

X

"But how about the enemies that attack us?"

"Love your enemies, and ye will have none," is said in the teaching of the Twelve Apostles. This answer is not merely words, as those may imagine who are accustomed to think that the recommendation of love to one's enemies is something hyperbolic, and signifies not that which expressed, but something else. This answer is the indication of a very clear and definite activity, and of its consequences.

To love one's enemies--the Japanese, the Chinese, those yellow people toward whom benighted men are now endeavoring to excite our hatred--to love them means not to kill them for the purpose of having the right of poisoning them with opium, as did the English; not to kill them in order to seize their land, as was done by the French, the Russians, and the Germans; not to bury them alive in punishment for injuring roads, not to tie them together by their hair, not to drown them in their river Amur, as did the Russians.

"A disciple is not above his master.... It is enough for a disciple that he be as his master."

To love the yellow people, whom we call our foes, means, not to teach them under the name of Christianity absurd superstitions about the fall

of man, redemption, resurrection, etc., not to teach them the art of deceiving and killing others, but to teach them justice, unselfishness, compassion, love--and that not by words, but by the example of our own good life. And what have we been doing to them, and are still doing?

If we did indeed love our enemies, if even now we began to love our enemies, the Japanese, we would have no enemy.

Therefore, however strange it may appear to those occupied with military plans, preparations, diplomatic considerations, administrative, financial, economical measures, revolutionary, socialistic propaganda, and various unnecessary sciences, by which they think to save mankind from its calamities, the deliverance of man, not only from the calamities of war, but also from all the calamities which men inflict upon themselves, will take place not through emperors or kings instituting peace alliances, not through those who would dethrone emperors, kings, or restrain them by constitutions, or substitute republics for monarchies, not by peace conferences, not by the realization of socialistic programmes, not by victories or defeats on land or sea, not by libraries or universities, nor by those futile mental exercises which are now called science; but only by there being more and more of those simple men who, like the Dukhobors, Drojzin, Olkhovik, in Russia, the Nazarenes in Austria, Condatier in France, Terveij in Holland, and others, having placed as their object not external alterations of life, but the closest fulfilment in themselves of the will of Him who has sent them into life, will direct all their powers to this realization. Only such people

realizing the Kingdom of God in themselves, in their souls, will establish, without directly aiming at this purpose, that external Kingdom of God which every human soul is longing for.

Salvation will come to pass only in this one way and not in any other. Therefore what is now being done by those who, ruling men, inspire them with religious and patriotic superstitions, exciting in them exclusiveness, hatred, and murder, as well as by those who, for the purpose of freeing men from slavery and oppression, invoke them to violent external revolution, or think that the acquisition by men of very much incidental and for the most part unnecessary information will of itself bring them to a good life--all this, by distracting men from what alone they need, only removes them further from the possibility of salvation.

The evil from which the men of the Christian world suffer is that they have temporarily lost religion.

Some people, having come to see the discord between the existing religion and the degree of mental and scientific development attained by humanity at the present time, have decided that in general no religion whatever is necessary. They live without religion and preach the uselessness of any religion of whatever kind. Others, holding to that distorted form of the Christian religion which is now preached, likewise live without religion, professing empty external forms, which cannot serve as guidance for men.

Yet a religion which answers to the demands of our time does exist and is known to all men, and in a latent state lives in the hearts of men of the Christian world. Therefore that this religion should become evident to and binding upon all men, it is only necessary that educated men--the leaders of the masses--should understand that religion is necessary to man, that without religion men cannot live a good life, and that what they call science cannot replace religion; and that those in power and who support the old empty forms of religion should understand that what they support and preach under the form of religion is not only not religion, but is the chief obstacle to men's appropriating the true religion which they already know, and which can alone deliver them from their calamities. So that the only certain means of man's salvation consists merely in ceasing to do that which hinders men from assimilating the true religion which already lives in their consciousness.