and longing to be visited by the Lord in His servants, that they also may receive the blessing of His ordinances, by the laying on of their hands. In all these Churches, are a people found walking in one faith and discipline, holding and rejoicing in one hope, waiting upon God, in the holy worship of His house, morning and evening; owning the authority of the Lord Jesus Christ, present in the midst of them, by the rulers he has appointed; learning and practising obedience in the midst of a rebellious generation; laying aside their idols, and submitting to be taught, in this age of self-sufficiency and of many teachers; and gladly bringing up the tenth of all their incomes, in this day when the fever against tithes is the epidemic of Christendom – the servant and the poor labourer willingly paying them, because they believe that it is the Lord's portion, which He has reserved unto Himself of all that He has

given to His creatures, and which He has set apart for the support of His Priesthood, by a statute in Israel throughout all their generations.

And the Lord has laid it as a primary duty upon this His Church – still in weakness, just rising out of the spiritual death into which the whole of Christendom is fallen – to bear a testimony, in love and faithfulness, to the King and to his counsellors, to warn them of the condition of the nation, the very near approach of heavy calamities, and the speedy second coming of the Lord Jesus Christ. For to His Church He reveals his purposes and the coming of His judgments, and by His Church He declares them; and it becomes the duty of all Princes and Governors, of all Bishops and Priests, and of all baptised men throughout the world, to understand what He is doing, and to hearken to His voice; and let those to whom this word cometh believe, that it is sent to them by the command of their God and heavenly Father, that from Himself, through His witness, the Church, they may receive the warning of the things which are rapidly approaching. And whoso will turn away from that atheism which has obtained in public and private life, in the opinions and habits of men – whoso will repent of the transgressions whereby the nations of Christendom have transgressed against God, who have already yielded to the very principles, and drank in the very breath of Antichrist – he shall be preserved as in an ark builded of God; he shall dwell on high; his place of defence shall be the munition of rocks; bread shall be given him, and his water shall be sure.

Such may be the deliverance of every man; but to the rulers and counsellors of the land does God especially, and in the first place, send His warning, because He would honour His own ordinances in this day of trampling down and levelling; because they are set in the place of lead and example, and many shall follow their faithfulness to their God; and because with them it rests to put the nation at once into the state of open and avowed apostasy by public acts, if they will carry on the accursed work of destruction, in the spoliation of the Church, and effacing the few remaining landmarks of Christianity which yet abide, and are still part and parcel of the law of the Land. They are called upon loudly from without, by the many-headed monster, to register the edicts of Antichrist; and the Lord calls upon them to rally round and uphold to the death His standard which He planted in the kingdom by the faithfulness of their fathers. The battle is now fighting in the councils of the kingdom – none know how soon it may be fought in every field of the land. Every demand of the movement – of the Spirit of the Age – is an encroachment upon God and upon His Christ. In every question, the side of God and of His ordinances in the kingdom and the Church must be espoused; and all should stand in readiness to recognise God's work in rebuilding His Church; and devoutly to acknowledge His mercy to all His people, that, in such a season of universal ruin and judgment from His own hand, in His wrath He remembers mercy; and, while He is plucking up and pulling down what He planted of old, because, by unfaithfulness in His Stewards and corruption, the Same is become unprofitable; He is, at the same

time, building that which shall ride through the tempest, and endure until His coming.

But while deliverance is offered to every individual, and the longing of the heart of the Lord Jesus Christ is over all, that all may repent and come into safety; at the same time the Word of God in the midst of His Church doth hold forth no hope for the nation (for she will not repent), but does continually declare that the sum of her iniquity is full, and the blessing and protection of God are departing, and the hour of her judgment is come. The pestilence and the sword must go through her cities and villages, and shall smite all but those who now shall be found sighing and crying for the abominations that are done in the Land; not as pharisaical judges of other men, but as partakers of the guilt: and repenting of it – as men smitten in heart and grieved in spirit for the dishonouring of God by His own children, in which we all have had our share.

Such the Lord gathers, all such the Lord will gather and seal: gathered into the rebuilt Church of God, and sealed there by the pouring out of the Holy Ghost, making them all holy unto the Lord, filling them with His love, ripening them the wheat for the garner; a people willing in the day of His power, the army of the Lord God of Hosts, His battle axe and weapons of war, His goodly horse prepared for the battle – the battle of the great day of God Almighty.

For this great final conflict between the power of good and the

power of evil, between Christ and Antichrist, all things in heaven, in earth, and in hell, are preparing. As Christ, the Lord of Hosts, is gathering His hosts together for the battle, so Satan, *the rebel, the liar*, the murderer, the spirit of the age, the spirit of lawlessness, is gathering together all the stouthearted, and far from righteousness, who tremble not at the Word of God. And they shall be gathered by the word of man, strengthened and spirited on to the work by the suggestion and impetus of Satan; giants of fleshly power, genius, eloquence, with glorying pretences of liberality, philanthropy, arid wisdom, holding forth the bait of liberty, but hating every thing venerable, every thing honourable, every thing sacred; the servants of corruption, and the corrupters of whatsoever they touch. Already their wicked and foul words are spoken unrebuked in the assembly of the senators, and go forth approved to the simple ears of the poor; already Treason stalks through the kingdom – no man, no magistrate, daring to interfere; the arm of authority impotent; the heart of loyalty gone or paralysed. The apostle of the mission of destruction walks the Land unrebuked, and is preparing the way for such a letting loose of all the lurking passions of men, as shall fill the country with terror, and violence, and blood.

But before this universal desolation comes, which shall come upon all Christendom, this reign of anarchy and of judgment, the Lord, in His mercy, gives a sign, and sends a warning, calling on men to repent, and return unto Him, and hide themselves under the shadow of His wings till the indignation be overpast. And

where is the warning heard? It is heard in the tempest of judgment, which has threatened this land, and every land; it is heard in the voice of the floods, which are lifted up against the Lord – the maddening of the enraged people; it is heard in the periodical press, that tongue set on fire of hell, which sends forth its poison, and setteth on fire the whole course of nature; it is heard in the sea and the waves roaring – the risings and threatenings of the people, whose cry is, All power is from us; kings and rulers are our servants; obey us; give up all to us, or we will overwhelm you. And where is the sign seen? It is seen in the pestilence, the scourge for national sin, and in the way in which it was treated, acknowledged in every Church as a punishment sent from God, and made a jest of in every theatre at the same time; it is seen in the sun and moon – authorities in the State and in the Church, the powers of the heavens shaken; it is seen in the abounding of iniquity, in the boldness of the infidels and ungodly, who shew themselves openly in the face of day, and are not ashamed. And it is seen in the handwriting on the wall. God, who reveals things that are about to come to pass, has sent the fingers of a man's hand, and upon the wall of the king's house is the handwriting seen. In the changed constitution of his kingdom, in the jeopardy of that which remaineth, is the writing seen; in the apprehensions of every reflecting man, in the general conversation of all classes, in the universal language of the press, and in the still small voice of conscience, more near and more sure than all, – is it written; and the interpretation is, that God has numbered their days; that they are weighed in the balance, and

found wanting; and that the kingdom is divided, and man's hand, the hands of the wicked, shall be the instrument of their destruction. And the cause of their judgment is, that when they knew the Most High ruleth in the kingdoms of men, they humbled not their heart, but lifted up themselves against the God of Heaven, and made unto themselves idols of gold, and silver, and brass, and iron, and wood, and stone, the works of their own hands, and did not glorify the God in whose hands is their breath, and whose are all their ways.

Such is the handwriting upon the wall, seen of all; and this word, which now comes to you, the counsellors of the King, is the interpretation thereof sent in the mercy of God, as truly as that was which was given by Daniel on the night of the downfall^[1] of Babylon, when the vessels of the sanctuary of God, the spoils of His holy temple, were brought forth to adorn their ungodly feast; as the spoliation of the Church of our land, swells the triumph of that drunken revel of reform, which is held in this night of the ruin of England.

Oh! that ye would hear the rod, and who hath appointed it – that ye would repent every man, and turn unto your God, with purpose of heart, and with desire to fulfil His pleasure; that ye would be mindful of your oaths as privy counsellors, and rally round your King, strengthening him to be faithful to his; seeing in him, the Lord's anointed, whose crown ye know was never received from the people, but from the Lord, in His house, in the presence of you

all, at the hands of the minister of Jesus. Oh! that ye would be honest to see what you do see, – what you cannot help seeing, – that the whole spirit of Liberalism is infidel; that it puts no trust in God; that it seeks His honour never; that it ascribes power to the people, and takes the sceptre from Jesus; that your reform is the lie of Satan, professing to bring in the peace and blessedness of the earth, – the millennium, – without the coming of the Lord; and that all your confederacies, and combinations, and unions, to resist the tide of destruction, are just the lie of the flesh, trusting in its own arm, and not in the power of the living God. Oh! who amongst you will stand on the Lord's side, and come to His help against the mighty? Who will be valiant for the truth upon the earth? Who will remember that holy and blessed name into which he has been baptised, and stand steadfast for the honour of His God in the place where His God hath set him? Let him hearken to this warning – God will keep the man that putteth his trust in Him; He will uphold him in the fight, and his enemies shall not triumph over him. May many be found of him so doing.

But those who have sworn to be faithful servants of their King, yet in their hearts care not for him, but have consulted together how they may entangle him in their nets, and make him obedient to their purpose; who think they have got him fast, and that all the power of the people is with them, and that the King will not dare to do otherwise than as they shall dictate – the Lord is not mocked; He seeth their hearts, and He is stirred up to

wrath by it, and will judge them for it. Let them remember that the king is the Lord's anointed, and that the king's heart is in the Lord's hand. Let them tremble before the Lord, for they shall not prosper; neither will their nets hold him fast, whom they think they shall command. He that sitteth in the Heavens laugheth them to scorn; and they shall be had in derision by others besides the Lord, and they shall become a proverb and a bye-word to the people.

But, although the Lord comes in judgment against His adversaries, He will come in mercy, and pardon, and forgiveness, and salvation, to every one who will call upon His name, and bow down before Him now. The Lord has but one desire, which is, that His people should submit to Him, and return to their allegiance that they may be blessed. The blood of Jesus Christ cleanseth from all sin, and God doth Most freely and fully forgive, for His sake, all broken commands, all the fearful neglect of Him the great God, all grieving of His Spirit, all ignorance of His will, all unfaithfulness in stewardship, all betrayal of trusts, all, – all He will freely and fully forgive; but He is a great God and a great King, and men must fall down before Him, must repent of their evil ways, and turn unto Him, or they will too late call upon the rocks to cover them; and the mountains to fall upon them, to hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb. For the great day of His wrath is come, and 'who shall be able to stand? But, oh! His mercy is without bounds, and his compassions infinite: the Lord, the Lord God, merciful

and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, and forgiving iniquity, transgression, and sin. Seek ye the Lord while He is to be found; call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, for He will have mercy upon him, and will most abundantly pardon.

The warning and the invitation are both sent unto you; the time hastens, already have the streaks of the morning appeared. The inhabitants of Zion have inquired of the watchmen of the city – Watchman, what of the night? Watchman, what of the night? and the watchman hath answered, The morning cometh, and also the night; if ye will inquire, inquire; come. What morning cometh? The morning of the resurrection, the morning of the day of the Lord, the day of eternity. What night? The night, the long, long, black night of eternity. The day of the glory of the Lord, to His people, to His willing and obedient ones; the night, everlasting misery and despair, to those who will reject His warning, and abide in the condition in which they are – unprepared to meet Him, unabsolved, uncleansed, found in their guilt, their neglect, their rebellion. The morning cometh, and the night cometh; if ye will inquire, inquire ye – return – come. Inquire ye at the mouth of the Lord in His Church. Return unto Him, and He will return unto you; come unto Him, where alone He is to be met with, in the assembly of His people, who have sought to serve Him, and whom He hath commissioned to give

this warning; but if this warning fails of effect, then must the bitterness of wrath be experienced, the cup of His indignation must be drunk to its uttermost dregs; and who shall stand when once He is angry.

Let the fearfulness of the judgments of God, which have been of old, be brought to remembrance, and pondered well, that the heart of every man may tremble within him at the apprehension of the terrible majesty of Jehovah, provoked to indignation, and letting loose the fierceness of His anger. He is not to be mocked, nor is His arm to be despised. He has taught, by the Flood, and by the destruction of Sodom and Gomorrah; that He can be provoked to involve whole Cities in instant ruin, and to destroy the whole race except a very small remnant, – involving every age, and every class, and every character, in one common fate; and, by the horrors of the siege and destruction of His own City Jerusalem, hath He shewn with what a terrible visitation of accumulated and unsparing judgments He can afflict even the people He calleth His own, and who are boasting of their Covenant with God; while, by the savage excesses, the brutal atrocities, of the French Revolution, He hath pointed out to this whole generation what fruit is borne by an apostate Christian people – what is the gentleness and humanity of the spirit that despises authority and speaks evil of dignities – and what is the fearful retribution to be looked for by unfaithful rulers in Church and State at the hands of God, through the people they have neglected.

And be it remembered, that God has never sent His judgments without sending His warning before them, that this His warning may not be rejected. He did so before, the Flood; He did so to the Cities of the plain; He did so to Jerusalem, nigh unto destruction. And He did not pour out the rain till His servant Noah was shut up in the ark in safety; He could do nothing to Sodom till righteous Lot was taken out of danger; He provided an escape for His Church before He delivered Jerusalem to the horrors of her siege, and into the hands of her enemies; and so He now seeketh to gather His remnant into the shelter of His Church, the ark which He is building, before He pours out the vials of His fury upon the head of the wicked.

The great day, of the Lord is near, it is near and, hasteth greatly – even the voice of the day of the Lord: the mighty man shall cry there bitterly: That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced Cities and against the high towers. And I will bring distress upon men, saith the Lord, and they shall walk as blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be destroyed by the fire of His jealousy, for He shall make even a speedy riddance of all them that dwell in the land.

Gather yourselves together, yea, gather together, O nation not desired, before the decree bring forth – before the day pass as the chaff – before the fierce anger of the Lord come upon you – before the day of the Lord's anger come upon you! Seek ye the Lord, all ye meek of the earth, which have wrought his judgments. Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger!

The Testimony of the Lord your God against the Land – the warning of His Judgments – and the message of his Mercy.

By the hand of your very unworthy Brother,

And your faithful, humble Servant,

[*handwritten addition:*] (Signed) Spencer Perceval

NOTES

LONDON:

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- ¹ (p. 1) The Corporation Act of 1661 “excluded from municipal corporations all those who refused to take the sacrament according to the rites of the church of England.” By the terms of the Test Act of 1673 “every holder of any office, civil or military, was to take the sacrament of the Lord’s Supper according to the usage of the church of England, and to take the oaths of supremacy and allegiance, together with a declaration against transubstantiation as all Roman Catholics were bound to refuse.” (George Clark, *The Later Stuarts*, 2nd ed. Oxford 1956, pp. 21, 80.) Both acts are reprinted in J.P. Kenyon, *The Stuart Constitution, Documents and Commentary*, Cambridge 166, pp. 376-8, 461-1. They were repealed in 1828. “The importance of repeal ... lay in its effect on the question of catholic emancipation; it did not remedy any grievance of fact, since annual acts of indemnity had long exempted the dissenters from the penalties of the existing statutes.” (Llewellyn Woodward, *The Age of Reform 1815-1870*, London 1961, p. 76.) Like the “prophetic School” to which Irving and others were indebted for their early interpretations of the Apocalypse, English Protestants generally considered the Pope to be the Antichrist mentioned in Revelation. For introductions to this subject cf. J.A. de Jong, *As the waters cover the sea. Millennial expectations in the rise of Anglo-American missions 1640-1810*, Kampen 1970; E. R. Norman, *Anti-Catholicism in Victorian England*, London 1968; John Wolfe, *The Protestant Crusade in Great Britain 1829-1860*, Oxford 1991.
- ² (p. 1) The question of Catholic emancipation was closely connected with the Irish question. By the relief act of April 1829 “all Irish offices of state, except those of viceroy and chancellor, were opened to catholics.” (Woodward, *Age of Reform*, p. 344.) Before this, those Catholics who had been elected to Parliament had been unable to take their seats.
- ³ (p.1) The first reform bill of 1 March 1831 had provided for a redistribution of parliamentary constituencies to take account of changes in the distribution of the population. in addition, the

franchise was extended to wealthier copyholders and leaseholders. It was defeated in April, and the king agreed to dissolve Parliament. The second reform bill of June 1831 passed the House of Commons in September, but was rejected by the Lords on 8 October. The ensuing riots led to a fear of civil war. The House of Lords eventually agreed to a third reform bill on 4 June 1832 after it had become obvious that the king was ready to create new peers who would provide the necessary majority in the upper house. (Woodward, *Age of Reform*, pp. 80–87. “The extension of the franchise and the redistribution of seats in 1832 added 217,000 voters to an electorate of 435,000 in England and Wales.” – “Under the act the borough members fell from 465 to 399, and the county members rose from 188 to 253.” (*ibid.*, pp. 88-9)

⁴ (p. 2) Before 1834, the Elizabethan acts of 1598 and 1601 regulated the assistance given to the poor. By the poor-law amendment act of 1834 some new hardships were introduced in an attempt at abolishing abuses and lowering the cost of the provision for the poor. One of the greatest hardships introduced was the end of outdoor relief. Able-bodied men were to be taken to workhouses if they required assistance, whereas in the past they had received outdoor relief at times of unemployment and, in some areas, subsidized wages when they were in employment. The old an infirm had to live in the workhouses, too. The commissioners were – without reason – afraid workhouses might be too comfortable so that people would not strive hard enough to avoid them. Married couples were not allowed to live together and no pauper was allowed outside without special reason. Children were not allowed to go to school, visitors were allowed at the discretion of the master or matron, parents had no right to see their children ... (cf. Woodward, *Age of Reform*, pp. 448-455.) The kind of assistance the (Catholic Apostolic) deacons of the central church in London gave to the poor is outlined in Manfred Henke, “Das Diakonenamt in der Katholisch-apostolischen Kirche”, *Unsere Familie* 10/2006 (20th May 2006), pp. 34-37.

⁵ (p. 2) The Anglican Church of Ireland with its twenty-two bishoprics and 1,400 benefices served 850,000 protestants among a

Catholic nation. All inhabitants of Ireland had to pay tithes to maintain this established church. Evasion of tithes was a serious problem. The Church Temporalities Bill of 1833 suppressed two archbishoprics and ten [Stoughton says eight] sees. (Woodward, *Age of Reform*, pp. 344-6; John Stoughton, *History of Religion in England from the Opening of the Long Parliament to 1850*, vol. 8, 2nd ed. 1901, pp. 18-19 Testimony to the Archbishop of Canterbury, p. 11, cf. also <http://www.dur.ac.uk/alan.heesom/whiggslides.htm> .

- ⁶ (p. 2) Parliament started inquiry into church reform in England in 1835. (Stoughton, *op. cit.*, p. 21.)
- ⁷ (p. 2) In 1833, in 1834, and in 1835 attempts at commuting tithes paid in kind into a money tax on property had failed, tithe commutation became law in 1836. (Stoughton, *op. cit.*, p. 20.) For details cf. Lionel M. Munby, “Tithe apportionments and maps”, *History* 54 (1969), pp. 68-71.
- ⁸ (p. 2) For a general registration of births, marriages and deaths a registrar general was instituted in 1836, and dissenters’ registers were gradually authenticated and collected as legal evidence. Until then, only the Church of England registers had had that status. Cf. Public Record Office, *List and Indexes*, vol. 42, pp. 9, 11.
- ⁹ (p. 2) Oxford and Cambridge were not open to non-Anglicans. In 1836 a charter was bestowed on the new London University, “whereby literary degrees could be authoritatively conferred without the imposition of any religious tests whatever.” (Stoughton, *op. cit.*, p. 21.)
- ¹⁰ (p. 2) Bishops had mostly been appointed by Conservative governments and were unpopular for opposing all reform measures. Several attempts at excluding them from the legislature failed. (Stoughton, *op. cit.*, p.4.)
- ¹¹ (p. 2) Every member of parliament was required to swear an oath that contained the words “on the true faith of a Christian”. In 1833-4 the Lords rejected a proposals from the House of Commons to remove those words. Jewish disabilities were finally removed in 1866. (Woodward, *Age of Reform*, p. 162 n.)

¹² (p. 2) The municipal corporations act of 1835 affected 178 municipalities. All ratepayers of three years' standing were now empowered to elect the members of corporations. (Woodward, *Age of Reform*, pp. 460-1.)

¹³ (p. 9) "The tories ... kept their parliamentary majority until 1830. The leaders of the party were able men; they had the support of the church, the universities, the services, the unreformed municipal corporations in the towns, most of the great landed families, and nearly all the country gentry. These supporters were likely to be content with things as they found them, and to oppose reforms which threatened their monopoly of place and power. ... They wanted to keep their authority and their privileges, but were ready to use their common sense and to accept changes which did not affect their own position in the state. Thus, within a few years after Waterloo [1815], and as soon as the immediate fears of revolution had passed, toryism began to change into conservatism." (Woodward, *Age of Reform*, p. 52, cf. *ibid.*, pp. 52-5, 69 ff. for developments within the Tory party.)