To the Reader

The first edition of this leaflet, comprising 20,000 copies, was printed during December, 1915, and before the end of the following month the demand for it had become so great that the entire edition was soon exhausted. Up to December, 1919, over a quarter of a million copies have been published. In case the leaflet is reproduced, please give full credit to the Great Commission Prayer League, 808 North La Salle Street, Chicago; particularly for the diagram on page 5.

Several months before the publication of the leaflet, it was sent in typewritten form to a number of praying friends throughout the world. One of these was a Presbyterian missionary in Korea, who had it immediately reprinted on a tract (for the native Korean church), which leads me to say that if such a message is needed by the zealous Christians of Korea, surely it is needed everywhere. Please pray for its speedy world-wide circulation.

The League in a faith movement, dependent wholly upon the Lord, through “them that go out,” for its support. All its leaders, despite the greatly increased cost of publication, are free in the Lord for proper distribution. Only prayer is given: "My Word shall not return unto Me void."

For additional copies of "Separation or Compromise, Which?" (stating exactly the number you can use without cost), or for samples of other leaflets, send to the address below. Please write plainly, always bringing prayer accompanying your communications to the League. Address:

Great Commission Prayer League
808 North La Salle Street
Chicago, Illinois
Separation or Compromise, Which?

"And he said unto us, Let the Lord be as with you, as I will let you go, and your little ones; look to it; for evil is before you. Not so: go now ye that are men, and serve the Lord; for that ye did desire." By their little ones he had them safe, of course—a perfectly good security that they would not go far away. And so it is still. How many are brought back into the world by the children they did not bring with them out of the world. One last hope remains for Pharaoh:

"And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be staked; let your little ones also go with you." Leave your possessions," he says; and how many have their possessions! Themselves are saved; but their business, their occupation, these are still not sacred things, they are secular: what have those things to do with the salvation of the soul? But God says, "No; bring them all out of Egypt; yourselves, your families, your property, all must be Mine. And, in point of fact, He they most be if we would ourselves keep them, for we cannot keep them of ourselves...."

Until you are clean delivered in these three respects you cannot be happily with God, or even safe. Of course, I am not talking about reaching heavens: you may be safe in that respect. But whatever you have that is not Christ's, that is the world's still, will drag you back into the world. Can you go to your business and shut the door upon Him and He not feel it, and you not feel it? Can you say to Him: Lord, Sunday is yours, and Monday is mine; or, Lord, there is your week, and these nine are mine—and God perfectly satisfied that all is right with Him?

Who that looks around, with a heart for Christ, upon all the abominations practiced in His Name, but must be led to ask, Did not all this evil spring out of the failure of His own people, of those who at heart loved Him? And further, how far are we perhaps now, unexpectedly, helping on the very evils we deplore? Do we not pray for Him to search out our hearts, and would we shrink from hearing them searched out? If we search not ourselves, we need not fear it. If it shows no unambiguous evil, it is well to realize that the truthful judgment of the evil is ever the truest blessing for our souls.

How few there are without some secret corner in their hearts which they would not like to have searched out by Him! That corner must be searched out, for He must be a Saviour after His own fashion; and if we would not have it searched, we can have little apprehended the fullness and reality of His salvation. Not alone does He save from wrath—He saves from sin. It is in subjection to His rule that we find rest. God grant it to us for His Name's sake even now.

1. God Demanded Separation for Israel: "Ye shall be separate unto me, for mine are with me and mine with mine" (Ex. 12:46). See also Ex. 11:1-16; Num. 30:1-9, 10; Deut. 7:7-9; Josh. 5:1; Judges 2:2, 3; 1 Sam. 6:7-10; 2 Kgs. 17:10, 11; 2 Kgs. 13:21-22; Mic. 5:12; 2 Thess. 3:14.

2. God Demanded Separation for His Church—those who are truly members of the body of Christ:

"For what fellowship hath light with darkness? and what communion hath Christ with Belial? Or how shall Christ be one with Belial? For God is not the author of confusion but of peace, as in all churches of the saints. For it came to pass, when the sun went down, that David arose from off the altar, and went in, and lay down in his alone bed; and the sword of Goliath the Philistine fell unto ground. And David rose early in the morning, and left the flock with a servant, and took flour, and baked unleavened bread without leaven for himself and for Jesse his father, and for the two servants; and it was told David, saying, Behold, the Philistines are gathered together to battle: now shalt thou hear what the lord saith...." (1 Cor. 7:11; 1 Cor. 15:58; 20:16-22; 2 Thess. 3:14, 15.)