In every war there muft be faults on the one
aide or the other, but were Chriftianity univer-
sally to prevail, in purity the caufes would va-
nifb away and all mankind would sit down in
harmony and peace, they would feel themselves
as they really are, branches of one family, the
children of one father. But as religion does not
so prevail, and the paffions have great power
and influence, contentions arise which termi-
nate in acts of violence, and produce wars and
fcuds between States and individuals. Indeed
the very precept, ' love your enemies' presup-
poses the existence of enemies, and consequent-
ly of wars—Yet this precept has been deemed
totally irreconcileable with such a ftate, for it
has been triumphantly afked how can you love
thofe whose destruction you desire, and againft
whom you are fighting. To this the Christian
may answer, that he seeks not the destruction
of his enemy, but his return to juftice and hu-
manity. The end propofed by all wars is peace,
and as foon as this can be obtained on equita-
ble terms by the friend of the Gofpel, he wars
no longer. To love our enemies is indeed a
moft sublime precept, but it has been frequent-
ly misunderftood. The Jews confined their
regards and affections entirely to their own Na-
tion, and pursued the reft of mankind with ani-
mosity and disdain. This inhuman conduct
was reprobated by our bleffed Saviour, who was
fo far from allowing his disciples to dispife
ftrangers or to confine their good will to their
friends, their kindred or even their country,
that