

a community called ...

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THE TRACT BOOK SERIES



APPLES OF GOLD IN PICTURES OF SILVER

New York: HUNT & EATON
Cincinnati: CRANSTON & STOWE

APPLES OF GOLD
IN
PICTURES OF SILVER;
OR,
THE GENERAL RULES
OF THE
METHODIST EPISCOPAL CHURCH,
ILLUSTRATED
WITH CHOICE SENTENCES OF CONDENSED WISDOM—
PROSE AND POETIC, PROFANE
AND SACRED.

NEW YORK: HUNT & EATON.

CINCINNATI: CRANSTON & STOWE.

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INTRODUCTORY NOTE.

THE object of this setting of the General Rules is to give them fresh interest and power. By frequent repetition the best things, at length, become stale. To revive them they must take new forms, or find new connections and relations.

When these Rules were first enunciated they antagonized, to a considerable extent, the prevailing sentiment and practice of the Church of England. Mr. Wesley, in his advice to Methodists, says: "You are a new people; your name is new; . . . your principles are new; . . . your strictness of life, taking the whole of it together, may likewise be accounted new. I mean your making it a rule to abstain from fashionable diversions; . . . your plainness of dress; . . . your scrupulosity as to things that have not paid the custom; your total abstinence from spirituous liquors, unless in cases of extreme necessity."

As these Rules become generally accepted their interest diminishes, while their impor-

tance, as standards of duty, remains. Therefore, whatever tends to restore to them their former power is a contribution to the moral forces of the Church.

The following arrangement of the General Rules was not designed, originally, for the eye of the public, but for the ear of the author's congregation; and the impression it made warrants the suggestion that young pastors especially may present it profitably to their people, with some modifications, in the place of a sermon. But its chief purpose will be answered only as it is placed in the hands of the probationers of our Church, who need to be taught early not only the doctrinal, but also the practical and spiritual, character of our beloved Methodism.

It was the request of Herder, "as he lay in the parched weariness of his last illness," "Give me a great thought, that I may quicken myself with it!" There are many great thoughts contained in the following pages, and they are sent forth with the earnest prayer that they may be a mental and moral quickener to every one who shall read them.

BROOKLYN, N. Y., *Oct.* 18, 1878.

APPLES OF GOLD IN PICTURES OF SILVER.

OUR book of "Doctrines and Discipline" makes it the duty of every Methodist preacher to read the Rules of the Society once a year in every congregation. It is not always done, yet the requirement is eminently proper, for every probationer in our Church, on presenting himself for full membership, meets this question: "Will you cheerfully be governed by the rules of the Methodist Episcopal Church?"

These rules, save one, were prepared by John and Charles Wesley for their Societies in the first years of Methodism in England. They were pronounced by Coke and Asbury "one of the completest systems of Christian ethics or morals, for its size, which ever was published by an uninspired writer." They are prefaced thus:—

“There is only one condition previously required of those who desire admission into these Societies, ‘a desire to flee from the wrath to come, and to be saved from their sins.’ But wherever this is really fixed in the soul, it will be shown by its fruits.

“It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,—

“First, by doing no harm,—”

Be ye . . . harmless as doves. Matt. x, 16.

I would not enter on my list of friends,
 Though graced with polished manners and fine sense,
 Yet wanting sensibility, the man
 Who needlessly sets foot upon a worm.—*Cowper.*

That thou may'st injure no man, dove-like be ;
 And serpent-like, that none may injure thee.—*Ibid.*

“by avoiding evil of every kind,—”

Abstain from all appearance of evil. 1 Thess. v, 22

The seeds of things are very small.—*George Eliot.*

There are some people I don't desire to sit down with. I keep out of the way of the cheaters, and sharpers, and gamblers, and drinkers.—*Paxton Hood.*

Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. Prov. iv, 14, 15.

“especially that which is most generally practiced; such as,—

“The taking of the name of God in vain.”

Thou shalt not take the name of the Lord thy God in vain. Exod. xx, 7.

The foolish and wicked practice of profane swearing . . . is a vice so mean and low, without any temptation, that every man of sense detests and despises it.—*George Washington.*

It chills my blood to hear the blest Supreme
Rudely appealed to on each trifling theme;
Maintain your rank, vulgarity despise;
To swear is neither brave, polite, nor wise;
You would not swear upon your bed of death.
Reflect! your Maker now could stop your breath.

“The profaning the day of the Lord, either by doing ordinary work therein or by buying or selling.”

Remember the sabbath day, to keep it holy. Exod xx, 8.

Six days shall work be done: but the seventh day is the Sabbath of rest, a holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings. Lev. xxiii, 3.

It is lawful to do well on the sabbath days. Matt. xii, 12.

This is the day which the Lord hath made; we will rejoice and be glad in it. Psa. cxviii, 24.

A Sabbath well spent brings a week of content,
 And health for the toils of the morrow;
 But a Sabbath profaned, whatsoe'er may be gained,
 Is a certain forerunner of sorrow.

—*Sir Matthew Hale.*

It is a blessed thing to have the Sunday devoted to God. There is nothing in which I would recommend you to be more strictly conscientious than in keeping the Sabbath holy.—*Willerforce.*

“Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.”

John Wesley was most radical in his temperance principles. To his preachers he said: “First of all, sacredly abstain from all spirituous liquors. Touch them not on

any pretense whatever." In order to correct the evils of snuffing and dram-drinking, to which he found many members of the Church addicted, he urged the preachers "on no account to take snuff or drink drams, to speak to any one they saw snuffing in sermon-time, to answer the pretenses that drams cured the colic and helped digestion, and to earnestly recommend universal self-denial."

His estimate of the character and work of the traffickers in spirituous liquors is seen in the following forcible language, which he applies to them: "They are poisoners general; they murder mankind by wholesale; they drive them to hell like sheep. A curse is in the midst of their dwellings; the curse of God cleaves to the stones, the timber, the furniture of them; the curse of God is in their gardens, their walks, their groves, a fire that burns to the nethermost hell; blood, blood, is there; the foundation, the floor, the walls, the roof, are stained with blood."

The duty of the community in relation to temperance he summed up in this short.

terse sentence: "It is amazing that the preparation or selling of this poison should be permitted, I will not say in any Christian country, but in any civilized State."

Mr. Wesley not only recognized the principle of total abstinence, but he was what would now be called a prohibitionist.

Whisky is the prime curse of the United States, and will be, I fear much, the ruin of all that is excellent in morals and government. Lord, interpose thine arm!—*Bishop Asbury, 1812.*

The last General Conference, at Baltimore, May, 1876, well-nigh struck the utmost boundary of thought on this subject. It

Resolved, 1. That we are unalterably opposed to the importation, manufacture, and sale of all kinds of distilled, fermented, and vinous liquors, designed to be used as a beverage; and that it is the duty of every member of the Christian Church to discountenance and oppose the evil at all times by voice and vote.

2. That we earnestly protest against the members of our Churches giving countenance to the liquor traffic by voting to grant licenses, or signing the petitions of those who desire license to sell either distilled, or fermented, or vinous liquors, or by becoming bondsmen

for persons asking such license, or by renting property to be used as the place in or on which to manufacture or sell such intoxicating liquors.

3. That we are fully convinced of the wisdom and absolute need of total legal prohibition.

* * * * *

6. That we recommend the use of none but the pure, unfermented juice of the grape on our sacramental occasions.—*Journal*, p. 337.

“Slaveholding; buying or selling slaves.”

The buying or selling the souls and bodies of men (for what is the body without the soul but a dead carcass?) is a complicated crime. . . . It is totally opposite to the whole spirit of the Gospel. It has an immediate tendency to fill the mind with pride and tyranny, and is frequently productive of almost every act of lust and cruelty which can disgrace the human species.—*Coke and Asbury*.

No theft of a man's goods can be compared with that most atrocious act which steals the man himself, and robs him of that free will which is the first gift of his Creator. And of this crime all are guilty who, whether directly or indirectly, are engaged in, or uphold, from whatever pretense, the making or the keeping of slaves.—*Alford*.

“Fighting, quarreling, brawling,
brother going to law with brother;”

Be ye kind one to another. Eph. iv, 32.

The tongue cuts where the teeth cannot bite.

Mild light, and by degrees, should be the plan

To cure the dark and erring mind ;

But who would rush at a benighted man

And give him two black eyes for being blind ?

The last word is the most dangerous of infernal machines ; and husband and wife should no more fight to get it than they would struggle for the possession of a lighted bombshell.—*D. Jerrold.*

A mild word quenches anger as water quenches the rage of fire ; and by benignity any soil may be rendered fruitful.—*St. Francis de Sales.*

If you your lips would keep from slips,

Five things observe with care :

Of whom you speak, to whom you speak,

And how, and when, and where.

“returning evil for evil, or railing
for railing ;”

Recompense to no man evil for evil. Rom. xii, 17.

Be not overcome of evil, but overcome evil with good. Rom. xii, 21.

He that cannot forgive others breaks the bridge over which he must pass himself, for every man has need to be forgiven.—*Lord Herbert.*

Hath any wronged thee? Be bravely revenged; slight it, and the work is begun; forgive it, and it is finished. He is below himself who is not above an injury.—*Quarles.*

Injuries hurt not more in their receiving than in the remembrance. A small injury shall go as it comes; a great injury may dine or sup with me, but none at all shall lodge with me. Why should I vex myself because another hath vexed me.—*R. Hall.*

In Brooks' "History of the Puritans" we read that a Mr. Deering being once at a public dinner, a young man sat at the opposite side of the table, who, besides other vain discourses, broke out into profane swearing; for which Mr. Deering gravely and sharply rebuked him. The young man, taking this as an affront, threw a glass of beer in his face. Mr. Deering took no notice of the insult, but wiped his face and continued eating. The young man presently renewed his profane conversation, and Mr. Deering again reproved him; upon

which, but with more rage and violence, he flung another glass of beer in his face. Mr. Deering continued unmoved, bearing the insult with Christian meekness and humble silence. This so astonished the young man that he rose from the table, fell on his knees, and asked Mr. Deering's pardon. Thus was practically verified the New Testament maxim: "Be not overcome of evil, but overcome evil with good."

"the using many words in buying or selling."

It is a great misfortune not to have sense enough to speak well, and judgment enough to speak little.

We are called to be Christians, not jockeys.

And the parson made it his text
That week, and said likewise,
That a lie which is half the truth
Is ever the blackest of lies.

It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth. Prov. xx, 14.

It will cost something to be religious; it will cost more not to be.—*Mason.*

“The buying or selling goods that have not paid the duty.

“The giving or taking things on usury, that is, unlawful interest.”

Provide things honest in the sight of all men. Rom. xii, 17.

That no man go beyond and defraud his brother in any matter. 1 Thess. iv, 6.

The Hebrew word for *usury* means *biting*, and refers to overreaching in business.

Sad it is to be weak,
 And sadder to be wrong ;
 But if the strong God's statutes break,
 'Tis saddest to be strong.

You make but a poor trap to catch luck if you go and bait it with wickedness. The money as is got so 's like to burn holes i' your pocket.—*Mrs. Poyser*.

Old birds are never caught by chaff,
 Old rats by wooden trap or gin ;
 And if you dig a pit, my friend,
 The chances are you 'll tumble in.

Even Confucius taught : “In our opportunities for enriching ourselves, we should never lose sight of honesty.”

Night is not dark to the good,
Nor is day bright to the wicked.

“Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or of ministers.”

Presumptuous are they, self-willed; they are not afraid to speak evil of dignities. 2 Pet. ii, 10.

The magistrate represents the sovereign, and the minister represents Christ. As we honor or dishonor these servants, we honor or dishonor their masters.

When men really love God, they will honor him in his ministers.—*Wilson*.

While the minister is the “servant of all,” yet not all are his masters. They may not dictate terms to him; they may not transfer to him their burdens. He is their servant in that he is their spiritual guide and counselor, acting with respect to their needs, not with reference to their desires. He is the servant of a moral necessity, not of an individual judgment or caprice.

One is your Master, even Christ. Matt. xxiii, 8.

We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. 1 Thess. v, 12, 13.

“Doing to others as we would not they should do unto us.”

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matt. vii. 12.

We are not required to do for others what we might unreasonably desire them to do for us.—*Doddridge*.

None but he whose heart is filled with love to God and all mankind can keep this precept, either in its spirit or letter. It is the sum of all that is laid down in the sacred writings relative to men's conduct toward each other.—*Adam Clarke*.

“Doing what we know is not for the glory of God; as,—

“The putting on of gold and costly apparel.”

It is my belief that when woman was made, jewels were invented only to make her the more mischievous.—*D. Jerrald*.

I will . . . that women adorn themselves in modest apparel, with shamefacedness* and sobriety; not with breidered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works. 1 Tim. ii, 8-10.

Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. 1 Pet. iii, 3, 4.

A lady asked the Rev. John Newton what was the best rule for female dress and behavior. "Madam," said he, "so dress and so conduct yourself that persons who have been in your company shall not recollect what you had on."

Let simplicity be your white, chastity your vermilion; dress your eyebrows with modesty, and your lips with reservedness. Let instruction be your ear-rings, and a ruby cross the front pin in your head. Submission to your husband is your best ornament. Employ

* Dean Alford says that this is "a mere unmeaning corruption by the printers of a very expressive and beautiful word; rather shamefastness, that is, held fast by an honorable shame, which shrinks from overpassing the limits of womanly reserve and modesty."

your hands in housewifery, and keep your feet within your own doors. Let your garments be made of the silk of probity, the fine linen of sanctity, and the purple of chastity.—*Tertullian*.

“The taking such diversions as cannot be used in the name of the Lord Jesus.”

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. x, 31.

Let nothing be grateful to thy sight which thou mayest not justly and piously behold: nothing pleasant to thine ear which doth not render thee a better man. True pleasure is the companion of virtue.—*Jebb*.

Not enjoyment and not sorrow,
Is our destined end and way,
But to act that each to-morrow
Find us better than to-day.

As by the light of opening day
The stars are all concealed,
So earthly pleasures fade away,
When Jesus is revealed.

“The singing those songs, or reading those books, which do not tend to the knowledge or love of God.”

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. Eph. v, 15, 16, 19.

“Why read a book which you cannot quote?” asked Richard Bently of his son, who was reading unprofitable fiction.

That is a wretched taste, which is gratified with mediocrity when the excellent lies before us.—*Disraeli*.

Real Christians walk as warily in the world as a man or woman neatly appareled would do among a multitude that are all sullied and bemired.—*Leighton*.

No room for mirth or trifling here,
For worldly hope, or worldly fear,
If life so soon is gone.—*C. Wesley*.

“Softness and needless self-indulgence.”

We reach that gain to which all else is loss
But through the cross!—*Simon Dach*.

What is the best government? That which teaches us to govern ourselves.—*Goethe*.

They that are Christ's have crucified the flesh, with the affections and lusts. Gal. v, 24.

If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. Rom. viii, 13.

Lord, I beseech thee, grant that my appetites may be always subject to my will, my will to my reason, my reason to thy holy word. Help me to make a covenant with mine eyes, that I do not look upon a woman to lust after her. Let my soul be wholly charmed with the beauty of holiness! Give me always to possess my vessel in sanctification and honor, that I be not defiled in flesh nor fancy! Grant that I may not take pleasure in wine, wherein is excess; but be filled with thy Holy Spirit! That I may not serve my own will or lust in eating or drinking, but make it my meat and drink to do thy will! That I may, by a divine communion, continually eat the flesh and drink the blood of the Son of God, in which there is no danger of surfeiting! O, there let me insatiably hunger and thirst!—*Rev. Samuel Shaw.*

“Laying up treasure upon earth.”

Where your treasure is, there will your heart be also
Matt. vi, 21.

The restless merchant, he that loves to steep
His brain in wealth, and lays his soul to sleep
On bags of bullion, sees the immortal crown,
And fain would mount, but ingots keep him down.

A lady was once visiting at the house of a minister who had two sons. These two little boys were amusing themselves with some beautiful toys. The lady, on seeing them, said: "Well, boys, are these your treasures?" "No, ma'am," said the elder; "these are not our treasures; these are our playthings. Our treasures are in heaven."

"Borrowing without a probability of paying; or taking up goods without a probability of paying for them."

I have found the philosopher's stone: it is "*Pay as you go.*"—*John Randolph.*

He who incurs debts in striving to maintain a style of living beyond his income is in spirit as dishonest as the man who openly picks your pocket.—*Samuel Smiles.*

Owe no man any thing, but to love one another.
Rom. xiii, 8.

The wicked borroweth, and payeth not again: but the righteous showeth mercy, and giveth. Psalm xxxvii, 21.

"It is expected of all who continue in these Societies that they should continue to evidence their desire of salvation,—

“Secondly, By doing good; by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men :

“To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison :

“To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that ‘we are not to do good unless our hearts be free to it.’ ”

The world's a room of sickness, where each heart
Knows its own anguish and unrest!
The truest wisdom there, and noblest art
Is this, who skills of comfort best;

Whom by the softest step and gentlest tone
 Enfeebled spirits own,
 And love to raise the languid eye
 When, like an angel's wing, they feel him fleeting by
 —*John Keble.*

When death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity.—*George Eliot.*

The eye that will not weep another's sorrow, should boast no gentler brightness than the glare that reddens in the eyeball of the wolf.—*Massinger.*

As we have therefore opportunity, let us do good unto all men. Gal. vi, 10.

“By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more because the world will love its own, and them only.”

Let us help all who need help according to the uttermost of our power; but let the first objects of our regards be those who are of the household of faith—

the members of the Church of Christ, who form one family, of which Jesus Christ is the head.—*Adam Clarke.*

Among the saints on earth,
 Let mutual love be found ;
 Heirs of the same inheritance,
 With mutual blessings crowned.

Beloved, let us love one another. 1 John iv, 7.

Be kindly affectioned one to another with brotherly love ; in honor preferring one another. Rom. xii, 10.

Bear ye one another's burdens, and so fulfill the law of Christ. Gal. vi, 2.

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? My little children, let us not love in word, neither in tongue ; but in deed and in truth. 1 John iii, 17, 18.

“By all possible diligence and frugality, that the Gospel be not blamed.”

Not slothful in business. Rom. xii, 11.

Gather up the fragments that remain, that nothing be lost. John vi, 12.

There is a fire-fly in the southern clime
 Which shineth only when upon the wing ;

So is it with the mind; when once we rest,
 We darken. On, said God unto the soul,
 As to the earth, forever. On it goes,
 A rejoicing native of the infinite—
 As a bird of air—an orb of heaven.

—*Philip James Bailey.*

He is not only idle who does nothing, but he is idle who might be better employed.—*Socrates.*

Seest thou a man diligent in his business? he shall stand before kings. Prov. xxii, 29.

I have stood before five kings and dined with one, and I owe it all to my industry.—*Dr. Franklin.*

Wake, thou that sleepest in enchanted bowers,
 Lest these lost years should haunt thee on the night
 When death is waiting for thy numbered hours
 To take their swift and everlasting flight;
 Wake ere the earth-born charm unnerve thee quite,
 And be thy thoughts to work divine addressed;
 Do something—do it soon—with all thy might;
 An angel's wing would droop if long at rest,
 And God himself, inactive, were no longer blest.

—*Carlos Wilcox.*

But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. 1 Tim. v, 8.

He who squandereth away his treasure, refuseth the means to do good: he denieth himself the practice of

virtues whose reward is in their hand ; whose end is no other than his own happiness.—*Economy of Life*, 1800.

“By running with patience the race which is set before them, denying themselves, and taking up their cross daily ; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world ; and looking that men should say all manner of evil of them falsely for the Lord’s sake.”

There is nothing so bad as sin.

Who suffer with their Master here,
 We shall before his face appear,
 And by his side sit down ;
 To patient faith the prize is sure,
 And all that to the end endure
 The cross, shall wear the crown.

—*C. Wesley.*

Joy hath its ministers, but griefs are fraught
 With gentler blessings. Let them come, in soft
 And tender eloquence, and bear aloft
 Your faith on the white spirit-wings of prayer.

Each substance of grief hath twenty shadows ;
Which show like grief itself, but are not so.

—*Shakspeare.*

It is thy intention to try my soul, good Destiny, and therefore dost thou put it into every position, as a man does his watch, into a perpendicular and a horizontal position, easy and uneasy ones, in order to see whether it goes well, and shows the time correctly. Verily it shall.—*Jean Paul Richter.*

If ye be reproached for the name of Christ, happy are ye ; for the spirit of glory and of God resteth upon you. 1 Pet. iv, 14.

“It is expected of all who desire to continue in these Societies, that they should continue to evidence their desire of salvation,—

“Thirdly, By attending upon all the ordinances of God ; such are,—

“The public worship of God.”

How amiable are thy tabernacles, O Lord of hosts ! My soul longeth, yea, even fainteth for the courts of the Lord. Psa. lxxxiv, 1, 2.

Give unto the Lord the glory due unto his name : bring an offering, and come into his courts. Psa. xcvi, 8.

O happy souls, that pray
 Where God appoints to hear!
 O happy men, that pay
 Their constant service there!
 They praise thee still; and happy they
 Who love the way to Zion's hill.—*Watts.*

Never omit meeting your class or band; never absent yourself from any public meeting; these are the very sinews of our Society.—*Wesley.*

When I meet in class I understand the preaching better; and, getting an acquaintance with my own heart, and hearing the experience of God's people, I soon get acquainted with God himself.—*Adam Clarke.*

Not forsaking the assembling of ourselves together, as the manner of some is. Heb. x, 25.

“The ministry of the word, either read or expounded:—”

A shepherd implies a flock; a teacher, disciples. All whom God has not called to preach, he has called to hear.

Take heed therefore how ye hear. Luke viii, 18.

In time of service seal up both thine eyes,

And send them to thine heart; that, spying sin,
 They may weep out the stains by them did rise:

Those doors being shut, all by the ear comes in.

Who marks in church-time others' symmetry,
Makes all their beauty his deformity.

—*George Herbert.*

He who hears the law and does not practice it, is like a man who plows and sows, but never reaps.—
Jewish Proverb.

Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James i, 22–25.

“The Supper of the Lord:—”

The holy sacrament, or last supper of our most blessed Lord, is the most solemn institution of our religion; and as we are Christians, we are obliged to the frequent receiving of it; and we cannot neglect it without a great contempt of our blessed Saviour and his religion.—*Archbishop Tillotson.*

Blesséd are the lips that taste
Our Redeemer's marriage feast;
Blesséd who on him shall feed.
Bread of Life, and drink indeed;

Blesséd, for their thirst is o'er;
They shall never hunger more.

Make, then, once again your choice,
Hear to-day his calling voice;
Servants, do your Master's will;
Bidden guests, his table fill:
Come, before his wrath shall swear,
Ye shall never enter there.—*Henry Alford.*

This do in remembrance of me. Luke xxii, 19.

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. xi, 26.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?—1 Cor. x, 16.

“Family and private prayer:—”

Pour out thy fury . . . upon the families that call not on thy name. Jer. x, 25.

When thou prayest, enter into thy closet, and . . . pray to thy Father which is in secret. Matt. vi, 6.

It is said that the learned and pious Bishop Pearson took occasion very often and publicly to bless God that he was born and bred in a family in which God was worshiped daily.

A well-instructed, well-ordered, and Christian household is truly the most beautiful scene on earth ; it is the loveliest earthly paradise

My God, is any hour so sweet,
 From blush of morn to evening star,
 As that which calls me to thy feet,
 The hour of prayer ?

No words can tell what sweet relief
 Here for my every want I find ;
 What strength for warfare, balm for grief,
 What peace of mind.

Hushed is each doubt, gone every fear ;
 My spirit seems in heaven to stay ;
 And e'en the penitential tear

Is wiped away.—*Charlotte Elliott.*

“ Searching the Scriptures :—”

They light us deep into the Deity.

The Author God, and not man ; the Inditer the Holy Spirit, and not the wit of apostles or prophets ; the penmen—sanctified from the womb ; the matter—verity, piety, purity ; the form—God's word ; the effects—repentance, newness of life, holiness, peace, joy ; the reward—everlasting life ; happy the man who delighteth in the Scriptures !—*Smith.*

Men's books with worthless chaff are stored ;
 God's Scriptures golden grains afford ;
 Reject the chaff, and spend thy pains
 In gathering up the golden grains.

Men have been ever found who have daringly and
 insidiously attacked the religion of Jesus Christ ; men
 who have known how to cast—

“ O'er erring deeds and thoughts a heavenly hue
 Of words like sunbeams, dazzling as they passed
 The eyes which o'er them shed tears feelingly and
 fast.”

But the Bible, the only foundation of re-
 ligious faith, is in our own hands.

The Bereans were more noble than those in Thessa-
 lonica, in that they received the word with all readi-
 ness of mind, and searched the Scriptures daily,
 whether those things were so. Acts xvii, 11.

How precious is the book divine,
 By inspiration given !
 Bright as a lamp its doctrines shine,
 To guide our souls to heaven.

This lamp, through all the tedious night
 Of life, shall guide our way ;
 Till we behold the clearer light
 Of an eternal day.—*Fawcett.*

“Fasting or abstinence.”

Temperance is a bridle of gold.—*Burton*.

Adam began ruin by eating; Christ, redemption, by fasting.—*Sutton*.

The object of fasting is the mortification of sin. Is your mind distempered, your heart hard, your grace weak, and corruptions strong? Doth pride, envy, malice, the love of the world, or any other filthiness of the flesh or spirit, prevail? Fasting is then your duty. Some demons will not come forth but by fasting and much prayer. Where this is the case, fasting is the most proper remedy, and should be used as the chief means thereto.—*J. Beaumont*.

Let us beware of fancying we *merit* any thing of God by our fasting. Let it be a season of devout mourning, of godly sorrow for sin; let our sorrowing after a godly sort work in us inward and outward *repentance*; let it work in us carefulness to be found in him, without spot and blameless. With fasting let us join fervent prayer, pouring out our whole souls before God. Add alms thereto; works of mercy, after our power, both to the bodies and souls of men. . . . Thus the angel declares to Cornelius, fasting and praying in his house: “Thy prayers and thy alms are come up for a memorial before God.”—*Wesley*.

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and

to let the oppressed go free, and that ye break every yoke? . . . To deal thy bread to the hungry, and . . . bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Isaiah lviii, 6, 7.

When thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father, which is in secret: and thy Father which seeth in secret shall reward thee openly. Matthew vi, 17, 18.

“These are the General Rules of our Societies; all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul as they who must give an

account. We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.”

Let us walk by the same rule, let us mind the same thing. Phil. iii, 16.

Be it my only wisdom here,
To serve the Lord with filial fear,

With loving gratitude:
Superior sense may I display,
By shunning every evil way,
And walking in the good.

O may I still from sin depart;
A wise and understanding heart,

Jesus, to me be given:
And let me through thy Spirit know,
To glorify my God below,
And find my way to heaven.

—*Charles Wesley*