

that they were taught to spread it infinitely further and to extend it to their enemies. But in order to ascertain the true meaning of that love which we owe to our enemies, we must observe that the qualities and actions of men are different and often contrary—that they are mild and malignant, good and evil. Now as virtue and vice are as essentially different as light and darkness, the impression which they make upon us, must be equally different. We feel approbation or disapprobation according to the merit or demerit of the actors—vice is odious, virtue is agreeable, we cannot alter their nature, we cannot love them equally, consequently the word love must in this precept have a confined sense, it cannot include that warmth, that holy affection which we feel for our kindred and friends, from the natural interchange of good offices and a knowledge of their virtues; but it means simply that good will or charity which we ought to entertain for all mankind, whatever their deserts or vices may be, and which implies a desire to do them all the good that we are able, consistent with our own safety. The love we bear our friends, kindred, companions and countrymen, includes ardent affection, esteem, approbation, complacency; but in regard of our enemies it means simply good will. We cannot approve of their actions, because they are injurious, but we are not to exclude them from all participation of charity and humanity. The same measure of love is not due to both, neither is it required; but no conduct on the part of enemies can free us from the obligation of