

## LOVE YOUR ENEMIES

9 Who is thine enemy that thou shouldst love him? Is  
it a creature or a thing outside thine own creation?

12 Can you see an enemy, except you first formulate this  
enemy and then look upon the object of your own con-  
ception? What is it that harms you? Can height, or  
depth, or any other creature separate you from the  
15 Love that is omnipresent good, — that blesses infinitely  
one and all?

18 Simply count your enemy to be that which defiles,  
defaces, and dethrones the Christ-image that you should  
reflect. Whatever purifies, sanctifies, and consecrates  
human life, is not an enemy, however much we suffer in  
21 the process. Shakespeare writes: "Sweet are the uses  
of adversity." Jesus said: "Blessed are ye, when men  
shall revile you, and persecute you, and shall say all  
24 manner of evil against you *falsely*, for my sake; . . .  
for so persecuted they the prophets which were before  
you."

27 The Hebrew law with its "Thou shalt not," its de-  
mand and sentence, can only be fulfilled through the  
gospel's benediction. Then, "Blessed are ye," inso-

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1 much as the consciousness of good, grace, and peace,  
comes through affliction rightly understood, as sanctified  
3 by the purification it brings to the flesh, — to pride, self-

ignorance, self-will, self-love, self-justification. Sweet,  
indeed, are these uses of His rod! Well is it that the  
6 Shepherd of Israel passes all His flock under His rod  
into His fold; thereby numbering them, and giving them  
refuge at last from the elements of earth.

9 "Love thine enemies" is identical with "Thou hast  
no enemies." Wherein is this conclusion relative to  
those who have hated thee without a cause? Simply, in  
12 that those unfortunate individuals are virtually thy best  
friends. Primarily and ultimately, they are doing thee  
good far beyond the present sense which thou canst enter-  
15 tain of good.

Whom we call friends seem to sweeten life's cup and  
to fill it with the nectar of the gods. We lift this cup  
18 to our lips; but it slips from our grasp, to fall in frag-  
ments before our eyes. Perchance, having tasted its  
tempting wine, we become intoxicated; become lethar-  
21 gic, dreamy objects of self-satisfaction; else, the con-  
tents of this cup of selfish human enjoyment having lost  
its flavor, we voluntarily set it aside as tasteless and  
24 unworthy of human aims.

And wherefore our failure longer to relish this fleet-  
ing sense, with its delicious forms of friendship,  
27 wherewith mortals become educated to gratification in  
personal pleasure and trained in treacherous peace?  
Because it is the great and only danger in the path  
30 that winds upward. A false sense of what consti-  
tutes happiness is more disastrous to human progress  
than all that an enemy or enmity can obtrude upon

1 the mind or engraft upon its purposes and achievements  
wherewith to obstruct life's joys and enhance its sor-  
3 rows.

We have no enemies. Whatever envy, hatred, revenge  
— the most remorseless motives that govern mortal mind  
6 — whatever these try to do, shall "work together for good  
to them that love God."

Why?

9 Because He has called His own, armed them, equipped  
them, and furnished them defenses impregnable. Their  
God will not let them be lost; and if they fall they shall  
12 rise again, stronger than before the stumble. The good  
cannot lose their God, their help in times of trouble.  
If they mistake the divine command, they will recover  
15 it, countermand their order, retrace their steps, and  
reinstate His orders, more assured to press on safely.  
The best lesson of their lives is gained by crossing  
18 swords with temptation, with fear and the besetments  
of evil; insomuch as they thereby have tried their  
strength and proven it; insomuch as they have found  
21 their strength made perfect in weakness, and their fear  
is self-immolated.

This destruction is a moral chemicalization, wherein  
24 old things pass away and all things become new. The  
worldly or material tendencies of human affections and  
pursuits are thus annihilated; and this is the advent of  
27 spiritualization. Heaven comes down to earth, and

mortals learn at last the lesson, "I have no enemies."

30 Even in belief you have but one (that, not in reality),  
and this one enemy is yourself — your erroneous belief  
that you have enemies; that evil is real; that aught but  
good exists in Science. Soon or late, your enemy will

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1 wake from his delusion to suffer for his evil intent; to  
find that, though thwarted, its punishment is tenfold.

3 Love is the fulfilling of the law: it is grace, mercy,  
and justice. I used to think it sufficiently just to abide  
6 by our State statutes; that if a man should aim a ball at  
my heart, and I by firing first could kill him and save  
my own life, that this was right. I thought, also, that  
9 if I taught indigent students gratuitously, afterwards  
assisting them pecuniarily, and did not cease teach-  
ing the wayward ones at close of the class term, but  
followed them with precept upon precept; that if my  
12 instructions had healed them and shown them the sure way  
of salvation, — I had done my whole duty to students.

Love metes not out human justice, but divine mercy.  
15 If one's life were attacked, and one could save it only  
in accordance with common law, by taking another's,  
would one sooner give up his own? We must love our  
18 enemies in all the manifestations wherein and whereby  
we love our friends; must even try not to expose their  
faults, but to do them good whenever opportunity  
21 occurs. To mete out human justice to those who per-  
secute and despitefully use one, is not leaving all retribu-

tion to God and returning blessing for cursing. If special  
24 opportunity for doing good to one's enemies occur not,  
one can include them in his general effort to benefit the  
race. Because I can do much general good to such as  
27 hate me, I do it with earnest, special care—since they  
permit me no other way, though with tears have I striven  
for it. When smitten on one cheek, I have turned the  
30 other: I have but two to present.

I would enjoy taking by the hand all who love me not,  
and saying to them, "I love *you*, and would not know-

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1 ingly harm you." *Because* I thus feel, I say to others:  
Hate no one; for hatred is a plague-spot that spreads  
3 its virus and kills at last. If indulged, it masters us;  
brings suffering upon suffering to its possessor, through-  
out time and beyond the grave. If you have been badly  
6 wronged, forgive and forget: God will recompense this  
wrong, and punish, more severely than you could, him  
who has striven to injure you. Never return evil for evil;  
9 and, above all, do not fancy that you have been wronged  
when you have not been.

The present is ours; the future, big with events.  
12 Every man and woman should be to-day a law to him-  
self, herself, — a law of loyalty to Jesus' Sermon on the  
Mount. The means for sinning unseen and unpunished  
15 have so increased that, unless one be watchful and stead-  
fast in Love, one's temptations to sin are increased a  
hundredfold. Mortal mind at this period mutely works  
18 in the interest of both good and evil in a manner least

understood; hence the need of watching, and the danger  
of yielding to temptation from causes that at former  
21 periods in human history were not existent. The action  
and effects of this so-called human mind in its silent argu-  
ments, are yet to be uncovered and summarily dealt with  
24 by divine justice.

In Christian Science, the law of Love rejoices the heart;  
and Love is Life and Truth. Whatever manifests aught  
27 else in its effects upon mankind, demonstrably is not Love.  
We should measure our love for God by our love for man;  
and our sense of Science will be measured by our obedience  
30 to God, — fulfilling the law of Love, doing good to all;  
imparting, so far as we reflect them, Truth, Life, and Love  
to all within the radius of our atmosphere of thought.

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1 The only justice of which I feel at present capable,  
is mercy and charity toward every one, — just so far as  
3 one and all permit me to exercise these sentiments toward  
them, — taking special care to mind my own business.

The falsehood, ingratitude, misjudgment, and sharp  
6 return of evil for good — yea, the real wrongs (if wrong  
can be real) which I have long endured at the hands of  
others — have most happily wrought out for me the law  
9 of loving mine enemies. This law I now urge upon the  
solemn consideration of all Christian Scientists. Jesus  
said, "If ye love them which love you, what thank have  
12 ye? for sinners also love those that love them."