

**THE FRUIT OF THE  
SPIRIT: OR THE  
CHRISTIAN GRACES**

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The Fruit of the Spirit: Or the Christian Graces by Eliza Ann Munroe Bacon

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**THE FRUIT OF THE  
SPIRIT: OR THE  
CHRISTIAN GRACES**



THE  
FRUIT OF THE SPIRIT:  
OR THE  
CHRISTIAN GRACES.

By a Lady.

*Mrs. Eliza Ann [Munroe] Bacon.*

'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' ST. PAUL.

'These give a sacred and homefelt delight,  
A sober certainty of waking bliss.' MILTON.

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1842.

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## P R E F A C E .

THESE Sketches originated in a desire to add something, though but little, to the christian reading for the young, whereby they are early led to discern the importance of religion and the beauty of a life devoted to the best ends. The writer thought there was a promise of doing some good by a representation of the christian virtues under the idea of Graces, and exhibiting the beauty of each in a character. How far she has succeeded, the reader must judge.

This volume is not the product of abundant leisure in quiet retirement, but of the hourly suspension of domestic duties, cares and anxieties; and it would not have been undertaken had not the writer been encouraged by the belief that this employment of her leisure moments would be blessed of God to some readers.

*Marblehead, Mass. August 1841.*

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# The Fruit of the Spirit.

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## CHAPTER I.

### Introductory.

' AND who are wise, and who are beautiful ?  
They only who have learned at Jesus' feet,  
And in their lives show that they well have learned.  
All other wisdom's vain—all other grace  
Will perish, not survive the grave. Seek thou  
That wisdom, and that beauty make thy crown  
Of light, and loveliness, and grace.'

A TREE is known by its fruits; a flower by its perfume; a scene by its associations; and each becomes welcome and dear to the vision in proportion to the delicacies it yields, and the sweet memories it offers us. Though the tree may be rude and unsightly, still it may have received and may yield the ingrafted fruit; though the flower be simple and lowly, still it may shed a

sweet odor that will win and attract even the high minded and the careless; and though the landscape be wild and desolate, still innocent childhood may have trodden there, and left prints and marks of beauty where the spirit first received its holy and heavenly aspirations. So with the christian graces enshrined in the human heart; they give beauty and loveliness not of earth, and light and joy where the world would put but darkness and sorrow. It gives new charms to the gentle and spirit-stirring graces of christianity, to compare them with the graces of heathenism; for while the first are but the dreams and visions of the poet, visiting him but in Elysium fields, amid nodding flowers and gentle breezes, when above him are unclouded skies, but forsake him when he would mingle with the cares and turmoil of the world; the other, though their course is ever heavenward, and their eye ever raised above, are still the sweetest and most welcome in the daily cares and duties of life; and when temptations assail, or friends forsake us, or sickness prostrates, they are near to comfort and support.

When we search for the beauty and perfection of the heathen graces, we find them ideal; give them the soul and spirit of christianity and how lovely, how much to be desired above gold, they become. Among the ancients, according to one

writer, to the Graces were committed the ministries by which everything beautiful and agreeable came; and through whom alone man became wise and glorious. Another conceived them as forming a numerous troop of goddesses, whose office it was to make happy the days of the immortals. According to another, they were an emblem of the disposition to please, and to render social intercourse agreeable by gaiety and politeness. They not only improved corporeal charms, but had an influence also upon music, eloquence, poetry and other arts, and the execution of acts of benevolence and kindness were likewise superintended by them. They are frequently represented as beautiful young virgins, commonly grouped, and holding each other by the hand. All these powers are truly possessed by the christian graces, and when they have touched the heart, their influence is seen, as though by magic, lighting up the dullest eye and giving joy to the gloomiest countenance. It is indeed through them that man becomes wise in that which is good, and glorious as an image and follower of the blessed Saviour. They do make happy the mortal existence, and by living in the exercise of their requirements, a foretaste of the joys and blessedness of immortality will be their bestowment. They impart those kindly and tender feelings that will make us strive to please