

er and heavenly discourse, and faithful watchfulness and reproof.

Direct. xv. 'Prepare each other for suffering and death, and dwell together in the house of mourning, where you may remember your nearer everlasting friendship: and not only in the house of mirth, as if it were your work, to make each other forget your latter end.'

CHAPTER XXIX.

Cases and Directions for Loving and Doing Good to Enemies.

MOST which belongeth to this subject is said before, Chap. ix. about Forgiving Enemies, and therefore thither I refer the reader.

Tit. 1. Cases about Loving and Doing Good to Enemies.

Quest. 1. 'Whom must I account an enemy, and love under that name?'

Ans. 1. Not every one that is angry with you, or that giveth you foul words, or that undervalueth you, or that speaketh against you, or that doth you wrong: but he that hateth you, and seeketh or desireth your destruction or your hurt as such designedly. 2. And no man must be taken for such, that doth not manifest it, or by whom you cannot prove it. 3. But if you have reasonable suspicion you may carry yourself the more warily for your own preservation, lest he should prove your enemy, and his designs should take you unprovided.

Quest. 11. 'With what kind of love must an enemy be loved, and on what accounts?'

Ans. Primarily with a love of complacence, for all the good which is in him, natural and moral: he must be loved as a man for the goodness of his nature; and his understanding and virtues must be acknowledged as freely, and loved as fully, as if he were no enemy of ours: enmity must not blind and pervert our judgment of him, and hinder us from discerning all that is amiable in him; nor must it cor-

rupt our affections, and hinder us from loving it and him. 2. Secondly we must love him with a love of benevolence, desiring him all that happiness which we desire to ourselves, and endeavouring it according to our opportunities.

Quest. III. 'Must I desire that God will pardon and save him, while he repenteth not of the wrong he doth me; and being impenitent, is incapable of pardon?'

Answ. 1. You must desire at once that God will give him repentance and forgiveness. 2. If he be impenitent in a state and life of ungodliness, or in a known and wilful sin, he is indeed incapable of God's pardon and salvation in that case: but if you know him not to be ungodly, and if mistake or passion only, or some personal offence or falling out have made him your enemy; and you are not sure that the enmity is so predominant as to exclude all true charity, or if he think you to be a bad person, and be your enemy on that account, you must pray for his pardon and salvation, though he should not particularly repent.

Quest. IV. 'What if he be my enemy upon the account of religion, and so an enemy to God?'

Answ. 1. There are too many who have too much enmity to each other, upon the account of different opinions and parties in religion, in an erroneous zeal for godliness: who are not to be taken for enemies to God. What acts of hostility have in this age been used by several sects of zealous Christians against each other! 2. If you know them to be enemies of God and godliness, you must hate their sin, and love their humanity and all that is good in them, and wish their repentance, welfare and salvation.

Quest. v. 'What must I do for an enemy's good, when my benefits are but like to embolden, encourage and enable him to do hurt to me or others?'

Answ. 1. Usually kindness tendeth to convince and melt an enemy, and to hinder him from doing hurt. 2. Such ways of kindness must be chosen, as do most engage an enemy to returns of kindness, without giving him ability or opportunity to do mischief in case he prove implacable. You may shew him kindness, without putting a sword into his hand. Prudence will determine of the way of benefits, upon consideration of circumstances.

Quest. vi. ' May I not defend myself against an enemy, and hurt him in my own defence? And may I not wish him as much hurt, as I may do him?'

Answ. When you can save yourself by fair words, or flight, or some tolerable loss, without resisting him to his hurt, you should rather choose it, and "resist not evil^a." When you cannot do so, you must defend yourself, with as little hurt to your enemy as you can. And if you cannot save yourself from a lesser hurt, without doing him a greater, you must rather suffer it.

Object. ' But if I hurt him in my own defence, it is his own fault.'

Answ. So it may, and yet be yours too: you are bound to charity to your enemy, and not to justice only.

Object. ' But if I run away from him, or resist him not, it will be my dishonour; and I may defend my honour as well as my life.'

Answ. Such objections and reasonings (which the Jesuits use against Jesus) were fitter for the mouth of an atheist, than of a Christian. It is pride which setteth so much by the esteem of men, yea, of bad and foolish men, as to plead honour for uncharitableness: and the voice of pride is the voice of the devil, contrary to him "who made himself of no reputation^b," and submitted to be arrayed in a garb of mockery, and led out with scorn like a fool, and bowed to, and buffeted, and spit upon, and crucified; who calleth to us to learn of him to be meek and lowly and to deny ourselves, and take up the cross (which is shameful suffering) if we will be his disciples^c. To every Christian it is the greatest honour to be like Jesus Christ, and to excel in charity. It is a greater dishonour to want love to an enemy, than to fly from him, or not resist him. He that teacheth otherwise, and maketh sin honourable, and the imitation and obedience of Christ to be more dishonourable, doth preach up pride, and preach down charity, and doth preach for the devil against Jesus Christ; and therefore should neither call himself a Jesuit nor a Christian.

Yea more, if the person that would hurt or kill you, be one that is of more worth or usefulness as to the public

^a Matt. v. 39.

^b Phil. ii. 7, 8.

^c Matt. xi. 28, 29. Luke xiv. 30—33.

good, you should rather suffer by him, or be slain by him, than you should equally hurt him, or kill him in your own defence. As if the king of another kingdom that hath no authority over you, (for of your own there is no question,) should assault you? Or any one whose death would be a greater loss than yours. For the public good is better than your own.

And it will not always hold, that you may wish another as much hurt as you may do him: for in defending yourself, you may sometimes blamelessly do more hurt than you were willing to do. And you must never wish your enemies hurt as such, but only as a necessary means of good, as of preservation of himself, or you, or others.

Quest. VII. 'Must kings and states love their enemies? How then can war be lawful?'

Answ. Kings and states are bound to it as much as private men: and therefore must observe the foresaid law of love as well as others. Therefore they must raise no war unnecessarily, nor for any cause be it never so just in itself, when the benefits of the war are not like to be a greater good, than the war will bring hurt both to friends and foes set together. A lawful offensive war is almost like a true general council; on certain suppositions such a thing may be; but whether ever the world saw such a thing, or whether ever such suppositions will come to existence, is the question.

Tit. 2. Motives to Love and do Good to Enemies.

Mot. 1. God loveth his enemies, and doth them good; and he is our best exemplar. "But I say unto you, Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust^c."

Mot. 11. Jesus Christ was incarnate to set us a pattern, especially of this virtue: he sought the salvation of his enemies: he went up and down doing good among them.

^c Matt. v. 45, 46.

He died for his enemies : he prayeth for them even in his sufferings on the cross : he wept over them when he foresaw their ruin. When he was reviled, he reviled not again. This is the pattern which we must imitate.

Mot. III. God loved even us ourselves when we were his enemies : or else what had become of us ? And Christ died even for us, as enemies, to reconcile us by his death to God^d. Therefore we are specially obliged to this duty.

Mot. IV. To be God's enemies is to be wicked and unlovely ; so that in such God could see nothing amiable, but our nature and those poor remainders of virtue in it, and our capacity of being made better by his grace ; and yet he then loved us : but to be an enemy to you or me, is not to be ungodly or wicked as such ; it is an enmity but against a vile, unworthy worm, and therefore is a smaller fault.

Mot. V. We do more against ourselves than any enemy or devils, and yet we love ourselves : why then should we not love another who doth less against us.

Mot. VI. All that is of God and is good must be loved : but there may be much of God, and much natural and moral good in some enemies of ours.

Mot. VII. To love an enemy signifieth a mind that is impartial, and loveth purely on God's account, and for goodness' sake : but the contrary sheweth a selfish mind, that loveth only on his own account.

Mot. VIII. If you love only those that love you, you do no more than the worst man in the world may do : but Christians must do more than others, or else they must expect no more than others.

Mot. IX. Loving and doing good to enemies is the way to win them and to save them. If there be any spark of true humanity left in them, they will love you when they perceive indeed that you love them. A man can hardly continue long to hate him whom he perceiveth unfeignedly to love him. And this will draw him to love religion for your sake, when he discerneth the fruits of it.

Mot. X. If he be implacable, it will put you into a condition fit for God to own you in, and to judge you according to your innocency. These two together contain the sense of " heaping coals of fire on his head : " that is, q. d.

^d Rom. v. 9, 10.

If he be not implacable, you will melt and win him; and if he be implacable, you will engage God in your cause, who best knoweth when and how to revenge.

Tit. 3. Directions for Loving and doing Good to Enemies.

Direct. I. 'Make no man your enemy, so far as you can avoid it:' for though you may pretend to love him when he is your enemy, you have done contrary to love in making him your enemy; for thereby he is deprived of his own love to you. And if his charity be his best commodity, then he that robbeth him, (though he be never so culpable himself,) hath done that which belongeth to the worst of enemies; it is a thousand times greater hurt and loss to him, to lose his own love to others, than to lose another's love to him: and therefore to make him hate you, is more injurious or hurtful to him, than to hate him.

Direct. II. 'Take not those for your enemies that are not, and believe not any one to be your enemy, till cogent evidence constrain you.' Take heed therefore of ill, suspicious, and ungrounded censures; except defensively so far only as to secure yourselves or others from a possible hurt.

Direct. III. 'Be not desirous or inquisitive to know what men think or say of you;' (unless in some special case where your duty or safety requireth it). For if they say well of you, it is a temptation to pride; and if they say ill of you, it may abate your love and tend to enmity. "Also take no heed to all words that are spoken, lest thou hear thy servant curse thee: for oftentimes also thy own heart knoweth, that thou thyself likewise hast cursed (or spoken evil of) others*." It is strange to see how the folly of men is pleased with their own temptations.

Direct. IV. 'Frown away those flatterers and whisperers who would aggravate other men's enmity to you or injuries against you,' and think to please you by telling you needlessly of other men's wrongs. While they seem to shew themselves enemies to your enemies, indeed they shew themselves enemies consequently to yourselves: for it is your destruction that they endeavour in the destruction of your love. "If a whisperer separate chief friends^f," much more

* Eccles. vii. 21.

^f Prov. xvi. 28. 2 Cor. xii. 20.

may he abate your love to enemies : let him therefore be entertained as he deserveth.

Direct. v. ' Study, and search, and hearken after all the good which is in your enemies.' For nothing will be the object of your love, but some discerned good. Hearken not to them that would extenuate and hide the good that is in them.

Direct. vi. ' Consider much how capable your enemy (and God's enemy) is of being better.' And for aught you know God may make him much better than yourselves ! Remember Paul's case. And when such an one is converted, forethink how penitent and humble, how thankful and holy, how useful and serviceable he may be : and love him as he is capable of becoming so lovely to God and man.

Direct. vii. ' Hide not your love to your enemies,' and let not your minds be satisfied that you are conscious that you love them ; but manifest it to them by all just and prudent means ; for else you are so uncharitable as to leave them in their enmity, and not to do your part to cure it. If you could help them against hunger and nakedness, and will not, how can you truly say you love them ? And if you could help them against malice and uncharitableness, and will not, how can you think but this is worse ? If they knew that you love them unfeignedly, as you say you do, it is two to one but they would abate their enmity.

Direct. viii. ' Be not unnecessarily strange to your enemies ; but be as familiar with them as well as you can.' For distance and strangeness cherish suspicious and false reports, and enmity : and converse in kind familiarity, hath a wonderful power to reconcile.

Direct. ix. ' Abhor above all enemies, that pride of heart, which scorneth to stoop to others for love and peace.' It is a devilish language to say, Shall I stoop or crouch to such a fellow ? I scorn to be so base. Humility must teach you to give place to the pride and wrath of others, and to confess it when you have wronged them, and ask them forgiveness : and if they have done the wrong to you, yet must you not refuse to be the first movers and seekers for reconciliation. Though I know that this rule hath some exceptions ; as when the enemies of religion or us are so malicious and implacable, that they will but make a scorn of our sub-

mission, and in other cases, when it is like to do more hurt than good, it is then lawful to retire ourselves from malice.

Direct. x. 'However let the enmity be in them alone: watch your own hearts with a double carefulness, as knowing what your temptation is; and see that you love them, whether they will love you or not.

Direct. xi. 'Do all the good for them that lawfully you can.' For benefits melt and reconcile: and hold on though ingratitude discourage you.

Direct. xii. 'Do them good first in those things that they are most capable of valuing and relishing.' That is (ordinarily) in corporal commodities: or if it be not in your power to do it yourselves, provoke others to do it, (if there be need). And then they will be prepared for greater benefits.

Direct. xiii. 'But stop not in your enemy's corporal good, and in his reconciliation to yourself: for then it will appear to be all but a selfish design which you are about.' But labour to reconcile him to God, and save his soul, and then it will appear to be the love of God, and him that moved you.

Direct. xiv. 'But still remember that you are not bound to love an enemy as a friend, but as a man so qualified as he is; nor to love a wicked man, who is an enemy to godliness, as if he were a godly man; but only as one that is capable of being godly.' This precept of loving enemies was never intended for the levelling all men in our love.

CHAPTER XXX.

Cases and Directions about Works of Charity.

Tit. 1. Cases of Conscience about Works of Charity.

Quest. 1. 'WHAT are the grounds, and reasons, and motives to charitable works?'

Answ. 1. That doing good doth make us most like to God. He is the Universal Father and Benefactor to the world: all