Bear no malice or evil will to any man living. For either the man is good or wicked. If he is good
and I hate him, then I am wicked.

If he is wicked, either he will amend and die good and go to God, or live wickedly and die
wickedly and go to the devil. And then let me remember that if he be saved, he will not fail (if I
am saved too, as I trust to be) to love me very heartily, and I shall then in like manner love him.

And why should I now, then, hate one for this while who shall hereafter love me forevermore,
and why should I be now, then, an enemy to him with whom I shall in time be coupled in eternal
friendship? And on the other side, if he will continue to be wicked and be damned, then is there
such outrageous eternal sorrow before him that I may well think myself a deadly cruel wretch if I
would not now rather pity his pain than malign his person. If one would say that we may with
good conscience wish an evil man harm lest he should do harm to other folk who are innocent
and good, I will not now dispute upon that point, for that root has more branches to be well
weighed and considered than I can now conveniently write (having no other pen than a coal). But
truly will I give counsel to every good friend of mine that unless he be put in such a position as
to punish a man in his charge by reason of his office, he should leave the desire of punishing to
God and to such other folk who are so grounded in charity and so fast cleaved to God that no
secretly malicious or cruel affection can creep in and undermine them under the cloak of a just
and a virtuous zeal. But let us that are no better than men of a mean sort ever pray for such
merciful amendment in other folk as our own conscience shows us that we have need of in
ourselves.

From *The Sadness of Christ and Final Prayers and Instructions* (Scepter, 1993), pp. 142-143