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## A LESSON IN LOVE

In the lesson this morning the historical incident is the visit of David and his general, Abishai, to the camp of Saul, and the capture of Saul's spear and cruse of water without detection. After which you will remember, David stood on a mountain and cried over to the camp of Saul, calling Abner, Saul's general and right hand man's attention to the fact that he did not keep a very good guard over his principal. We interpret this to be a lesson in love, or we might use a milder term there, I think it is magnanimity. We have no evidence that David had any special love for Saul. He had him in his power and he showed nobility of soul. The word magnanimity fits the case. Magnanimity is derived from two Latin words, magnus which means "great", and animus which means "mind." This was the ultimatum of a great mind: I think in this respect we get our lesson, when we allow our narrow <sup>prejudices</sup> ~~practices~~ to influence us in dealing with other people we show the smallness and the limited caliber of our mind. We are not magnus-minded, we

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are not great minded, we are small minded; we measure the whole world by our little knotholes. Now that is the central idea in the lesson. How shall we become magnanimous in our real character? We have relations with people every day in all of our affairs; we have family relations, business relations in which there is more or less friction and contention, <sup>in those relations</sup> and we have to adjust ourselves. We have to give up many of our, well, ambitions; we have to adjust ourselves to the conditions of the people in the world <sup>with whom we associate.</sup> ~~that we are dealing with selfishly.~~ The question with every one of us is how we may do this in the most harmonious way. If we are contentious and jealous and ambitious and all that sort of thing, we are apt to resort to destructive methods. We know that destructive ways always lead to destruction. If you are revengeful, why you will get revenge in your reactions, the reaction of your own thought will demonstrate its character. We know by experience, we see evidences of it everywhere that thought is a force, and it is a force that is given to every individual to use as he wills. The question is how are you using this force?

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How are you using this energy? If you are using it in destructive ways, you cannot expect anything else but destruction. "He that liveth by the sword shall die by the sword." That is a law. And when we understand the character of our own thoughts, how they send out this energy, and how it comes back, why, we know that we get results from every thought. That being the case, shouldn't we analyze our thinking a bit. We decide to govern ourselves by certain standards of thought that will bring harmonious reactions, Notwithstanding we may have good cause for our revenge. Abishai was patterned after the natural man, the result of the natural man's evolution. Although he was a nephew of David he did not seem to have the wisdom of David. Now David was wise in that he did not use the destructive methods in dealing with Saul that he might. He could have slain Saul and no one would have been the wiser. That is considered fair in war; kill your enemies. But here was a case in which he had all things on his side; he had the advantage; and he showed a certain nobleness. He showed that rightness, that

greatness of the mind. He just simply took the spear from Saul's head, and the cruse of water from his side and carried it off. Then he let him know that he had his life in his hands, but called the attention of his enemy to his shortcomings. Saul admitted that he had made a fool of himself in setting up enmity and trying to destroy David, and David here represents the Spirit of love. We must be very careful and not let the ambitious will, represented by Saul, destroy that love, because represents harmony, it represents that real <sup>thought</sup> or standard of thinking that we must enthrone in our consciousness. Now David was not yet enthroned, He had been anointed by Samuel as king of Israel, but ~~xxxx~~ Saul, the arbitrary will which we find in every one of us, was still in the saddle, for he was running things in the man. Here was this new attitude, this new ruling power, Divine Love, which had been recognized. We all know, we ought to be at least unanimous in handling these objective, opposing thoughts that come up in our lives.

That is the anointing; we know, the Spirit has revealed to every one of us that have thought about these things seriously, that we are not to be ruled by the mere animal emotions. But every one who has <sup>gotten quiet and</sup> listened to that inner voice has had the anointing. Samuel represents the "still small voice". You remember in his youth that the still small voice spoke to Samuel. So we find in our periods of stillness, in the silence, there is a still small voice, something quietly drifts into our minds, and that is the anointing by the inner wisdom of the man. That man is sooner or later to become king in our consciousness. How many of us are really considering this matter of kingship? It is the real source of success. You are all looking for success. How shall I be successful? What <sup>will give me</sup> is the greatest success in my life? It is righteous thinking. Seek first the Kingdom of God and his righteousness, and all these things shall be added unto you. That is a universal law. But we have to begin with the proposition in its minutest detail. It is the little things that count in your mind,

it is the little foxes that spoil the vines. It is not big propositions that you begin with, but some little things, some little nagging thoughts are keeping you from harmony. Now we all have our prejudices, we all have these propositions to deal with, and the big thing with every one of us is how to do it successfully. As I say, the successful way is to begin with <sup>the</sup> harmonizing of your mind. Now if you are disturbed in your mind you have not found the key to the situation, which is harmony. And the one great harmoniser is, well, love, but it is awful hard sometimes to get this real love of God into action in your mind. You can see it as a theory, but just how to bring it into action. Well the way to begin is through forgiveness, forgiveness. "Forgive your enemies," said Jesus, "forgive those that despitefully use you." Now you can do that, you can say when you are in your right mind--and the only time that anybody is in his right mind is when he is forgiving and loving. We are all crazy when we think about revenge, when you have that thought in your mind, "Now I want to find a way to get even with you," if you

have been hurt in any way. We always want to get even. "Now just wait I'll find a way to handle you all right." Now that will lead to war, if you keep it up. And it will not affect the other fellow nearly as much as it will you, because you will get the reaction immediately; and your warring thought may be so weak that it will not go out and affect anybody else, but you will get it; you'll get it in the neck sooner or later. Well, then what are you going to do about it? Why, take this remedy. Be magnanimous. Now we have illustrations of that in the great souls of the past and the present. It is related that when Tasso, the great Italian poet, was told that he had a fair opportunity of taking advantage of a very bitter enemy, he replied, "I wish not to plunder him, but there are things I wish to take away from him; not his honor; not his wealth; nor his life, but his ill-will." Now that was the conclusion of a great soul. He wanted to take away the ill-will of his enemy. How do you do that? Well, by being magnanimous. By seeing that every man really is inspired by some high resolve. None

of us are really evil at heart. We all have talents, that if they were developed, if they were really recognized by all of our friends, would make us geniuses. Give your friends and your enemies a chance. Let them grow into that Divine standard. Recognize their abilities regardless of their attitude towards you. Abraham Lincoln was once approached by a man, and the man said to him "Don't ~~say~~ "Why so-and-so has denounced you, what is your opinion of him?" Lincoln said, "It is not a matter of what <sup>his</sup> opinion of me is but what my opinion is of him. And I think he is a man of ability." Now that man was Salmon P. Chase, Secretary of War. He called Abraham Lincoln a coward; he called him a fool; he called him nearly every thing he could think of, and he got to the <sup>point</sup> ~~part~~ where he resigned as Secretary of State. What did Lincoln do under those circumstances? Why Lincoln saw his ability. He said; "We need this man, and I will appoint him Chief Justice of the United States," which he did. That was magnanimity.

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He did not take his narrow prejudices, what Chase had said about him, into consideration, but was Chase a needed man in our government. Well, Lincoln thought he was. He was a man of talent, and had ability that the nation needed. Lincoln overlooked his little prejudices, his narrow concept of Chase, and put him in the highest place he had at that time. Now this is real magnanimity. It is not exactly love, but it is forgiving the personal opposition, forgiving your ideas of what a man should be, and looking at his real character. What is his ability? What is his standard in the needs of the world? Recognize them, then you do away with your narrow concept, your little prejudice, your seven by nine standard. We all have these little personal likes and dislikes, but they should never enter into the consideration of a great soul dealing with great propositions. Now we all have great things to deal with, and we should deal with them in a great way. We have a certain work to do. Now we should do that work, and do it in the name of the Lord, for the Lord's work is your work in its highest. If you are working for yourself, you will be a failure

sure. You must work for the advantage of the whole race. That is the Lord's work. God is back of this human family, and God is using a high range of mind activity in dealing with us. God does not recognize the Democratic party nor Republican party. God does not recognize Presbyterians nor Methodists nor Unity people. God recognizes one universal Truth. Universal Truth is being interpreted and carried out by these various church activities, but God is above and beyond. God might be compared to Magnus, this great mind, which is the inner of all minds. But if we want to be great, let us take our stand there. Do not look at yourself, nor allow yourself to act as a small soul. Take up all of your enemies, and plunder them, as Tasso said, of their ill-will. You can make friend of any enemy that you set out to do the right thing by. But if you still work down in the basement, <sup>you</sup> we still work in that narrow, little, material world of prejudice and opposition, and feel that you have been hurt, why you will get the results. You will live not only in mental misery

but physical misery. Now it is found ~~that~~ by metaphysicians that certain attitudes of mind produce either harmony or friction in the nerves centers in the body, and people who are easily hurt, their feelings are hurt, if they allow ~~themselves~~ that state of mind, to continue in your thought it will set up irritation at some center in the organism. And that will bring forth, well, microbes of that character, and those microbes will begin to eat on the flesh and people develop very serious diseases in this way. Now, I do not like to mention these diseases because not even medical science has a remedy for some of them. Metaphysicians are just as successful in dealing with cancer as physicians in healing the outer appearance. They nearly always take jealousy and malice and anger as the complex back of every condition of that kind. It can be easily explained as the result of, well, a suppressed hurt. You have been hurt, your love has been disappointed, and if you suppress it and get that feeling of revenge in you for the hurt feeling, it will go down into the heart center, the cardiac center will be affected, ~~is so~~.

You want to look out. These are truths I am telling you. Now if you have any condition of that kind in your mind, make friends with God first. Ask that forgiving love, magnanimity, that great universal Spirit is present. Jesus Christ said, "Forgive your enemies." Forgive your enemies, take them right up and say, "Here, I am not going to harbor this condition; I am not going to suppress it; I am not going to nurse it down in my consciousness." Give them ~~your love~~. It is the only way to get rid of ~~the~~ these things. People say, "Why, I know revengeful men and women that are just fighters. They go about with murder in their hearts. They do not have any cancers; they don't have any tumors. How do you explain that?" Why they get rid of it. They let it boil out and over and it disappears. It is suppressed troubles where you get your reaction. It is a great deal better, if you are ~~angry~~ given to anger, to let it effervesce, ~~run~~ over, than it is to bottle it up. Because you get rid of it. It is like the measles or the mumps or the whooping cough, you express it. It goes off in, well, the same. When Jesus drove the devils out of those maniacs, ~~demoniacs~~, he drove them into the

swine, and the swine ran down and were drowned in the great universal waters. Now that is one way to get rid of those things. It is better not to have them at all, we know that, because the getting/rid of those things in even that way causes inharmony. But it is a great deal better to get rid of them some way than it is to suppress them. You take through sheer willforce those conditions and bottle them up. But you do not have to do that; if you will take them to God; take it to the Lord in prayer. This is a real lesson, a lesson we can every one profit by if we apply it. If you have some antipathy for something, some enmity in your heart, and I do not know of any body but what has, you want to take it to the L<sup>U</sup>rd. We may consider this a lesson, take every one of our little prejudices, every one of our enmities, every one of our hurt feelings right to Christ within, say "Lord Jesus Christ forgive me; cleanne me of all malice, of all hate, all hurt feelings, forgive and let it go; I give it up, cleanne me. I Lay it upon the altar, all these forces of my carnal mind." That is sacrifice

That is giving to the L<sup>U</sup>rd We ask this morning that all for ourselves

Forgive them Father they know not what they do .