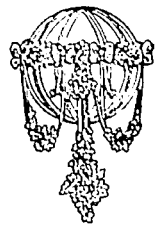


Separation or Compromise, Which?



"BE YE SEPARATE"
(2 Cor. 6:17)

See Diagram on Page 5

Published by

The Great Commission Prayer League
808 North La Salle Street
Chicago, Ill.

To the Reader

The first edition of this leaflet, comprising 25,000 copies, was printed during December, 1918, 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 as a tract for the native Korean church,—which leads us 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 is a faith movement, *dependent wholly upon the Lord*, through "them that are His," for its support. All its leaflets, despite the greatly increased cost of publication, are free in the Lord for *prayerful distribution*. God's promise is sure: "My Word shall not return unto Me void."

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

Great Commission Prayer League
808 North La Salle Street
Chicago, Illinois

WHETHER PASTOR OR PEOPLE, "YE CANNOT SERVE GOD AND MAMMON"

Your Church Has Adopted One Program or the Other.

MAN'S PROGRAM

As Revealed in Apostasy

1. Taking money by other than Scriptural means; including the soliciting of support from unbelievers.
2. Running ahead of God by running into debt.
3. Secret lodgings and worldly alliances on the part of members.
4. Brother going to law with brother, and believers with unbelievers.
5. Divorce for other than Scriptural reasons.
6. Admitting the unrepentant as members, even those who hold New Thought, Christian Science, Millennial Dawn and other unscriptural views.
7. Toleration of an undisciplined membership—despisers of church authority, society devotees, card players, theater goers, tobacco users, lodge members, devotees in business, mammon worshippers, ungodly choristers and singers, wife pulling official boards, fifth deacons, despisers of the poor and low, unswelled, unregenerate, unwarlike.

GOD'S PROGRAM

As Revealed in the Word

- 1 Mal. 3:10; 1 Cor. 16:2; 2 Cor. 8:3, 12; 9:6-12.
- 2 Rom. 13:8.
- 3 2 Cor. 6:1-18; Eph. 5:11, 12.
- 4 1 Cor. 6:1-8.
- 5 Matt. 5:32.
- 6 Eph. 5:11.
- 7 1 Cor. 5:6-13; 2 Tim. 4:3, 4; Prov. 20:14; Rev. 2 and 3. May God awaken and cleanse His bedridden church. Read 2 Chron. 7:14.

Jesus as truly weeps over the Church today as He wept over apostate Jerusalem 1900 years ago.

Separation or Compromise, Which?

(By F. W. Grant in "Prophetic History of the Church," published by Loizeaux Brothers, 1 East 11th Street, New York City.)

You remember that when God would bring His people out of Egypt, Pharaoh wanted to compromise—of course by that compromise to keep the people as his slaves. Three separate offers he makes to Moses, each of which would have prevented salvation being, according to God's thought of it, salvation at all. The first compromise was, "Worship in the land."

"And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land."

And still the world asks, Why need you go outside it? You are entitled to your opinions, but why be so extreme? Why three days' journey into the wilderness? Why separate from what you were brought up in, and from people as good as you? Ah, they do not know what that three days' journey implies, and that the death and resurrection of Christ place you where you are no more of the world than He is! Egypt—luxurious, civilized, self-satisfied, idolatrous Egypt—and the wilderness! What a contrast! Yet only in the wilderness can you sacrifice to God.

Then he tries another stratagem:

"And he said unto them, Go serve the Lord your God; BUT WHO ARE THEY THAT SHALL GO?"

"And Moses said, We will go with our young and with our old, with our sons and with our daughters,

with our flocks and with our herds will go; for we must hold a feast unto the Lord.

"And he said unto them, Let the Lord be so 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 STAYED: let your little ones also go with you."

"Leave your possessions," he says: and how many leave their possessions! Themselves are saved; but their business, their occupation, these are still not sacred things, they are secular: what have these 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 are to be Mine. And, in point of fact, His they must 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 heaven: 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 tenth, and these mine or mine—and feel 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, unsuspectedly, helping on the very evils we deplore? Do we not pray for Him to search out our hearts, and shall we shrink from having them searched out? If the search detects nothing, we need not fear it. If it shows us unanticipated 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 fulness and reality of His salvation. Not alone does He save from wrath—He saves from sin. It is in subjection to His yoke that we find rest. God grant it to us for His name's sake even now.

I. God Demanded Separation for Israel.

"Make no covenant with them, nor with their gods" (Ex. 23:32). See also Ex. 34:11-16; Num. 33:55, 56; Deut. 7:2-6; Josh. 23:12, 13; Judges 2:2; 1 Sam. 8:7, 20; Ezra 9 and 10.

II. God Demands Separation for His Church—those who are truly members of the body of Christ.

"For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? . . . Wherefore come out from among them, and be ye separate, saith the Lord" (2 Cor. 6:14-18). See also 2 Cor. 7:1; 1 Cor. 5:6; 10:16-22; Eph. 5:11; 2 Thess. 3:6, 14.