

### UNITY VS. FALSE CHARITY

Unity is a great and indispensable good, always prized and sought by the true members of Christ's Body, but since the days of Primitive Christianity it has not been found; not because of God's unwillingness to grant it, but for the reason that mankind persist in seeking it by wrong methods. Like the fabled Holy Grail, it is only to be found in the pure and unselfish. It is only to be found in the field of God's truth.

But "what is truth?" Not popularity, as Pilate thought. Not in novelty, as freethinkers supposed, for God's truth requires self-sacrifice, and it is no novelty, for it is that which has been from the beginning.

Some have sought unity by persecution, which, springing from uncharitableness, invariably fails. Others have sought it in compromising,—weak faith pandering with untruth, crying peace, peace, when there is no peace. Both of these false methods spring from the same root of selfishness, and the latter is the more specious and dangerous of the two. Those pursue—not unity—but an *ignis fatuus* which leads into the quagmire of final unbelief. And though persecution is unpopular in this nineteenth century, yet its twin-sister, compromise, is quite capable of misleading the unwary. It is found amongst Christians everywhere. "For the division of Reu-

ben there were great seachings of heart."

There are many Reubens in our day. These never reach unity (in the truth) themselves, but are very successful in misleading others.

Unselfishness, *i. e.* "Charity, seeketh not her own," but at the very beginning of her search for unity, her aim is self sacrifice as to all which in God's sight hinders it. This can only be done by humility of heart through the grace of God. He who desires to improve the sanitary condition of his neighborhood, begins—regardless of cost—with the cleansing of his own premises. Or, to change the simile, he is careful first to remove the beam from his own eye, before he begins to indulge in sarcasms on the imperfect vision of his neighbor. This humble effort towards self-examination, in the spirit of love and self-sacrifice, is—in spiritual matters—the most likely way towards clearness of vision all around. This enables the seekers to recognize more clearly and acknowledge more candidly all truths and their proportions, as held not only by themselves but by others. They perceive the pith of the Scripture proverb—"Buy the truth and sell it not," including, as it does, the *cost* of truth and the *responsibility* in God's sight, in holding it as a precious deposit for which a strict account must be rendered on the Great Day. It is grounded on