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"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD." COL. 3. 1.

THE HISTORY OF "CHRISTENDOM"  
-----  
AND ITS SOLEMN LESSONS.  
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*An Address (revised) at*

Minorities, E. C.

8th March, 1921.

by

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OUTLINE:-

1. The Early Church.
2. "His Enemy Came and Sowed Tares".
3. How the Leaven Worked.
4. The Middle Ages, and a Remnant according to the Election of Grace.
5. The Reformation.
6. The Puritans.
7. Missionary Zeal.
8. The Lord's Work about 1830.
9. Present Needs and Responsibilities.

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We are to ponder, beloved friends, GOD'S hand in history - a very wonderful subject. It is delightful to realise that the Lord has not forsaken the earth, but that, amid all the seeming tangle and confusion, God is working out His purpose, and that His counsel shall stand, and He will do all His pleasure. We rejoice that God has given us in the Scriptures some teaching from Himself as to history - some PRINCIPLES of history, if I might so put it. There are many

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things which we THINK we can do till we commence trying, and then we feel our failure. Most people think that it is "easy" to write history. Now, in general, we acknowledge the fact that without the Lord we can do nothing. This is a very precious general acknowledgment. I need hardly say the passage in John 15 goes far further than many realize. It is a very beautiful aspect, for the word to "do" in Greek is used for bringing forth FRUIT, and it implies, "Without Me ye can do nothing, and ye can bring forth no fruit", and THAT is a deeply important aspect, for this message is not only dealing with bare power, it reminds us of the bringing forth of that which is an expression of the life of the living Vine WITHIN - THAT is what fruit is. If you and I bring forth true fruit, we are bringing forth that which is dignified with this wondrous description. It is a manifestation of the living power of the living Vine, an expression of what Christ is - THAT is fruit! Obviously, without Him we cannot bring forth fruit. But, though we are ready to acknowledge these things in general, we are apt to forget them in the routine of daily life, and with respect to ordinary things. Most people say, "I could readily give an account of that which I have seen" - but we may doubt this. I always doubt the "accounts" which people give of what they "know". I do not mean that they are intentionally telling a lie. It is a very difficult thing to give an "account". Can you write your own life story? You rightly reply, No, I have forgotten part

of it. Can you write an account even of yesterday? Can you write an account of last week? - your history during last week? I cannot, at least I cannot do it in a way to encourage myself and satisfy myself as to accuracy and due proportion. To write history is one of the most difficult things. People tell us that there are certain parts of Scripture which did not need inspiration, "They were only records", and one could arrange these". No, beloved friends, the Holy Spirit particularly reminds us that the narratives of different kinds were written and inserted by inspired PROPHEETS, "The acts of David, behold they are written in the book of Samuel the seer and the book of Nathan the prophet, and the book of Gad the seer". So is it with Solomon, "In the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer, against Jeroboam, the son of Nebat". "The rest of the acts of Abijah and his ways and his sayings, are written in the story of the prophet Iddo". I think that is most remarkable - "the rest of the acts of Abijah, and his ways, and his sayings". Are you able to write down a man's WAYS? It is recorded of the Lord that He made known His WAYS unto Moses, His acts unto the children of Israel. True history contains an unfolding of "ways". How we should, and would, praise God for the Scriptures. Moreover, many will tell us that at least a genealogy can be copied out - I doubt it. There may be certain gaps made in a Divinely included genealogy. Matthew 1 shows that. You must

give certain facts concerning some people in such a genealogy, and no facts about some others in the genealogy - a grave problem. Could you write out a genealogy with these arrangements, so as to make it what God intended? History is one of the most difficult things to write, and some of us, I hope, praise God continually for HIS hand in history and in the Scripture RECORD of history alike - and, in so saying, we do not forget His hand in the whole course of history even to-day. Observe the TWO points - His hand in Scripture history as a RECORD; His Hand in the whole of history in the working out of His purpose. Moreover, by Scripture history God gives us guidance as to the WHOLE of history, and also guidance as to that for which we are to look. We are to have our eyes open when we look at history, to learn that which God has marked out in the pages of Scripture as worthy of our special notice. You will observe in Scripture history a contrast with the HUMAN sense of proportion. How many years in the first ten chapters of Genesis? Yet you will find elsewhere some other events are recorded twice or three times, We think of Kings, Chronicles and Isaiah 36 - 39. Again, what do you find about proportion in the life of the Lord Jesus? How much about the first thirty years? With respect to the three and a half years, how much is there with regard to one week! Sometimes you find a day recorded at length, proportionately at length. Other days, weeks, months, are passed over in Divine silence, but you will recognise there is a purpose. In the earlier

Scriptures we have the line of promise even before the flood, and the leading up through the chosen people unto the glorious Saviour, and also the evidence that God has a thread which He never lays aside, but which He continually holds, or, at least, if He seems to put it down for a season, so far as manifest activity goes, He engraves walls upon the palms of His hands, and remembers His purpose of love which He will carry through to a final fruition. If He loves, He loves unto an end; if He appoints, He will do all His pleasure. He is in one mind, and who can turn Him?

The History of Christendom concerns the present (dispensation) "Christendom" we call it, because Scripture warrants such a use of words. But, beloved friends, in much of the history of Christendom there is very little of Christ, even as the kingdom of HEAVEN is sometimes seen in the reverse of heavenliness. Many people have written books which they have called the history of the CHURCH. I only know of one complete and true history of the church, and I have not seen it, nor have you. It is noted in "the Scripture of Truth". The Lord has a history of the church in a book of remembrance, but we have not seen THAT true church history, although we thank God for the extract in the book of Acts. Men have written their "partial" accounts. But, thanks be unto God, there was an early CHURCH. Many people will tell us that the early church belongs to the first two or three centuries. They gravely mistake the Divine warning, which foreshowed how quickly failure would come in, how quickly

traditions would usurp the authority of the words of the living God. To speak of "the EARLY CHURCH" during two or three centuries is quite foreign to Scripture teaching. Thanks be unto God from HIS standpoint in Christ Jesus, in heavenly places in Christ Jesus, there is an early church, a middle church, a late church; I mean that His purpose stands. This cannot be broken, but, from the earthly aspect, the early church is associated with the book of Acts. There we have the early church history. The Holy Spirit on the Day of Pentecost, in accord with the type, and in fulfilment of prophecy, appointed a "NEW" thing, and on earth there was a united manifestation of the Lord Jesus in the glory. The Holy Spirit bound together, in a wondrous unity, those who were then manifestly and resultfully baptized in one Spirit, into one body; so that there was a witness before the world with the supernatural powers, which are called "the powers of the age to come". The early church, at the beginning, was localized at Jerusalem, but, though the dear children of God, held by prejudice, were slow to go forth even when they had the equipment, in strange contrast with the after-history of much going forth without the equipment - though they were slow to go forth when they had received the strength, yet the Lord used persecution in His wondrous wisdom to spread His people. And then, in connection with the early church, there were many churches which were local miniatures and expressions of that wonderful unity which God had caused in

grace, until, at the end of the book of Acts, we have a period parallel with the epistles to the Ephesians, Colossians, Philippians, in which God made very manifest His wondrous working in heavenly places, with the result in earthly experience. Thus we behold the bringing together of Jew and Gentile in one company, as a witness for a rejected, but exalted, Lord, in the power of Whose Spirit they were enabled to show something of the glorious result of grace and atonement, - as a witness against principalities and powers, and a manifestation of what the Lord was, and is, and will yet be and do! The book of Acts closes abruptly, and suddenly, with a Divine intention, and the next historical statement after the book of Acts, is found in epistles which deal with weakness, and a measure of failure, and a departure from much of the arrangement of the Lord. The "abrupt" closing is thereby explained; the "early church" history was concluded. Even in the days of the apostles there was a sad departure, and though the Lord in love retained His purpose, and though graciously He maintained His witness, yet nevertheless there was a real alteration after the book of Acts.

In the historical parables at Matthew 13 we are reminded that FIRST the Sower, the personal Sower, sowed the Seed. The second parable tells us the field was HIS. Redemption is THERE viewed as past. The second parable is later than the first. At the beginning there was only the good seed in His field, but an enemy came and sowed tares

(having, at the outset, the appearance of wheat) among the wheat, and went his way. Here we have a solemn warning, a solemn indication of what actually took place near the very beginning - the enemy sought to sow tares. We cannot but think of Ananias and Sapphira, nor are we unmindful of a Simon Magus, but God graciously blessed, to the detecting of much evil, and maintained HIS witness among HIS people. WHILE MEN SLEPT - the enemy did not sleep; "While men slept". Oh how many dangers there are when men sleep! Well may the words ring out, "Let us not sleep, but let us watch and be sober". Among children of God there is too much carelessness as to spiritual sleep. We do not realise what advantages the enemy gains over us when we sleep. If we are not always on our guard we shall be outwitted, we shall be defeated, and the Name of the Lord will be dishonoured. The peril is "while men sleep". The tares were LIKE unto wheat, the imitation of God's people was cleverly arranged. We find in Acts 21 that there were those who said to the apostle, "Thou seest how many thousands, yea, the tens of thousand, there are which believe, and they are all zealous of the law. Here is a hint that there was, with some apparently, a measure of confidence in NUMBERS, and that there were those who were recognised as children of God without the evidence of a knowledge of GRACE. So the apostles remind us of Satan's CONTINUAL attempt to introduce false brethren, and those who were "proscribed" (before written) and marked out for condemnation (Jude 4 lit.) who,

nevertheless, privily entered in, bringing deceitful lusts and damnable heresies, denying the AUTHORITY of the Lord and setting aside His will - not necessarily with open words, for they had fair speeches; and, as such, they were tares. They had great swelling words of vanity, and were present at love feasts, feeding themselves without fear. The tares appeared to be children of God on many occasions, and thus the work of Satan went forward.

The next parable is that of the leaven which, in the light of Zech. 5, reminds us of the inner working of evil, to corrupt the fine meal of God's precious doctrine; and we need not look very far to see how this developed. The second epistle to Timothy reminds us that all that were in Asia turned from Paul, and in the book of Revelation we have the reference to those who were like unto Balaam and to the Nicolaitanes, who introduced teaching which the Lord hated. We are told how there was a parallel with fornication, even an identification with the world, a preparation for the developed harlotism of which the Holy Spirit speaks in Rev. 17. We are reminded that the condition of boasted liberty and license (which 1 Cor. 8 reproves) was, alas, developed, and there were those who ate things sacrificed to idols. Ancient history, though incomplete, bears its solemn witness. The simple breaking of bread soon came to be regarded as a sacrament; ritual was introduced; infant "baptism" - baptism only nominally - took the place of the appointed confession

of believers in the waters of baptism. We are told that the heathen feasts were frequented by those who bore the Name of Christ. Tertullian, even in his days, spoke definitely against this. Thus, with the development of ritualism and worldliness, there was a preparation for the philosophy and vain deceit which was intruding even in the days of Paul at Colosse, but which developed most largely at Alexandria in connection with the PHILOSOPHISING school, and the mystical interpretations that took away from the authority of Scripture. The fourth century, near its beginning, saw a development in the denial of the glorious Deity of the Lord Jesus, in His glorious majesty; saw, moreover, further developments as the first day of the week, belonging to believers, was handed over to the world, and the empire became in part nominally "Christian", whereas actually professing Christians became more like unto heathen. The heathen feasts and customs were adopted, though they were renamed; a compromise was effected; instead of a persecuted little flock, there were those who had "dignity" before men; no longer was there suffering for Christ in the same way as before, though undoubtedly various outbreaks succeeded, but there were great lulls in the persecution, and opportunities for those who claimed to be God's people to take positions of honour and glory and wealth in the world where their LORD was crucified. So-called church councils developed ritualism, a priestly caste was established, - the natural effect of administering "sacraments", and the natural effect of the way

in which the bishop, so-called, of Rome was no longer as those of Philippi, one overseer among others in a local assembly, but a Pontifex Maximus, or heir through the bequest of Attalus, and thus heir of the priest-kings of Pergamum, who, in their turn, were descendants of the priests of Babylon, looking back to the very days of Nimrod. Thus was Babylonianism enshrined in the centre of the nominal church. With this a clerisy, an outward ceremonialism, and the glorification of externals were necessarily linked. At the same time, (as it almost always is) the glory of ritualism is the degradation of grace, for grace deals with the man internally, and deals with the ruined sinner apart from works, though honouring WORKS OF GODLINESS as a result. Alas, the exaltation of ritual is the laying low of the gospel of <sup>the</sup> grace of God.

And now we have a great difficulty as to the writing of history concerning God's dear people; for those who were more faithful were in some cases persecuted, and in others ignored - ignored on earth, yet not before their Lord! No HUMAN book records what they did. Histories have travestied when they have recorded, and many they have passed by in silence. But the Lord's "unknown" were not unknown to Him, His dear people in the background were not forgotten by Him; and during the middle ages, in the time leading up to the Reformation, there were those who, sometimes confused with others, and sometimes, alas, in measure led astray by false teachers among themselves, or becoming colder in love awhile,

nevertheless maintained a measure of faithful witness amid trying circumstances. Such were the Waldensians, and others about whom we know little. Moreover, the Lord was pleased to impress upon some, such as Wycliffe, Jerome of Prague, and Huss, the sad state of affairs, and though councils could order their burning, and destroy their books, and scatter their ashes, yet God was pleased to maintain a certain witness, and isolated believers were strengthened amid the general ruin. But Christendom IN GENERAL was an organisation with its centre at Rome; and a priest-kingship, contrary to that beautiful priestly kingdom of 1 Peter 2. - was established in accord with the arrangements of Babylon rather than the arrangements of the Jerusalem which is above. The Lord's words, "So shall it not be among you" were quite forgotten. His beautiful plan, as set forth in Matthew 23, which puts aside religious titles, was quite in the background. Philosophy outward religiousness, exaltation of celibacy, and religious orders - all these things were but evidences that the real plan of God was quite set aside.

But it pleased God, in the sixteenth century, to make more manifest His loving care for His people, and many stood forth, with a varying measure of light, as a Luther, a Farel and a Calvin, to bear a witness respecting the gospel of the grace of God. Undoubtedly, in some of their ecclesiastical arrangements, they departed widely from the will of the Lord; undoubtedly, they put on high many things which the truth lays

low. But one fact shines out with respect to the Reformation though, in SOME respects, it was only a "REFORMation", and did not go down to the ROOT of God's appointments - yet almost all who were associated with it had a clear perception of GRACE. They emphasized GRACE, and it was GRACE which made an attack on the systems of MEN! The denial of the gospel of the GRACE of God has always been associated with definite failure, and we are not surprised that a more pronounced opposition to GRACE was found in the uprising of a counter-reformation - I refer to the Jesuit system which, in its turn, persecuted with extreme bitterness the relic of those who held to the doctrine of grace in the "church" of Rome, if I may so name it. I refer to "Port Royalists" as they have been called, and those associated with Jansen, even those who mistakenly retained their position in the corrupt organisation of men, but who loved, amid persecution, that precious Divine teaching of sovereign grace which is the joy of a redeemed soul who has tasted the glorious gospel. The Reformation in different countries progressed and receded. There were various waves of encouragement, but there was often an ebb as well as a flow, and why? Many reformers, alas, allowed themselves to be subservient to and patronised by the authorities of earth. In the sphere of Providence we have a deep recognition of the authorities of earth. "The powers that be are ordained of God". For a child of God to be a revolutionist is ENTIRELY contrary to Scripture. He praises God, even if a Nero ascends the throne

and persecutes believers to the death. The believer cannot indulge in agitation, or speak evil of dignities without losing heavily, both in his present experience and at the Judgment Seat of Christ. In the sphere of Providence the child of God believes with the intensest loyalty that God has appointed, and that the Most High ruleth in the kingdom of men and setteth over it whomsoever He will. But the believer has no share, appointed by God, in the government of the world, at the present time. With His still rejected Lord (ps. 110. 1), he awaits that return when threads of government will be taken up by the One Who has purchased earth. While HE is outcast, we go forth to HIM without the camp bearing His reproach. HERE have we no continuing city, but we seek one to come, and, therefore, cannot take even a small share in the world's politics and arrangements without belittling our heavenly calling, and losing some of the joyous privileges which belong to those who have no continuing city, but who belong to the Jerusalem which is above; and who, because of that heavenly citizenship, wait for their Saviour. For Him are they willing to suffer the loss of all things, and to count them but refuse until He shall be pleased to give a fulness which will more than compensate for all earth's trials. The dear children of God, who stood forth at the Reformation, failed to perceive this, and, allying themselves with the authorities, they amalgamated the "church" and the "world", if I might so use the terms in a general way. They amalgamated those who were in Christ and

those who were not in Christ. They sought the arm of flesh to establish on earth their beliefs, and they were willing to hide themselves behind the sword of earthly governments. Hence there were many parts of the will of the Lord which they were unable to carry out. The address on the mount lost its beauty and attractiveness; the simplicity of a persecuted people was impossible under these conditions; and the purity of gathering was equally impossible. It is true that sometimes men, as Calvin, determined they would have a purer church, and brought down upon themselves the wrath of the local authorities, for they excommunicated, or refused to continue arrangements for worship amid the ruin of worldliness; but, though they did not compromise as many to-day, their ideas seem to have been that they would have a godly STATE, and thus reach a godly ASSEMBLY from that standpoint. Hence many would have forced holiness at the point of the sword, or at least over-awe those who were opposed, by the arrangement which they appointed. The Divinely marked out position of a rejected people was not known, and THIS was the weakness of the reformation. In some lands where a strong man of God sought, as the judges of old, to stem the tide of worldliness, the reformation was more thorough; whereas in England there was early an attempt to compromise with certain forms of ritual and religious feasts. In Scotland the attack on Christendom's ways was more open, and to this day such feasts as Christmas have not made the same headway there.

Thus we see the effect, even hundreds of years after,

but the need for something more was evident, and God in His wonderful mercy stirred up the hearts of those known as the Puritans who stood apart from outward conformity with much that grieved them, and rested more uncompromisingly upon the Scriptures, emphasizing very definitely the need for recognition of God's law. The Puritans are particularly linked with THIS land, but in other countries there were similar movements for which we thank God. We think too of those whose writings have often come before our eyes, men like Owen, who have so much moulded the thought of believers many years after. But few of those perceived the separation from worldly authority, which befits the Lord's pilgrims. Many of them approved of a measure of persecution. Moreover, in this favoured land, the time of the Commonwealth, in which so many seem to have had a desire after the things of God, was associated with a false principle. There was not the thought of a persecuted people, of a persecuted minority, a little flock, there was rather the thought of reforming and controlling a whole nation, and though the ideas of many may have been toward the Lord, yet, by taking the sword, they drew themselves into problems and grievous loss, and the reaction at the time of restoration of the Stuart line shows how impossible it is to "sanctify" a nation by human methods.

But God did not leave His people, who were dear to Him, in varied lands. He was working, and some, even though they showed errors in doctrine, had a deep love for souls,

and a deep concern for Truth. One notices this particularly with respect to different missionary enterprises even BEFORE the end of the eighteenth century. We remember a Jonathan Edwards. We think of some among the Moravians. Very deficient may have been their doctrine in many respects, but yet the Lord Who graciously raised up the judges of old, even though the judges failed, proved His own tender care of His people, and manifested that He had not left Himself without witness. Nor can we be unmindful of His grace in such encouragements. If we leave out from the lives of these men the mighty work of God, we cannot explain them. At the end of the eighteenth century, amid much deadness, God was pleased to more definitely upon the heart of some the call of regions beyond, and though commercialism and mockery sought to frustrate the enterprise, and though there were many mistaken accompaniments, God was pleased to use that which was unto Himself in the lives of those who, despite their failures, desired to please Him, in the power of the Holy Spirit. The enemy again sought to sow tares and sought to leaven doctrine, so that the glorious grace of God was often obscured in measure, in these very connections, But while some ~~were~~ occupied with the aspect of Truth which reminds of testimony, while some were thinking of the verse, "Go ye into all the world and preach the gospel to every creature", others were deeply impressed with "Teaching them to observe all things, whatsoever I have commanded you; and

lo, I am with you all the days<sup>N</sup>; and it pleased God, in Ireland particularly, to awaken some of those who bore the Name of the Lord Jesus to the simplicity which should still mark believers. About 1800 some literature was published which, I believe, had a large effect, although it is now practically unknown, and it was linked with various sad errors which wrought much mischief. Many were God's OVERRULINGS then, and they are many NOW. He yearns over His people. Moreover, we cannot forget the useful witness amid errors of another kind among the Sandemanians, so called, and those linked with a Mr. Glas in Scotland, for the Scottish Baptist movement was associated with much purer return to the simplicity of the gospel in practice, than many other organisations which were associated with believers' baptism in other parts. Alas, the Lord's redeemed often failed to follow Him as Caleb; Satan was working all this time. Much early Presbyterianism, associated at the beginning with a strong manifestation of the authority of the Gospel, had drifted into a Unitarianism, and the history of all denominations and arrangements is ever a reminder that Satan seeks to intrude and to spoil everything.

About thirty years after the nineteenth century began, God was pleased to deepen the consciousness of His work in Ireland, and also in this land. Meetings at Dublin, Wicklow, Oxford, Plymouth, Bristol, Tynemouth, sprung up (some almost independent of one another, but through His one working in all parts) somewhat ABOUT that time, in which there was a definite stress on the unity of the redeemed, and the way in which God had

marked out for His people a heavenly calling. Our gracious God condescended to grant at this period a deep concern about the heavenly calling. One of the early tracts always has a special interest to myself, in its title, "Reasons for Resigning, or Giving Up, Naval Rank and Pay", wherein a dear man evidently expressed the way in which God called him out from all thought of association with earthly glory and earthly authority, and this was the general attitude. A company was found who loved the Scriptures. To them the idea of meeting together was to meet together around the Lord and the Scriptures. Even those opposed to them were compelled to bear this witness, and objections were made that the work could not last because it was too heavenly to suit the atmosphere of earth. Such opposition bears an eloquent testimony to the character of the work caused by the Holy Spirit at that time. I have no doubt that there were those who were unsaved mingled even at the outset, as, alas, we always find wherever many are deeply impressed. I have no doubt that, as in the sixteenth century, there was erroneous teaching. Just as in the seventeenth century there was a failure to perceive parts of Truth, so was it in the nineteenth century, and men always fall short. Failures of various kinds are ever hindering God's dear people. But we would speak and write with love; COLD criticism is a miserable contrast with praise to God for what He HAS done and enabled; we would not be blind to mistakes of others, but humility and personal confession of sin are ever a primary

need. The reaction from Christendom's usual priestly attitude was, doubtless, in those remarkable days, used to bring about a certain lack of godly order; and a keen desire for the Coming of the Lord Jesus appears to have been associated with certain errors of interpretation which were promulgated. But, thanks be unto God, that the work was for a season at least, kept in a measure of purity and purpose of heart. "A measure" we all fall short, in our holiest moments, and I have no doubt those who were then living would be among the first to bear witness as to the failure of men that was then found. But the Lord never fails. As years went by, numerical success appears to have hindered the beautiful simplicity, and the years of waiting were not years of spiritual devotedness in increasing measure. We cannot sit in judgment upon this with Pharisaic pride, for we know how difficult is a continuation in the things of the Lord, with the intensity of love, unless we keep very lowly before Him. What I mean is this, when there is a real awakening and a deep earnest concern, the very earnestness taking one out from the earthly atmosphere means that each one is the more exposed to temptation, and unless there is a deep spiritual dependence, and a deep reality of love in the enabling of the Holy Spirit, evil will seek to attack blighting, and the maggot of sin will attack the more fully the exceedingly precious fruit. Controversy and tracts of controversy, which are their own strongest condemnation, were sent forth to publish abroad the failure of man rather than the

glory of Christ. The lack of godly arrangement as to certain matters of unity, the imperfect perception of part of God's will for the guidance of His people in matters of ministry, made a background for disorder in this matter, so that with literature which emphasizes Christ in a beautiful way, there is that which illustrates man's imperfection in a bitterly sad contrast. Years passed by, many dear children of God were found who were affected by this movement, and yet who did not identify themselves with its after results, for they held back because of the very spirit of controversy to which I have alluded. Others rose to continue the work, but often without the giving up and the devotedness which had marked the movement toward the Lord in 1830; and we find to-day, beloved friends, that although the Lord has His own dear people in all parts, there are denominations and undenominational organisations which nevertheless have sectarian arrangements, but that the Lord's dear people are still as scattered sheep, and a call to those who own His Name is first to look to themselves in the light of the sanctuary, and, humbled before Him, to seek with others, likewise humbled, to gather in humility, and to seek from Him a right way (Ezra 8.21-23), that, in the simplicity of confession, and the simplicity of devoted love, there may yet be the promised reviving, as the heart of gathered unworldly people would cry forth with joyous expectation, in the power of the Holy Spirit, "Even so, come, Lord Jesus".