

THE LAW OF KINDNESS

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*"The 'still, small voice' of scientific thought reaches
over continent and ocean to the globe's remotest bound.
The inaudible voice of Truth is, to the human mind,
'as when a lion roareth.'"*

— Mary Baker Eddy

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"FORGIVE, AND YE SHALL BE FORGIVEN"

"**T**HY sins be forgiven thee!" When Jesus made this bold statement to the sufferers who came asking him to have mercy upon them, what authority had he to forgive sins? How could he forgive them? We are taught in Christian Science that sins are forgiven only as they are destroyed, and how can any one destroy the sins of others? How can he bring about the mental condition in them which must accompany such a change? In Christian Science we learn, too, that to forgive never means to endure, but to do away with whatever is unlike God, to put it out of consciousness; to give the offending one a new likeness in our thought in place of the one formerly, and perhaps habitually, held of him. We can give him a true concept of himself only by holding such a concept in our own consciousness. Doing this, we exercise the same authority that the Master possessed, authority attendant upon the understanding that the true man reflects God. By seeing man in this true light, as the perfect reflection of perfect Mind, Jesus could pronounce the sin forgiven, wiped out, so far as his own consciousness was concerned. This much one can do for another. Thus far is atonement vicarious.

Mortals forgive sin only in their own consciousness, because it is there alone that they find sin. That is why our own salvation depends entirely upon our forgiveness of others. We find ourselves pardoned as we clear our mentality of others' faults. But for our dealings with our fellow men, but for the fact that we form one great and inseparable family, we should have no false concepts to adjust, no belief that we can be wronged or hated. We often need to be forgiven for our lack of forgiving others. If we insist upon striking discords, we shall never gain a realization of the harmony of music; but, learning what the true chords are, we can by care and attention avoid striking the false ones. If, upon awakening to a sense of what man is in divine Mind, we begin at once to refuse to think of and refer to the false manifestations of mortal thought, we lift our brother in our consciousness out of a false light — we forgive him.

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Since it is our false or mortal estimate of ourselves and others that causes our own inharmonies, we ourselves become harmonious as we turn from the shortcomings and dwell upon the everlasting good. One great sin, that of bearing false witness against our neighbor, falling from us, forgiveness in the scientific sense of forgiveness is realized. The power to forgive others is not limited to those who have wronged us individually, but extends to all who are in any way in bondage to error. We are often as deeply offended by wrongs done to others as by those done to ourselves. It is startling to realize that we are responsible for the double result which follows our holding in consciousness the faults of others. We not only pursue a course which would tend to bring them "into temptation" by mentally suggesting error instead of truth to their thought, but we actually bring ourselves into the same temptation, and may commit the same sin! This is what Paul meant when he wrote to the Romans, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Just think of it — "the same things" — the very same we have so condemned in another!

It is a scientific truth that whatever is retained as fact in consciousness is bound to be manifested either in words, deeds, or bodily condition. To think health, our own health or that of others, brings to us the manifestations of health; to think sickness likewise brings its manifestations, and sin belongs to the same category. The only self-protective as well as remedial course is to turn the thought from error, — "forgive" it, and know that it is not. Otherwise we bring ourselves into the same condemnation, whosoever we are, for Principle is no respecter of persons. We may find ourselves saying, "If my friend only had energy, and would make some effort;" "If he would lay aside his pride, and be willing to do as I do;" "If he were just orderly and punctual, so that he could be depended upon;" "If he were not so utterly selfish, but had some consideration for others." We are forgetting about our capacity to forgive, our obligation to untie from his neck the millstone of our downdragging thoughts; to know in our

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hearts that man, God's image and likeness, must of necessity reflect energy, humility, order, punctuality, consideration; and that by reflecting these qualities ourselves we lift our brother, as Jesus did, to the same desirable plane.

At first we hesitate to shut our eyes to the evil and see only the good, because it seems false and unjust to do this. We want to enjoy a righteous indignation because of our brother's actions, and a feeling of superiority because our ways differ so vastly from his. Let us take heed! Do we think we stand? But self-gratulation to the disparagement of our brother is greatly to our discredit. "Thou that judgest doest the same things." By refusing to recognize sin in the woman taken in adultery, Jesus not only rescued her from her tormentors, — from the thoughts of those who condemned her, — but we are safe in inferring that he also changed the whole course of her life when his loving assurance, "Neither do I condemn thee," was followed by the gentle yet imperative command, "Go, and sin no more."

Do we realize the intrinsic meaning of the expression, "I forgive you"? Let us not use it thoughtlessly, lest we lay perjury to our own souls. When we forgive with the spirit of the Master, with practical and effectual forgiveness, with the only forgiveness that reacts upon himself "to win his own pardon" (Science and Health, p. 365), we refuse to see aught but the good; we know that evil never existed and exists not now. We are ready to declare all good of the one who has offended, and we do not allow ourselves to repeat to another, or even to recall to our own consciousness, that the offense ever occurred; our brother is our brother again in perfect fellowship, — we are ready to receive him if he comes to us, to go to him if called, to rejoice in being his friend, to defend him if others refer to his fault, and to say, as Jesus did, "He that is without sin among you, let him first cast a stone."

There is yet another, a still more unselfish and impersonal sense in which Jesus forgave, a sense which the Science of Christianity alone could awaken in us, and that is the releasing of others from the fetters

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of our mistaken human sympathy. It is divine compassion that enables us to do this, — to free mankind from their material fears, criticisms, superstitions, and time-honored laws. If, through the changed mentality that some one among us has reached by love and humility and faithful work, or that has come to him through the clear understanding of another, the mortal belief in sickness or sorrow or sin vanishes, and he comes forth hardly strong enough to bear the light of the new heaven of happiness and the freedom of the new earth of health, are we ready with our practical recognition of Truth's power to protect him? Caution, fear, doubt, predictions that his recovery will not continue, and all the myriad of hindering thoughts that we may entertain concerning him — these are the grave-clothes that bind our Lazarus "hand and foot;" and if we would not hinder or impede or render impossible his advancement, we must "loose him" from these and, trusting him to God, "let him go."

What indeed is the mental condition that makes it possible for God to "heal the sick through man" (Science and Health, p. 495), but a capacity to forgive? It was "for their sakes" that Jesus sanctified himself that he might keep himself in a state of mental purity which would enable him to see others "sanctified through the truth." His life was a continual forgiving, a continual lifting of thought above the material appearance, and a recognition of the real man — he who has dwelt forever in the bosom of the Father. Not seven times did he forgive, but seventy times seven, or times without number — unlimited. He knew that to retain in thought error of any kind, whether expressed by one's self or by others, destroys the purity of that thought; and it is only through the pure, transparent thought of any individual that the healing light of Science can shine. We learn, then, that all human harmony is made contingent upon forgiveness, and that the divine forgiveness can be reached by us only through our clear sense of forgiveness, for even "as we forgive" are we ourselves forgiven.

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THE HABIT OF HATING

THE world contains many people who cherish, as did the writer at one time, the foolish and pestiferous notion that to be "a good hater" is evidence of strength of character. Sometimes, even, the absurd notion is held that the ability to hate well shows a corresponding temperamental disposition and power to love well. Literature abounds with mischievous encouragement of such notions. Incorrect opinions about God being "a hater," opinions which are derived through a superficial consideration of the meaning of some passages in the Bible, are appealed to for supporting the falsity of such notions. Great writers like Thomas Carlyle have adulterated their mighty influences for good with the false teaching that hate has shown itself at times in the affairs of the world, as in the French Revolution, for example, to be a sublime dynamic energy to assist humankind toward bettered conditions.

One of the blessings incident to the careful study of the writings of Mrs. Eddy, who was a very safe and profound reasoner (as is shown whenever we apply the ultimate tests of logic, although the hasty glance at some of her statements might lead to the opposite opinion), is to be found in the fact that such study has been educating us how to think more broadly, more surely, more exactly. We learn — many of us, at least — how to analyze and synthesize more successfully. Besides, when we come to any of those highways or byways in our meditations where heretofore we always found ourselves to be painfully stumbling along in the dark, our progress is assisted and illumined if we will turn on the search-lights of the great primary truths of Christian Science.

Let us now try to turn on one of these search-lights, to dispel the misleading falsehood that to hate is sometimes good. Let us begin with the obvious truth that the meaning of the verb to hate is the exact antipode of the meaning of the verb to love. Of course the term love is here used according to its higher meaning only. Love is the creative impulse and motive to be discerned throughout God's universe.

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Harmony is the incident of love. Nothing could endure without harmony. On the other hand, discord, the antipode of harmony, is always destructive. Love and harmony therefore are based on God's law, they are affirmative elements of the divine Principle of being. Hatred and discord are not such affirmative elements. They are negations of love and harmony: hatred the absence of love, and discord the absence of harmony; therefore, hatred has no law to energize and maintain it.

All the maintenance and energy hatred may seem to have or to exhibit come from some supposed source wholly apart and distinct from God's law and government. In other words, hatred is a falsehood, and is to be classified as belonging to the extensive category of falsehoods which have their place in "mortal mind." Any force or energy exhibited by hatred is destructive, and is followed by consequences more or less mischievous according to the degree of force or energy manifested. This is so because any force or energy exhibited by hatred proceeds from the circumstance that it arouses to action what is bad and not what is good in human beings. Hate contributed to the French Revolution its crimes and horrors, not its triumphs which inured to the benefit of our race. The latter resulted from higher causes. Not a single good thing in the life of any people or of any individual can be traced to the causation of hate, because hate's action is necessarily discordant and destructive.

The term "a good hater" is a self-contradictory term. There cannot be a good hater unless there can be such a thing as good hatred. To say that there ever can be such a thing as good hatred necessarily implies that a force or energy which, like every phenomenon of evil, is a negation of law in its origin and manifestation, as much so as a mistake in adding numbers is a negation of the rule of addition, would be the same as saying that what is lawless may at times be lawful; or, to pursue the mathematical illustration, that a violation of the law of addition may at times produce a right result. If love be a force or energy the results of which are sure to be good, then the antipode of love, hatred, can be nothing else than

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a false exhibition of force and energy, the results of which are sure to be bad.

By way of illustration, let us suppose that one is a student of Christian Science, and that he has come to the decision that it is wrong for him to hate any person. That is a big step toward the attainment of harmony in his consciousness and life, and likewise in becoming a source of harmonious influences for the good of others. To nurse a feeling of hatred for any person or persons is to nurse a venomous source of discord, the effects of which are manifested mentally, morally, and physically. Now let us suppose that while he has thus decided to try to overcome his hatred for any person or persons, he is still of the opinion that it is a good thing to hate certain kinds of evil "impersonally," or in the abstract.

There are good people who still pride themselves, perchance, upon the belief that they are "good haters" of evil, especially of certain kinds, in the abstract, although they have learned how much better it is to have no hate for any person or persons, or for any particular thing or things in concrete form. Would it not be wise for such a one to ponder the question whether or not he can hate "impersonally;" that is to say, are we sure that we can hate the vice of lying, for example, without associating in our consciousness this vice with some person or persons? Further, if we are indulging in the habit of "impersonal" hatred, for example, for the vice of lying, are we not thereby in danger of making a reality or truth of that toward which we are directing the thought of hate? Again, are we thus pursuing the right method for overcoming what when we analyze it proves to be a negation or absence of truth, and therefore no part of the reality of God's universe? On the contrary, are we not pursuing a course which is the very opposite of the scientific course? Do we not need to remember that Love and Truth can overcome evil, and that hatred has no power to do so? In *Science and Health* (p. 243) we read, "Love has no sense of hatred. . . . Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God."

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Finally, is not the habit of hating, no matter what the object of our hatred may be, whether personal or impersonal, a very bad habit for us to cultivate? Does not any kind of "hating" on our part tend to make us more or less discordant? Is it not better to understand that everything in God's universe is good, and worthy to be loved, and simply to know the nothingness of all that does not belong to God? We may also ponder with profit the apostle's declaration, namely, "Love is the fulfilling of the law."

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WHEN for purely personal reasons laws are made by men, these human enactments often seem to other men to be unreasonable and arbitrary, and they are sometimes resisted. Hence there has grown up a wrong sense of law, and when we speak of the law of God it is frequently conceived to be an arbitrary demand on man of the personal will of the almighty Lawmaker. But when we rightly understand God as Principle, and that "righteousness and judgment are the habitation of his throne," we then conceive of God's law as the uniform and consistent expression of His true nature, and no longer think of it as a rule of action enforced on man and supported by penalties for disobedience. When one becomes assimilated to God, is harmonious with divine Principle and accordant with the nature of the creator, then in his life appears the uniform occurrence of characteristics such as were manifest in Christ Jesus, who came not to do his own will, but to express the will or character of God. Such a life manifests the divine law, which is ever the same. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

Let us examine one characteristic which may be so regularly active in a man's life that it becomes a law. Kindness does not seem to be natural to men, but it may become, as they say, "second nature." Kind action may be of such uniform occurrence that the man expresses the law of kindness. There are yet to be found unsocial and savage conditions where every man's hand is against his neighbor, but even among barbarians, whether in civilized lands or uncivilized, there is to be found a sense of kinship. The man who seems to be the conscienceless destroyer of the well-being of many, may be considerate to his own family. He may regard the ties of blood, even as animals do that fight for their young and nourish them. But men are capable of higher things than the wolf, the savage protector of his household. In men there is a common nature, a universal kinship, a similarity of relationship to true life; and the individual who reaches a sense of universal friendliness and world-wide good will, perceives this

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indestructible relationship and is lifted thereby into the permanent and heavenly sensed life.

Professor Drummond, in his book "The Greatest Thing in the World," asks the question, "Have you ever noticed how much of Christ's life was spent in doing kind things — in merely doing kind things?" In the life which represents to us the normal life for man this characteristic kindness has not been sufficiently noticed by good men, else the query of the child would not occur, "Where in heaven will God put the men who are good but not kind?" The observant Peter seems to have noticed the need of something more than austere righteousness, for he says, "Add to your . . . godliness brotherly kindness." How great is the need in the world for ordinary kindness! We applaud kindness in the great emergencies, as when after the cruelty of battle the devoted nurses minister to the suffering, supplying their needs without asking on which side in the conflict they stood, — just ministering to them all as to men in need of friendliness.

But in the daily battle of life there are the wounded and broken-hearted. A smile gleaming from the innocent face of a child has comforted one bereaved; the courtesy of a stranger has reassured a man almost discouraged; a pleasant word, a kind inquiry, a friendly look, a hearty greeting is often enough to redeem a man from loneliness and heart exile, and remind him that he belongs in the circle of humanity and has his home with God's children. Even when rebuke is needed the loving heart may give it and bless thereby. "Let the righteous smite me; it shall be a kindness," said the psalmist; "and let him reprove me; it shall be an excellent oil, which shall not break my head."

Men are slowly learning the true method of reform as they labor for the redemption of the world. Experience has shown that more good may result from an insignificant kindness than from the most elaborate ritual of punishment and cruelty. The punisher labors to satisfy himself by taking vengeance upon the wrong-doer, but the kind man

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endeavors to change the motives of the sinner in order that he may become a right-doer.

The cruel man wins hatred and distrust from men, and even though by cruelty he thinks to do God a service, he does not balance his account thus or win favor with God, for the divine methods are not destructive and hurtful, but always methods of salvation. Therefore it can be said, "How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings."

If any one has a doubt as to the attitude of God to man, consider the insight of the prophets, who gave their message in pre-Messianic days, as light shining through the cloud of anthropomorphic conceptions regarding Deity. "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer," is the comforting reassurance of Isaiah; and Jeremiah wrote, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Compare these with the teaching of Peter, who was himself taught by the Messiah, declaring that God is "longsuffering to us-ward, not willing that any should perish, but that all should come to repentance;" and we have a consistent revelation as to the character of God, and may learn what in man will be this likeness expressed. We can then appreciate Paul's injunction: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness."

If men were ordinarily kind, deferential, considerate of others, how many agonizing problems would cease to exist. If we can put trust in God because of the excellence of His loving-kindness, we shall trust man in proportion as he excels in kindness. Many situations pregnant with suffering and bitterness are the result of distrust. The action of another cannot be certainly prophesied, and surmise becomes busy foreshadowing the worst possibility. These fear-created clouds darken with their gloom many a heart when the light of trust in good would show that all was really well. It is upon kindness shown that confidence

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may be based, and when kindness has become so consistent in a man that it is known to be law, then trust in his goodness becomes assured. We know that his actions will be consistent with his character. We rely upon the law that governs him, and should become ourselves subordinate to that same law of kindness.

No positive results whatever seem to be achieved by unkindness. A quarrel or a war between two nations may embitter the lives of men for generations. The resentful feeling may be like a tree producing poisonous fruit season after season, whereas an international courtesy may send a thrill of kind feeling through a nation and produce patience, consideration, good will for many years after. Hatred does not sow seed and reap harvests, for it is the blight upon the crop cultivated, the destroyer of man's good. Kindness comes as blessing upon the righteous labor of man. Kindness enriches man's life as the sunshine and the gentle rain persuade the growth and ripening of the seed hidden in the earth, until the fields are golden with harvest wealth.

Christian Science shows us clearly that we can make no progress without sincerity. To be honest or sincere we must work from one standpoint. If we love our friends and hate our enemies we are double-minded, trying to conjoin ill will and good will, and the result too often is that the blight withers the blessing; that hate and lust for revenge become the ruling power; while love dwindles to the mere formality of loving those who love us. "If ye do good to them which do good to you, what thank have ye? for sinners also do even the same." This question was put by Jesus, and then he said, "But love ye your enemies, and do good, and lend, hoping for nothing again [or despairing of no man, which is the better translation]; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil."

History makes clear that cruelty never brought success. Men by murder and deceit have sought for power, but have grasped only a phantasm of happiness. Like the Emperor Julian, they have dwelt

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affrighted in view of the mental pictures of their own evil deeds. A wrong done is the seed of terror to the wrong-doer, and the sowing of hate in the victim; but kindness is always "twice blessed." The kind man increases his happiness and the recipient of good will is comforted and encouraged. Indeed, there is a threefold blessing in obedience to the law of kindness. The kind office blesses both giver and receiver, and places before the observer new ideals of success and happiness. Men have pointed out to the youth of the land the aggrandizement of the selfish and the brief prosperity of the unscrupulous, as if that were success; but "the mills of God" grind not so slowly after all, for already these false ideals are ground to powder, and the men of the nation see with clearer eyes that "success in error is defeat in Truth" (Science and Health, p. 239). They are asking how success may be achieved in concord with law, so that prosperity may be permanent. The answer is given in the teachings of Christian Science, and the answer is also given by the life of its Discoverer, Mrs. Eddy, to whom the words of King Lemuel so well apply: "She openeth her mouth with wisdom; and in her tongue is the law of kindness."

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"YE SHALL BE AS GODS"

IT may be a far cry from the bustle and hurry and striving of twentieth-century living back to the garden of Eden, yet an honest investigation for the cause of all the material sense of working and accomplishing which results only in vanity and vexation of spirit, must take us on such a journey. The promise of the serpent, "Ye shall be as gods," is linked with the curse on mankind; the curse which condemned mankind to toil without fruitage and laid upon woman the burden of sorrow and bondage. The history of the race has inevitably confirmed this partnership, for wherever mankind has turned from obedience and service to the one God, the results of burden-bearing and dissatisfaction and sorrow have invariably followed.

Mrs. Eddy, on page 263 of "Science and Health with Key to the Scriptures," writes: "Mortals are egotists. They believe themselves to be independent workers, personal authors, and even privileged originators of something which Deity would not or could not create." It is this egotistic belief in personal ability, capacity, and responsibility, of intelligence and activity separated from God, which exposes the business man to the harassment of anxiety, the housewife to the load of care, and the thinker to the law of wearing out. On page 387 of Science and Health Mrs. Eddy gives an efficient remedy for this false sense of mental and physical energy: "When we realize that immortal Mind is ever active, and that spiritual energies can neither wear out nor can so-called material law trespass upon God-given powers and resources, we are able to rest in Truth."

The Father's business is not a hard business, because our Father "worketh hitherto" and with us. It is only when we allow a sense of separation from God to enter into our work that it becomes difficult or onerous. It is not the work we do, the strength we expend, the stress we have to undergo, nor the measure of alertness which we are called upon to exercise in our daily experiences which wears and burdens, but our own stubborn belief that it is our strength, our endurance, or

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activity, upon which we are drawing; all because we are absorbing the material sense evidence, "Ye shall be as gods," instead of reflecting the truth set forth in Jesus' words: "I can of mine own self do nothing."
"The Father that dwelleth in me, he doeth the works."

Jesus often rebuked this self-sufficient tendency of mortal mind, and his whole human experience is the record of peaceful and joyous dominion over its suggestions, yet assuredly no life was ever fuller of accomplishment. He chided the complaining Martha, "cumbered with much serving," and the disciples who had been toiling all night without result he lovingly admonished to cast their nets "on the right side" — on the side with God. It is impossible to think of Jesus as hurrying. Even when he heard that Lazarus, whom he loved, was sick, he made no haste to go to him, because he was about the Father's business, and knew that he could trust to that Father's own time and guidance. His every action exemplified Isaiah's saying: "He that believeth shall not make haste."

A distinction must, of course, be made between a wrong manifestation of activity, which results in a sense of worry and false responsibility, and resultful, Mind-directed action; for the one is the lie about the other; one is getting under a heap of matter, the other overcomes (comes over) it all; one absorbs a burdened sense, the other reflects dominion. The right way is open to every one who will consistently remember that man reflects the infinite intelligence and power and action of the one God, to turn from absorbing the testimony that intelligence, power, and activity are in or of matter. Thought is uplifted by even the least realization that "man is not made to till the soil. His birthright is dominion, not subjection. He is lord of the belief in earth and heaven, — himself subordinate alone to his Maker" (Science and Health, p. 517). The Master's compassionate invitation is calling, will eternally call to the earth-bound: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

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TWO ROSES

A rosebud fair in a garden grew,
 Tiny and pale and shy.
The sun shone out of a sky of blue,
 And the soft winds floated by,
But it wrapped itself in its petals cold,
And seemed to say, "I will not unfold."

A woman came in the sunset light —
 "O shy little rose," she cried,
"Why don't you open your eyes, and smile?
 Is it laziness, temper, or pride?
The spring is here, and the world is glad,
Why do you look so pale and sad?"

A day went by, and the rose still hid
 Its face in its veil of green —
"You poor little thing!" she said to herself,
 "It is very plain to be seen
That you never can grow to be big and strong,
Unless I help the work along."

With trembling hands and in eager haste
 She opened one by one
The fragile leaves. "It is all very well
 To wait for the wind and sun,
But gentle methods are often slow —
My way is a better one, I know.

"Don't think me meddlesome — it's because
 I love you so, you see.
I cannot trust in the wind and sun —
 It all depends on me!"
And she forced each delicate leaf apart

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Till she reached its glowing, golden heart.

As the stars came out she stole away
Through the garden's fragrant gloom.
"It won't be long," she gaily cried,
"Till my rose will be in bloom.
And then how happy it will be
To think it had a friend like me!"

But when she chanced that way again,
Instead of her rose she found
A poor stiff thing whose withered leaves
Were strewing the muddy ground.
A storm had beaten, the wind had blown,
And the calyx stood on its stem alone.

She bowed her head. "Will I never learn!"
She whispered, "Dear patient One!
I pray for wisdom, another time,
To wait for the wind and sun —
To trust that the power which made the rose
Will see that it lives and thrives and grows!"

Another rose in the garden grew,
Tiny and pale and cold.
"It is love," she said, "and not self-will,
That will help my rose unfold.
Have I not courage, God above,
To do what is best for the thing I love?"

Humbly she knelt, and with gentle hands
Loosened the earth at its feet;
She carried water to quench its thirst;
She whispered, "O rosebud sweet,
We know not when God's time may be,
But I can do my part, you see."

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Silently, sweetly, hour by hour,
 In God's own way it grew —
How it warmed at the touch of the summer sun!
 How it laughed when the soft winds blew!
"Help me," she whispered, "Love divine,
To knew it was Thine before it was mine."

Then the moment came when she saw the last
 Of the shy pink leaves unfold,
And the air was filled with a perfume rare,
 Straight from its heart of gold.
And it seemed to say, "O tried and true,
I am glad I had a friend like you!"