

doing them all the good that we can, after they have lost the power of doing us evil. Nor will this prevent us from maintaining our just rights, guarding against injuries, providing for our own safety, and harrassing and punishing our enemy till he be disposed to agree to an equitable peace. Now all this can be done without harbouring hatred or revenge, passions which lead continually to evil, and indeed when duly considered, a malignant enemy who is carried away by his blind passions, is not half so formidable as he who deliberates coolly and proceeds by the dictates of reason. Besides, by depriving our enemies of the power of injuring us, we are so far from hurting them that we do them an essential service; because we prevent them from doing evil: all the measures therefore which do not flow from the malignant passions and which tend to produce peace, are in the highest degree justifiable and satisfactorily accord with the divine precept 'love your enemies.' It may be further observed, that by pursuing an enemy with hatred and revenge, we transform him into a private enemy and consider a man who has never done us any personal injury, and who has done only what he has been commanded, as guilty of his country's faults. But in wars between Nations, the individuals selected for carrying on hostilities, are seldom those who have injured us, and this ought to be an additional motive for us not to put them to needless pain, but to rest content with taking such measures as may successfully resist
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