

KINDNESS

When we look at a root and know its kind we easily know what should be its development, since it follows as a natural consequence. In this same way when we go to the root of a word, there is a logical development in the application that belongs to it. This is easily seen in the word which describes or defines the virtue which we term kindness. As we are all children of God the Creator, we are kind to one another in the spiritual order, and as offspring of the same first parents, Adam and Eve, we are equally kin to the natural order.

Kindness is the acknowledgment of this kinship among men and the expression of the goodness and the benignity which it suggests. When it includes all men, then only is kindness complete and perfect. It is this virtue which our Lord inculcated when He said we are to love our neighbors as ourselves, and which St. Paul exemplified when he said he became all things to all men—the sameness of origin, the sameness of consideration and kindness to one another, during our sojourning in life and our way to eternity.

But how different is the practice from the rule! Some are faithful to their duty in this respect, many are not, and these last are by far the larger number. Why is this? It is because men lose sight of their common origin or are unfaithful to the uniform kindness which it suggests. We see men very inconsiderate and unkind towards one another. By word and act they make life bitter and sorrowful for their fellow men, so that we hear the poet's complaint, "Man's inhumanity to man make countless thousands mourn."

Against this evil we have the command of God as given us through the injunction of the apostle, wherein he says, "Brethren, put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience, bearing with one another and forgiving one another," which is all comprised under the generic term, kindness. The source of kindness is the heart, the centre of feeling, the organ of affection; and so it is to the heart that God appeals when He asks us to receive His words in a good and perfect heart and bear fruit in patience, and the burden of His words are summed up in the law of love—love for God and love for our neighbor.

"Kind hearts are coronets," as someone has poetically said, for they add a royal dignity to those who possess them. In such a heart there is no guile, all is simplicity and candor, because it is united with the perfect spirit of God, as exemplified in the Heart of Christ His Son, and draws its inspiration and life from His grace. Such was David's heart, the Royal Psalmist, of whom Holy writ says: "He was a man after God's own heart," and such were the hearts of all His saints, because one in heart and mind with their Lord and Master.

Kind words are the outcome of kind hearts, for "Out of the fullness of the heart the mouth speaketh." If any man offend not in word the same is a perfect man, says Holy Writ; and St. James bids us bridle the tongue, lest it become a universe of evils. Kind words are like ministering angels, quietly doing their work of love and mercy, such as comforting the sorrowful, guiding the doubting, recalling the erring, restraining the violent, pacifying the quarrelsome and re-uniting those apart. Speak gently, speak kindly, "for the good that it may do, eternity alone will tell."



Was In Untold Misery. 3

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I should have written before now about that precious Pastor Koenig's Nerve Tonic, but I thought I would first see what effect it would have. I have used only one bottle this time and am happy to state that I have improved wonderfully. I was not able to leave my bed and could not sleep nor eat, and was in untold misery. Now I can sleep the whole night and am feeling better, and getting stronger every day.
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The 20th century American stained glass maker follows without important variation the simple methods of the French monk of eight centuries ago. The first requisite is the design. The artist makes a small water color sketch to show the general design and color scheme, accompanying it with detailed studies. From this two large drawings or cartoons are made, the exact size of the desired window. One cartoon shows where the leads will be placed, the thin strips of lead, hollowed on both sides and looking in a transverse section like the letter H, which form the framework to bind the pieces of glass together. Another drawing gives the size and shape of each piece of glass. This cartoon is cut into its component pieces by a pair (or triplet) of three bladed scissors, which leave between their parallel blades a space sufficient for the leads. These cut out patterns are put together again on a large glass easel to which they are attached by wax, and the spaces between are blocked in to give the effect of the leads. The easel is then placed against a window where the light can stream through it. The artist or his substitute replaces each paper pattern on the easel by a piece of glass of exactly the same size cut from a sheet of glass of the color called for by the color sketch. The sketch is not followed exactly; experiment with the actual glass will suggest improvements. To a greater or less extent this stained glass is supplemented by painted glass, on which the colors are fired as in china painting. When all the pieces have been cut they are transferred to the "leading" drawing, the flexible leads are twisted into shape and soldered at the joints and a special cement applied to make the whole water tight. The window is now complete, ready to be put in position where it is made secure by copper wires, fastened to the transverse bars of iron.—Home Journal and News.

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