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for "if ye love them which love you, what thank have ye? for sinners, also, love those that love them." The love of our neighbour, which is taught by Christianity, knows no other limit than that of mankind. Its application, even to our bitterest enemies, is forcibly illustrated in that beautiful parable of the good Samaritan, by which our Lord answered the question, "Who is my neighbour?" and the same Divine Master has, not merely given the express precept, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you," but has also exhibited, by His own practice, an example of the spirit which He inculcates: "Father," exclaimed the Redeemer on Calvary, "Father forgive them, for they know not what they do." It would be no difficult task to adduce many proofs of the reasonableness of this command; but it must suffice, at present, to glance at the results which would follow, if the opposite practice were directed, and, instead of love, hatred of our enemies were commanded. Need I tell you that the practice of such a principle would tear down, with violent hands, the whole fabric of society—stain our very hearths with the blood shed by revenge; kindle the fires and prepare the rack of persecution; tenfold aggravate the horrors of war; and make this world a field of blood, or a vast charnel-house for the victims of licenced murder? Pursue this subject a step further, and consider what would have been the effect, had the Almighty adopted this rule in his conduct towards us. Does not the mind shudder at the bare supposition? The day-spring from on high would never have visited us—the voice of mercy would never have been heard—the sun would