

THE LORD BETWEEN ME AND THEE

(Discourse by M. L. Herr, 1908 Convention Report, August 29 to September 7, starting on page 121.)

Dear Friends: with a great deal of pleasure I bring to your attention the subject which has been announced, and as a subject title, I invite your attention to the 48th and 49th verses of the 31st chapter of Genesis: "Therefore shall the name of it be called Galeed, and Mizpah." If you will look in the margin of your Bibles you will find the name is identical with the one we have all learned to love, the name "Watch Tower," and we hope before we are through with this morning's lesson we will all see a deeper meaning in that beautiful emblem that stands on the paper which has brought to us so many blessings, and that it will keep before our minds the text, "The Lord between me and thee." We all recall how like a light from heaven the precious truth came to us through this channel, and how it brought us into a fellowship with the Lord that we had never known before; and the Lord through His providence is leading us all to an appreciation of the sacredness of that fellowship. In thinking of this subject, and what seemed to be the uppermost thought in the mind of the Lord as He is dealing with His people at the present time, there seemed nothing to come before our mind like the type we have chosen. It appears our experiences have come down to personal ones, and is a matter between me and thee. We recall that this thought is brought to our minds through various Scriptures. The one I have just read you will remember was the one in the matter between Laban and Jacob. It was indeed a matter of difference, but that difference was beautifully adjusted and the thought expressed, "The Lord watch between me and thee, when we are absent one from another."

We recall also that a pillar was erected, which brought before the mind a tangible representation of a presence, and so the Lord would bring before our minds something definite to represent the presence of the Lord between me and thee. These incidents recorded in the Word bring before us how the things of the present life, the experiences of the present time, are viewed by the Lord, not as man seeth, saith the Lord. The things that to the world seem very small, in God's sight are full of much significance. The little incident of Laban and Jacob seen from the standpoint of the Divine mind has an important meaning.

Another incident is recorded in the 20th chapter of 1st Samuel. We will not read the whole context but merely refresh our minds with the thought that it was concerning David and Jonathan, that beautiful relationship which ever stands before our minds as something very sacred, something very beautiful, something indeed that the Lord's people can emulate. It was at the time when there was an uncertainty as to the safety of David, and in order that Jonathan might communicate to him a statement of the situation between the King and himself, he arranged that a lad go before him in the field and that a

signal be agreed upon, and David would know whether he should remain or whether there was danger. This is already fresh in our minds through the Watch Tower, and I will not undertake to give the details, but we recall how there was arranged a shooting of arrows, “And I will shoot three arrows on the side thereof, as though I shot them at a mark, and, behold, I will send a lad, saying, go find the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the Lord liveth. But if I say unto the young man, Behold, the arrows are beyond thee; go thy way: for the Lord hath sent thee away.”

This is apparently but an ordinary incident, but notice the beautiful language that was associated therewith; language, while it was applicable to that time and circumstance, is applicable to the things that come into our lives at the present time. What words could more fully express these things that are of such vital importance to us: “And as touching the matter which thou and I have spoken, behold, the Lord be between thee and me forever.”

Is it not true that, just as expressed so many years ago, our present experiences are concerning matters of fellowship? The blessed Lord has accorded to us the privileges which the angels of Heaven might look upon with emulation. Our dear Brother Russell brought to our attention a few mornings ago how the angels of Heaven doubtless looked down on the wonderful harvest privilege, and we realize that the outgrowth of this privilege comes from the fact that the blessed Lord has permitted us to come into relationship with Him; that we are counted thus as members of the Divine family; and as members of the Divine family we enjoy a relationship which has never existed before, a relationship which surely is above that of the angels of Heaven.

Our dear Brother Draper brought to our attention at the morning sunrise meeting how our blessed Lord was put under a law that the angels of Heaven never were put under. And this is a beautiful thought, and indeed to me a new thought, that this relationship not only is above that which was ever before given, but this relationship becomes a law, that we may love as He loved us. Does the Lord love the angels of Heaven as He loves those who come into the Body of Christ? No. When He prayed, He said, “I pray not for the world”—not saying He never would pray for the world, but at this particular prayer with this distinctive thought; He had a particular thought that He was not expressing concerning the world; it was a relationship, it was a recognition of sacredness which was not given to any other of God’s creatures, and what was that sacredness? Let us grasp the grand thought, friends—the sacredness of the relationship which the Father sustains to the Son. Notice the wonderful language and the marvelous significance—“that the love wherewith thou hast loved me may be in them.” The love with which the Father loved the Son, that that love should be in any other of His creatures, that any should be lifted to so high an exaltation that the love the Father gave exclusively to the Son might be in them! Was there ever a prayer uttered which carried with it such significance? Surely

not. Then do we grasp the sacredness of the relationship into which we have entered through Christ, that we are counted now as having poured upon us the same love from the Father which He poured upon the Son? Surely no creatures were ever vested with such a wonderful inheritance!

Why have we come into this relationship? Because we were willing to forget our father's house, because we were willing to forget our own people, because we were willing to lay aside the human nature, the human will, and the human interests. Notice the wonderful language as we find it recorded in the 45th Psalm: "Hearken, O daughter, and consider; incline thine ear; forget also thy father's house, and thine own people; so shall the King greatly desire thy beauty. Worship thou Him." There is a fellowship, there is a relationship never before opened to any creatures in God's great universe, not even possessed by the Son before the world existed, but now offered to those who were once in degradation, who were once down in the horrible pit and miry clay—lifted, washed, cleansed, restored, and then given this glorious offer. What in the sight of the angels or men could be more wonderful? Do we grasp, then, dear friends, the sacredness of the fellowship into which we are called? In order for us to grasp this subject, in order for us to properly appreciate our relationship to each other, our minds must enter into the fullness, or some of the fullness of this grand thought, and when we can once see what it means to say, "This is my brother," "This is my sister," then only can we grasp the thought that the Father has relative to the sacredness between "me and thee." While the Scriptures give us many statements concerning the importance of our regard for this sacredness, unless we grasp it we will not know what we take in our lips when we speak ill of our brother, or what a glorious thing it is to do a favor for our brother. This matter of fellowship in Christ Jesus is the most important thing we can consider, and I think if we can just bring before our minds this thought, this truth as God sees it, it would forever settle hundreds of problems that come up in our present experience.

Suppose we fully understood, as we will understand when we pass beyond the veil, that brother whom we heard was in the truth, and we looked on him and said, "Well, now, how can that man be in the truth? I never saw a man with so many peculiarities, but I see that he has a beautiful, sweet spirit, and I perceive that he understands the Father's plan, and I perceive the purposes of his life are absolutely to do the Father's will, and I perceive that same spirit which I find in myself is in him, and I perceive there is that which I recognize as my brother; I am related to him; there is something there which is beautiful." We see nothing from the natural standpoint, but as we look at this matter from God's standpoint we find there is a basis of fellowship, and as we fellowship with the Lord's people we begin to forget the flesh, we realize that in everyone there is a grand likeness to the Lord which to us is very precious. And as we contemplate this, as it comes within the grasp of our minds, we come to see that there is something very sacred in the fellowship between "thee and me."

O friends, could we keep this view before our minds, so that the mind of the world would be entirely overcome! Jesus does not say to us that we are to overcome the world. No, praise the Lord, He says, "Be of good cheer, I have overcome the world." We need to come into that spirit which has overcome the world. He has overcome the world. When? Do we remember the record that when in that conflict with the powers of darkness, Satan, the god of this world, said to Him, "Fall down and worship me." How long did it take Him to accomplish that conflict? He accomplished that conflict in just the time we should accomplish it—immediately. Why? Because He opened His mind to the Word and read, "It is written." Have we not the same privilege—the privilege to accept the same mind that was in Christ Jesus? "Let this mind be in you which also was in Christ Jesus." What mind? Why the mind which recognized God's Spirit, which enters into the Spirit, and views all matters as God views them. Therefore, if we simply let the spirit of the world be a matter apart from us, and open our hearts and minds and souls to the mind of the Lord, if we let this mind be in us which also was in Christ Jesus, then that mind will control us. Jesus said He overcame the world; therefore what we need to do is to step out into a reception of the Spirit which He possessed; and we are walking in the Spirit. May the Lord help us evermore to look at all matters as He looked at them, and not as the world looked at them. What will this be? This will be a fulfillment of our text, "The Lord between thee and me."

Let us make a practical application of this: Here is my brother: I perceive in him qualities after the flesh which are very remote from the Spirit of the Lord, and if I measure him as a natural man measures him, I would say, "Well, how could I fellowship a person so cross and disagreeable, and so full of these unpleasant traits?" That is the way the world would measure him. Why do you conclude he is so cross and has such unpleasant traits? Why, because he speaks words in an unpleasant manner: he expresses himself in a disagreeable way and he does many things I do not like. Now look at the matter. Is that the brother's heart? Is it not possible for us to see a kindly spirit underneath? Have we really looked at the brother? No, we have only seen the form, we did not see the spirit. There is a condition, the form: What is the world's method of determining results? How does the world reach a conclusion? Why, man looketh, the Lord says, at the outward appearance. How does God look? God looks at the heart. Therefore we are to know our brother according to the spirit, not according to the flesh. If we are looking at our brother as the Lord looks at him, we will reach the conclusion concerning our brother just as the Lord reaches His, and what will it be? "The Lord between thee and me."

If we were to take this matter literally, we would represent "Me" a person standing at this part of the rostrum, and "Thee" as a person standing at the other side of the rostrum, and the Lord is another figure standing between. Now how much of a conception would this give us? It would not mean very much to us, three forms standing there. I prefer to take the Lord's way. When the Lord gives us a figure, He gives us one that is adapted to every cast of mind. I wonder how many times we have observed this in the Scriptures? In the

Scriptures is put the form of expression that is adapted to the educated and the uneducated, to the ignorant, to the unlearned, to the people of all nations, and climes and times, the most wonderful piece of literature ever expressed. Now let us take the Bible picture and suppose we have it before our minds just as it is made, and the place for us to learn is from the forms God created, and the Lord gave us these forms in the Tabernacle. Over the Ark of the Testimony stands the form which for all time will be expressive in giving us an illustration of important truths. When they made this Holy of Holies, and the two cherubim, they took a piece of gold, and this piece of gold was beaten and put into a certain form, and there were beaten out of the gold and raised two figures which were exact counterparts, exactly alike, the one facing the other; and that was intended to teach a most wonderful Truth. The two figures were formed as human figures, each of them had two wings, and the wings touched each other. These facts were significant and stand forever as an exemplification of the most important principles ever brought before the mind of either angels or men, and these are the principles which the Lord is bringing before our mind today. Now how did the Lord represent His presence? Not by a form, not by a figure, but by the Shekinah light, and thus evermore the presence of God is manifest. The two forms represent two counterpart principles, whatever they were. They will stand for “Thee” and “Me” in whatever way we wish to apply Thee and Me. But that Shekinah light, that glorious supernatural light represented the Divine presence, and that is God’s way of representing His presence. And what does it mean to us? Why it means that in some apparently intangible way the Lord is between thee and me. What is that way in which the Lord is between us? By His Spirit. The Lord is with us, then, in Spirit. We are to determine forever whether it is the Spirit of the Lord. What else could come between us? We will read our text again. We will notice that, just as in this Tabernacle picture the Lord teaches by counterparts, by opposites, so the Lord always teaches. You can take any Scripture and turn it the other way and see the design is to teach by showing a contrast. Now we will see it in the opposite expression from which it is written: “And as touching the matter of which Thou and I have spoken, behold, the Lord be between thee and me forever.” Now we will take it the other way: “Now as touching the matter of which thou and I have spoken, behold, the adversary be between thee and me forever.”

Is not this the key to the whole matter? What is it that ever brings a difference between the Lord’s people? The Adversary. There are two masters. There are two spirits—the one spirit is the Holy Spirit, and the other spirit is the unholy spirit. Everything in the Word of the Lord is by contrast. The Apostle Paul says there is a natural body and there is a spiritual body; there is a glory of the sun and there is a glory of the moon; and throughout the whole Word of the Lord we find everything by contrast. Therefore if we shall grasp our subject as the Lord presents it, it becomes a question whether the Lord is between us or whether the adversary is between us. Therefore whenever it becomes a matter between brother and brother, in every instance it is a matter of the adversary. Now we have not been accustomed to looking at it in this way. If we could only see that it was a matter of the adversary, we could settle it at once. But how else could it be? It must be

because the Lord ceases to be between us that in any matter could ever separate those who are so closely related as the Lord's people are related in Christ. Now let us keep all through this discourse this one thought; we propose to treat it under several heads, and I know the hour will be far too short to cover the subject fully; but let us keep before our minds this one thought, that the relationship of the Lord's people is a very sacred one.

Now then, we inquire, how can those related in Christ brought together in such a sacred relationship, ever have anything but that which is perfect? We have come into the family of Christ, we realize the blessedness of the relationship, we have gotten out of the world, and we expect everything will go along beautifully, and there will be no trouble; we have left the world, and we have left the nominal church, and all its conditions; we saw there are so many things that are simply forms of godliness, without the power thereof, and we came among the Lord's family, and we say, Now everything will be beautiful. But the first thing we know we find the very things we left behind. Where did they come from? How did they come there? Well, it is a question, not of the Lord, but of the adversary. We are still in the flesh, and it is because the spirit of the adversary has stepped in.

Now let us take this matter from another standpoint,—between thee and me. As we suggested, the Scripture method is to take contrasts. Now what is the world's idea of the simple matter of fellowship? We see that we need not go very far to learn what the world's idea of fellowship is. In the world one individual in fellowship with another has one distinctive thought. Now, do not misunderstand me, I do not wish to convey the thought that the spirit I am speaking about is the spirit of every individual in the world, because we are glad to say this is not true; we are glad to say that man is not totally depraved, and the general spirit of the world does not possess every worldly person, but we do wish to see by contrast what is the spirit that governs the world, so that whenever we see that spirit coming before us, and we have any temptation to have the same spirit, we will know how to classify it. Is this not the way the world has in fellowship: When one person in the world wants to impress the other with his greatness, he looks upon the other as though he was nothing, and the individual himself was everything. I remember reading of a Sunday school superintendent who asked his class to define pride, and no one could answer what pride was, and so he went to the board and drew a large capital "I" as high as he could reach, and beside it he wrote a very small "u." Now is not that the thought in the world—I want to impress you with the thought that I am great big "I" and you are just little "u"? This is the best picture we can bring before our minds as to what the spirit of the world is—great "I. I cannot bring myself high enough, and you, why you are so small that I scarcely see you. That is the spirit of the world. Brother, does this ever get in amongst us? Are we ever tempted to talk to our brother thus: "I want you to know how much I am acquainted with the Scriptures, how many years I have been in the truth, and how much more I know than you do. I tell you there is no chance of your ever getting into the Kingdom." Now, of course, we are expressing this in its exaggerated form in order that we may get it clearly before our minds. To whatever degree that spirit

is manifest, the lord is between me and thee, is he not? Which lord? It is the other lord—it is the lord of this world. The adversary between me and thee every time pride comes in. Let us get this so fixed in our minds that we will never forget it—every time we feel great big I and little u, the lord is between me and thee—but it is the other lord. Let us be sure that our true Lord is between thee and me. Let us not forget the grand truth that we have been translated out of the kingdom of darkness into the Kingdom of God's dear Son.

Now there is another thing we notice in the world. You see, we are learning from the darkness now. A great deal of our experience is learned from the darkness, and that is the spirit of condemnation. Its foundation is always the spirit of this world. Now what is the spirit of condemnation? Why, it is the spirit of blame. Is it not common in the world today? It is the very spirit by which the god of this world controls his kingdom. Let us look at this matter. We stated a little while ago that there are only two spirits. I remember when I was a boy my little brother and I used to have some very great philosophical reasonings together; he was a philosopher and so was I—in our own estimation. One day he said to me, "What do you think is the reason they call this the left hand?" "Well," I said, "I do not know." He said, "I have an idea; they called this the right hand, and then when they looked at the other one, they said that was the only one left, so they called that the left hand." I did not think very much about it then, but when the Lord opened up to me His blessed Word, and His blessed plan, I saw therein the beautiful spirit of holiness, the beautiful spirit of Christ, the beautiful spirit that came to us through the great plan, and I perceived that the spirit had only one opposite, only one contrasting spirit, and that was the spirit of unholiness. When I read in the Father's Word about the one who said, "I will be like the Most High, I will be a god," it came before my mind that he had only one other spirit to take, by which he could rule the world, and he took the left-handed spirit, the only spirit that was left, and what was that? The spirit of condemnation. Is not this the key to the whole situation? The blessed Lord in His holy Spirit is no condemnation. It is God that justifieth. Who is he that condemneth? Our blessed heavenly Father is no condemnation. He created father Adam to the enjoyment of fellowship with Him in the glorious relationship of sonship—no condemnation, no blame, no thought of faultfinding with father Adam; he was in perfect fellowship with God, and he loved to talk with God. But there is one who said, "I will be like the Most High," and in order to be like the Most High, he took the only spirit that was left, the spirit of condemnation; and the moment he came out of harmony with God, his spirit was the spirit of condemnation. And what was his first thought? His first thought then was, "God is envious, God is jealous; God has ambitious motives." He taught those thoughts to mother Eve, he communicated those thoughts to father Adam; they became the thought and spirit that is governing the world today; and the world is governed by what? By the spirit of condemnation? Now the Master said that the record from His time on would be wars and rumors of wars; and when we take up history and read of the past, about all we find is wars and rumors of war; it is condemnation, is it not? It is condemnation all the way through,—blame. With the worldly man, when things do not go right, what is the

first thing he does? Why, he uses some word that says, "Blame it!" He blames it, does he not: The same spirit. We can sum up the spirit of this world in one word—condemnation. Here are two brethren; they do not get along very well together. That brother says, "I will tell you, that brother does wrong." And this brother looks over there and says, "I will tell you, that brother does wrong." What is between them? The lord, but which lord? The other lord—condemnation—the spirit of the god of this world. Brethren, do we want any of it? We who claim to have been translated out of the kingdom of darkness into the Kingdom of God's dear Son, do we want to have any of this spirit of condemnation? Are we going to have that lord between us? Not if we are in Christ, not if we really meant it when we said we had died to the world, not if we meant it when we were baptized into Christ; not if we meant it when we were raised to newness of life, and when we said that all of our being's ransomed powers belonged to Him. No, the Lord be between me and thee forever? Which lord? Our Lord, our Father who art in heaven, our Lord Jesus Christ. This one Spirit by which we have been baptized into the one Body—the Lord be between thee and me.

There are great underlying truths which, if we grasp them, stand in our minds in just a few words, just a few thoughts, but they have an important meaning. If we keep before our minds these two golden forms, lifted up out of the principle of justice, representing relatively the two grand principles of love and power, with that beautiful Shekinah glory, we have a symbol which will ever be in our minds as a picture of the Lord between thee and me. The spirit of condemnation, how easy it is to come in, how easy it is for us to have this spirit of blame!

I remember when I was a boy I heard about a man who used to swear, but it was not very genteel for him to swear because he was a church member, so he would not swear any more, and nobody ever heard him say those bad words he used to say. Of course, when things would annoy him, he would say a bad word or two and that was all there was about it, it was all over; but he had another way of doing it: if he got very angry, he would bang the furniture and do all kinds of knocking all day long. Now which kind of swearing hurt his neighbor the most? I believe the wooden swearing hurt the most. I wonder if the Lord's people, consecrated to Him, translated out of the kingdom of darkness into the kingdom of God's dear Son, ever have any temptation to do wooden swearing? Suppose I would have said the first thing as I came on this platform, "Brethren, the most important thing I can say to you this morning is, don't any of you ever swear." You would have said, What does the brother mean to bring us such a message as that? But I read in the book of James, words almost identical with these words. "Above all, my brethren, swear not." Why does James give such language to the New Creature, to those who are walking in the light of Present Truth? I notice that language relates to the times in which we are now living. Those who read the fifth chapter of James, and notice how the Apostle speaks of the conditions which we see right before our eyes, will see that it will take all of the patience we can possibly have. Right

in connection therewith the Apostle says, “Be patient, therefore brethren”—don’t do as the world does, get impatient and swear, but be patient unto the coming of the Lord. And then he says, “Behold we count them happy which endure.” “Above all things, my brethren, swear not . . . lest ye fall into condemnation.”

I notice in the Bible two kinds of condemnation. There is a proper condemnation. There are those who are bringing to us today the thought, and use this very text, that “There is now therefore no condemnation,” that there is no evil at all, everything is good, there is no condemnation; and we begin to say, “Why, yes, that is the language of the Bible, there is no condemnation.” But we find that our heavenly Father does condemn, and He says that we should condemn. There is a condemnation, God’s condemnation; but the Scriptures speak about another condemnation, the condemnation of the devil. Now let us see the condition. When our heavenly Father told Adam that it was necessary for him to depart from the Garden of Eden, what did He say? Did He say, “You have made me angry, and I propose to put you out of this garden, and make you suffer for the rest of your life”? Did He use any such language, or express any such spirit? No. What is the language? “Because thou hast sinned”—simply a matter of wrong. How many times have we noticed a difference between two people; one person will say, “Brother, you know that was not right, the Word says so.” And we say, Is not that a good brother? I am so glad he told me; he had a beautiful, sweet spirit, and he just told me what was wrong, and now I want to do what is right. Another brother comes up and says, “I don’t want you to be offended, but I will have to tell you something for your good; don’t be offended at what I say, it is so and so, and I will tell you that when people do so and so, they are pretty far towards losing their crowns.” What kind of a spirit is that? I think that comes pretty close to the condemnation of the devil, even though it comes in the guise of Christian fellowship. A brother who comes to me and says, “Brother, you have done wrong, that is not right; you see the Word of the Lord says so and so; now, Brother, go ahead and do different,” shows a good spirit; that is the way the Lord condemns. There is no blame about that; there is no injury done to me, but there is good; but when he takes the other spirit, when he wants to put a little more than yea and nay there, then I have to think about that Scripture which says, “But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh from evil.”

Now, dear friends, I wish I had another hour, there are so many things I would like to say, but we can all make the application. Let us make the application of these things right down to our everyday life, let us keep before our minds these two masters; one is the devil, one is the god of this world, and the other is our God, our Father which is in heaven. And now there are only two condemnations, and one is the condemnation of the world. If the righteous smite us, we are glad, but we do not want the unrighteous to smite us. We do not want to have the condemnation of the devil. We have all had that heavy cloud that comes over us from the condemnation of the devil. We do not want to fall

under that condemnation nor do we want to give it. There is great danger, if we allow ourselves to fall into that condemnation, that we might give it also.

Suppose you had a little dog, to take a common illustration: He has been very nice, and you never saw him snap and bite and injure, but you go away from home about two months and ask your neighbor to take care of him. When you come back you find that little dog has developed qualities like other dogs, snappish and snarlish. Where has that come from? You will find that your neighbor has kicked and cuffed, and treated him unkindly; he just expresses that which he received. Is it not a good deal the same in human nature? If we allow ourselves to be blamed, to be evilly treated, if we receive condemnation, it requires a great deal of grace not to give it again to others. Therefore we see how important it is that we learn how to take the shield of faith and quench the fiery darts of the wicked one, in order that those darts that are dipped in poison, even bitter words, may not enter into us, and we, full of that poison, might give forth the condemnation. It is very important to us that we keep ourselves in the love of the Lord, that the sweet, blessed spirit by which we have been anointed should guide and keep us in this evil day. Friends, the eternal God is our refuge; and in this evil day we are under the canopy, we have over us the divine protection.

Now in closing I want to call attention to that emblem which I see so many wearing. Let us remember the word "Mizpah" in connection with our glorious WATCH TOWER symbol. It represents what is on the top of the light house, the light. What does light always represent? The Lord. Underneath is the rock which represents the crowning principle of justice. The figure of the Watch Tower is an exact figure of wisdom, justice, love and power. The two encircling wings of the cherubim are represented in the two encircling sides of the Watch Tower; and there we have designed by God, and brought to us no doubt by divine providence, this grand and glorious symbol of divine presence, which is in our lesson as near a figure of the stones that were erected between them as can be. And let it bring before our minds that the glorious principles of truth, and, best of all, the holy Spirit of the Lord that has come to us through this Watch Tower channel will so keep our hearts and minds that they will settle right at once all differences that are between the brethren, that the brethren may forever dwell in unity, and in every matter will consider whether the Lord be between "me and thee." If there is any condemnation that comes, remember the Apostle's words, "Who is he that condemneth? It is God that justifieth." We take it wrongly to think that it is God who condemns. We cannot condemn in the Spirit of the Lord; it is God that justifieth. Will Christ, who died for us, condemn us? Will God, who justified us, condemn us? No. Who is he that will condemn us? Condemnation is of the devil. Therefore, when we properly classify it and realize the source of condemnation, we will just keep the Lord between me and thee forever.

“Now, as touching the matter which I and thou have spoken of, the Lord be between thee and me forever.” Amen.

Something Interesting Regarding the Great Company

Someone perhaps will say, what are the peculiar circumstances now that would cause a larger class of the Great Company living today than at any previous time? The conditions that are favorable to them now are, that Christianity now is in a measure popular, and a great many people have heard of Christ and made a kind of a consecration to the Lord, and there is not that open persecution now which is sharp and distinctive; so that people are more likely to make a full consecration to the Lord now, and suppose that it is an easy thing, and when they get inside and find that it is not so easy as they thought, some of them are disposed to hold back a little, and these will become of the Great Company, whereas in the past times when things were more turbulent and more sharply defined, it took more to make a decision. As our Lord mentioned, they sat down and counted the cost. In our day, they are not disposed to count the cost. They hear the preachers telling them that is an easy thing. They say, in effect, come now, and you can have everything in a few minutes. You will be more prosperous in business, and get rich faster, and have better houses, more respect of your neighbors, etc. So, it is a time of enticing now, and these people are being enticed by these misrepresentations of the narrow way, and after they get in, they find it to be a narrow way, as the Lord will show them by and by, and so there is a larger number of this class today than in the past.

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