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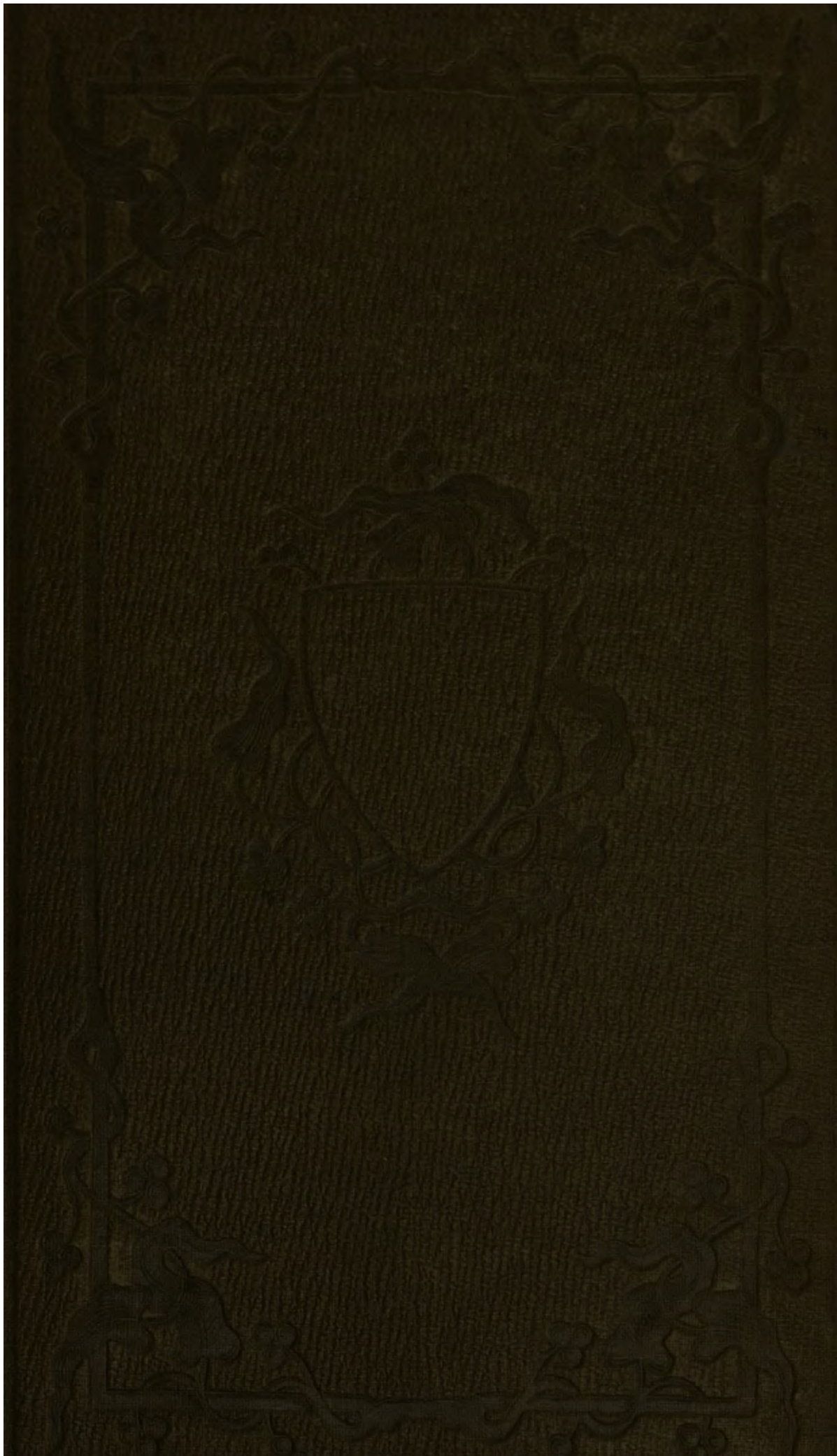
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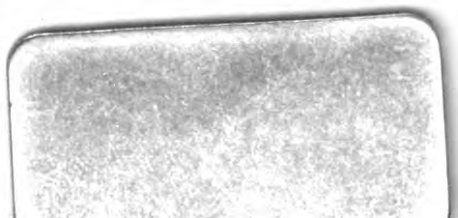


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A FATHER'S LEGACY

TO HIS CHILDREN :

The Proverbs of Solomon in Prose and Verse.

BY THE

REV. RICHARD COBBOLD, M.A.,

RECTOR OF WORTHAM AND RURAL DEAN :

AUTHOR OF "THE COMFORTER," "A VOICE FROM THE MOUNT,"

"ZENON THE MARTYR," ETC.

"Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."—(MATTHEW xiii 52).

LONDON :
WILLIAM EDWARD PAINTER, 342, STRAND,
1850.



TO

DAVID SALOMONS, ESQ.

ALDERMAN OF LONDON,

THIS WORK

IS, WITH PERMISSION, DEDICATED BY AN HUMBLE SERVANT

OF THE

KING OF KINGS AND LORD OF LORDS,

AND

ONLY RULER OF HIS ANCIENT PEOPLE, ISRAEL.

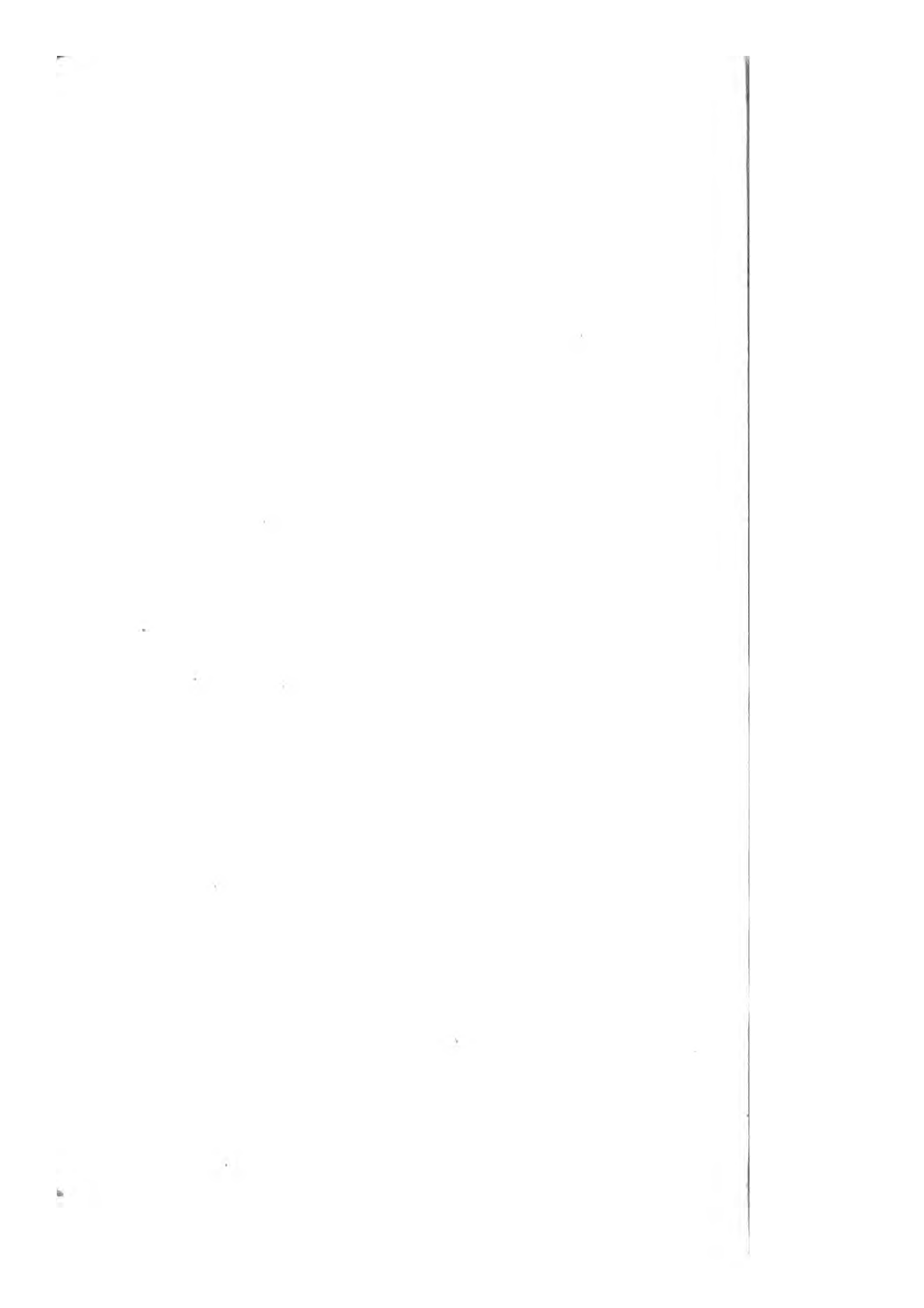
MY DEAR CHILDREN,

This may be the only portion it may be in my power to leave you. When you arrive at maturity, may you be able to comprehend the excellence of Wisdom, and make your delight therein.

In reading this work, let your filial affection repay my parental love by giving glory to God in every thing you do : so will you fulfil the best wishes of

Your affectionate father,

RICHARD COBBOLD.



THE PROVERBS OF SOLOMON.

CHAPTER I.

KING Solomon of David's line,
These proverbs hath made known ;
That men to wisdom may incline,
And words of knowledge own.

That thoughts of prudence they may take,
In equity and truth :
Which will the simple cautious make,
Discreet and wise the youth.

Let this the wise man's ear once gain,
His learning shall increase ;
An understanding man attain
The upright way with ease.

So shall he learn the proverb's force,
Interpret it aright ;
And find the word of wisdom's source,
And make dark sayings light.

'Tis from Jehovah's fear shall rise,
True wisdom's dawning morn :
But fools instruction will despise,
His wisdom they will scorn.

A FATHER'S LEGACY :

Thy father's wisdom early take,
And hear his words, my son ;
Thy mother's lessons ne'er forsake,
Attend to these alone.

For to thine head their words shall be,
An ornament of grace ;
Bright as a golden chain on thee,
Which could thy neck embrace.

If sinners with an artful snare
Entice thee to thy wrong ;
Do thou, my son, of them beware,
Consent not to their throng.

If they shall say, "Come, join our band,
Let us lay wait for blood :
Let us, in spite of all command,
In secret slay the good :

"Let us their lives this instant end,
Devour them like the grave :
Like those who to the pit descend,
So let us no one save.

"All precious substance shall abound,
Our house be fill'd with spoil :
Among us let thy lot be found,
One purse reward our toil."

Walk not, my son, within their way,
Their footsteps ever shun :
For, prone to blood, in speed to slay,
Their feet to evil run.

In vain, in vain, their net is spread,
The timid bird to catch :
Their blood in forfeit shall be shed,
For their own lives they watch.

Such are the paths of all those men
Who covet unjust gain :
Their very lives are taken then,
They but possess in vain.

Wisdom without aloud doth cry,
The street her voice hath heard ;
In the chief place of company,
Where gates remain unbarr'd.

The city still her voice doth hear —
“ How long, ye simple men,
Will ye be duped? And scoffers cheer
Themselves, to scoff again ?

“ How long will fools all knowledge hate ?
At my reproof return :
My outpour'd Spirit shall, though late,
Make you my words discern.

“ Because I call'd and you delay'd,
My outstretch'd hand disdain'd ;
Because my counsel none repaid.
None by reproof have gain'd.

“ Yea, I will laugh at your distress,
Will mock you in your fear :
When desolation shall oppress,
And whirlwind woe be near.

“ Whene'er by straits you're overta'en,
And when distress'd in mind ;
Then shall ye call, but call in vain,
And seek, but shall not find.

“ For all experience they spurn'd,
Jehovah's fear disdain'd :
To heed my counsel never turn'd,
Nor my rebukes retain'd.

“ Hence shall they all in sorrow eat
The fruit of their own way ;
And in the fulness of deceit,
Their own device betray.

“ For when the simple turn away,
They turn away and die ;
And fools, to recklessness a prey,
Find their destruction nigh.

“ But he who heark'neth to my voice,
Shall most securely dwell :
Tranquility shall such rejoice,
And guard him from all ill.”

MY DEAR CHILDREN—In reading these proverbs I would have you remember that you cannot retain their

wisdom without prayer. Had not Jesus Christ died for the sins of all men, you and I should never have been able to have contemplated the wisdom of His inspired prophets, kings, priests, saints, and martyrs. His Holy Spirit can alone direct and guide us to behold His merits, and the love of our eternal Father in Him. In a few introductory letters I shall, therefore, use the language of prayer, that our souls may be the better prepared for the reception of divine wisdom.

Almighty God, who givest wisdom unto all those who ask for it, who art thyself the wisdom of the wise, and understandest all the ways of men, O, let us so attend to these proverbs of the wisest of men that we may discover their beauty and excellence, and sincerely love the advice they give us. Let us study them in their importance and apply them to our souls, that our weakness may be strengthened, our spirit may be comforted, and our lives may thereby be improved. All this we ask, not through our own intercession, but through the mediation of our blessed Saviour, who now stands at thy right hand; the King of King Solomon, the Lord of David, and the Love of all; even through Jesus Christ our Lord.

We are here taught, O God, that in the reverence of thee is the beginning of all wisdom. O, grant that we may possess such a fearful sense of thy majesty as may at all times convince us of our own unworthiness and sinfulness, and of thy great goodness. We learn, O Lord, that filial piety is King Solomon's first lesson. O let us, in its first sense, thankfully receive it, and be grateful to our parents for all their kind advice: let us honour our father and our mother, and remember them and their words of admonition as long as we

live : let us love also the ministers of thy religion, the pastors of thy Church, who have, by their pious examples, left us the fruits of their labours and their learning as the works of their faith : let us follow in their steps with godly fear of thee, and with daily prayer and thanksgiving to thee, our eternal Father, and Jesus Christ our Saviour.

O, let us beware of the snare of rebellious and wicked men, who, by their enticing words, would persuade us to follow in their paths ; whose hearts are not governed by thy laws ; whose desire is to overthrow the benevolent and to spare none of those whose faithful souls may oppose their avarice and ambition. Let us not walk in their way, O Lord, but shun their company ; for their delight is in deeds of blood, their feet are swift to evil. Thou, O God, wilt protect us. We behold their snare spread before us. O, do thou suffer them to be caught therein themselves, that all the world may perceive that avarice and lust have destroyed them and that vainglory is their honour.

O God, thou who callest men to enter into thy heavenly city, whose wisdom shines in glory, how often dost thou warn the simple not to be led astray—how often dost thou behold the scoffers scoffing and fools hating knowledge ! O, let us return and receive thy Holy Spirit and seek wisdom in thy blessed word.

We learn the dreadful denunciations of thine anger upon those who neglect thy call, to whom thine arm has been outstretched and yet has been disdained who pay no attention to thy counsel and heed not thy rebukes. Thou dost laugh at the distress which they bring upon themselves by their own wilful wickedness : in the time of their fear, when desolations come upon them, then doth thy divine wisdom reproach them : when they

call upon thee, O God, in their agony thou wilt not heed their prayers : when they seek for thee they shall not find thee, because they have spurned thy wisdom and fear, and turned away from thy commandments. Hence shall they eat the fruit of their own wicked ways and be replete with folly ; for, when the simple turn away from thy wisdom, they turn away and are destroyed ; and when fools in their headlong career exult, then do they suddenly perish.

But do thou, O God, open our ears and incline our hearts to thy wisdom, that we may hear thy word and dwell securely beneath thy protection : for thou of thy merciful goodness wilt keep us from all harm, and guard us from our enemies and from all evil, through Jesus Christ our Lord.

CHAPTER II.

If thou wilt take my words my son,
Within thee lock my will :
To wisdom give thine ear alone,
Thine heart with prudence fill.

Yea, if 'tis knowledge thou'lt prefer,
And understanding mind :
And more than money seekest her,
Or hidden wealth, would'st find :

Then shalt thou see Jehovah's word,
The knowledge of thy God ;
For wisdom cometh from the Lord,
And light from His abode.

He for the upright treasure lays,
Sound wisdom for their need :
To those who walk in righteous ways
He is a shield, indeed.

The path of equity with care,
He will Himself preserve :
And all who worship Him in fear,
From Him shall never swerve.

Then righteousness thoul't understand,
Thine equity be clear :
And rectitude, bound hand in hand,
In all good ways appear.

Then wisdom with thine heart shall blend,
And knowledge swell thy soul :
Discretion will thy life defend,
Thy mind preserve thee whole.

From evil ways to rescue thee,
From men who utter lies :
From those who rectitude would flee,
Whom darkness canopies.

Who in their evil deeds rejoice,
Who wicked men will praise ;
In crooked paths alone their choice,
And froward too their ways.

The harlot's step, 'tis wisdom shall
In judgment bid thee shun :
Whose words alluring thee to fall,
So fluently may run ;

Who for a stranger leaves the guide,
And guardian of her youth :
Forgets that she was once a bride,
In covenant with truth.

Her house to death must ever tend,
Her paths the dead contain :
They ne'er return who once descend,
And never life regain.

Walk thou, my son, in ways of good,
The righteous path approve :
The land shall give the just his food,
The upright need not rove.

Not so the wicked : they shall roam—
Their country's outcast band ;
Transgressors shall from house and home
Be rooted from the land.

MY DEAR CHILDREN—Let your prayers continue
in the same strain.

Almighty God, let us still keep the wisdom of thy word displayed in this advice, and treasure in our soul thy will. O, let us love knowledge more than money, and search for it with more ardour than for silver or gold. For nothing can be compared with thee—no pleasure can be so great as to know thee—no delight equal to the satisfaction which thou canst give.

We are here taught, O Lord, that if we attend to thee we shall discover the knowledge of thee, for thou layest up treasures of sound wisdom for the upright in heart, and wilt defend them with a shield such as no arrow can pierce. Thou wilt preserve the path of equity for all those who worship thee with godly fear, and they shall be protected by thee. O, let us be among the number of thy pious worshippers, through faith in Jesus Christ and patient obedience to thy holy will.

Grant, O God, that we may so learn of thee that we may understand righteousness and equity ; and preserve ourselves in paths of rectitude and honour. Then shall wisdom be the mainspring of our hearts and knowledge delight our souls : then shall we find that discretion shall defend us, and understanding preserve us from all evil ways : from men of turbulent spirits, who abandon

all rectitude and give themselves up to darkness, who rejoice in evil, who delight in wicked men, who walk in crooked paths and froward ways. Grant us this divine knowledge, through Jesus Christ our Lord.

O God, thy wisdom shall enlighten us to shun the paths of the wicked, whose words would flatter us in their smoothness and allure us on to fall from thee. O, how awful is the declaration of thy wisdom upon those who forsake thee, and those pure and early affections of honour and honesty which connect the links of holiness and purity. Thou hast here set before us, O God, the dreadful fate of those who once descend from the lawful and honourable state of marriage to the harlot's path. Thou hast here told us that they go down to death and do not return to life! O God, preserve us in love, and let us keep the ways of good men, for we see that they are ever settled in the land and do not rove about in necessity; but the wicked, like the troubled sea, are never in peace, or at rest until they are ruined.

CHAPTER III.

O, FORGET not, my son, O, forget not my law,
But observe my commands in thine heart: [draw,
Length of days, years of happiness, hence thou shalt
And prosperity shall not depart.

Loving kindness and truth shall not leave thee alone;
Round thy neck let them ever be bound:
On the tablet within, in thine heart, as thine own,
Their inscription should ever be found.

Then the increase of favour thou truly wilt find
Thou shalt ever be held in God's sight,
As of good understanding, improv'd in thy mind,
And thy fellows shall give thee thy right.

In Jehovah thy trust, no division of heart,
To thine own mental strength do not lean;
But acknowledge thy God, He will never depart,
In thy path as a light is He seen.

Be not wise to thyself, fear the Lord in thy soul,
Bid thine evil for ever begone;
For in this, thou shalt find that thy flesh is made whole,
And new marrow shall strengthen thy bone.

Give the goods of abundance, and honour the Lord,
Bring the first-fruits of all that is thine;
So thy barns shall be full and with plenty be stored,
And thy presses shall burst with new wine.

Jehovah's correction, O, do not despise,
Nor impatient be under the smart ;
For him whom He loves He will surely chastise,
As a father the son of his heart.

How happy the man who hath Wisdom attain'd,
How happy such light to receive !
The exchange in his favour, will prove he has gain'd
Better produce than riches could give.

She is more to be valued than rubies can be,
As without her all love lies bereft :
For her right hand to give thee long life will be free—
Wealth and honour she gives with her left.

For her ways are all pleasant, her paths are all peace,
Take and eat of the fruit of her tree ;
She is life to that man who from tumult would cease,
Who would permanent happiness see.

In His wisdom Jehovah created the earth,
By His science establish'd the sky ;
By His knowledge the depths of the ocean have birth,
And the clouds drop their show'rs from on high.

Let not wisdom depart : keep discretion, my son,
Let their virtue be ever retain'd ;
So thy soul shall be circled with life's brilliant zone,
And thy neck shall with grace be enchain'd.

Thou shalt walk in thy way safely guarded from ill,
And thy footstep shall never be wrong :
With no fear of disturbance thy couch thou shalt fill,
And thy sleep shall be sweeter than song.

Thou shalt ne'er be alarmed on a sudden with fear,
When the fate of the wicked shall come :
Let the Lord in thy confidence ever be near,
He will keep thee in safety at home.

Let not good be withheld when its payment is due,
When thy hand hath the strength to bestow :
Neither give to thy neighbour to-morrow in lieu
Of that, which is given thee now.

Let not evil device against any man burn,
As he dwelleth securely by thee ;
Nor without a just cause against any one turn,
If in justice thou hast not a plea.

Let not envy against the oppressor arise,
Neither choose thou to walk in his ways :
For Jehovah will ever the froward despise,
He the upright with communing pays.

But the curse of Jehovah will dwell with the vain,
Yet the righteous His blessing receive ;
The scorn of the scorners shall meet with disdain,
But His grace to the lowly He'll give.

How bright then the glory of honour's pure fame,
An inheritance meet for the wise ;
But the foolish shall find, in the midst of their shame,
That they bear off disgrace for their prize.

MY DEAR CHILDREN—Pray to your God that you
may not forget His law, but keep His commands locked

in your heart ; for you are assured that you shall live a long and happy life in them and that prosperity shall abide with you for ever. How delightful is it to have for your constant companions loving-kindness and truth ! O, bind them around your neck and inscribe them upon the tablet of your heart : then shall you find that you increase in favour with God and man.

Put your whole trust in Jehovah—give Him your whole heart—do not be puffed up with any conceit of your own powers in any way. Let not self-love or self-adulation be your companion ; but upon every occasion give glory to God, who will manifest Himself to you if you will seek Him. Be never wise in your own eyes ; but rather be desirous of learning something from everybody. Depart from evil whether arising from bad habits or bad company, and you will find that your flesh will gain more health and your bones more strength by so doing than by any use of medicine or violent exercise.

In whatever situation of life God may be pleased to place you, be always ready to honour Him in your conversation and in your conduct. Give freely of those things which God has given you, and dedicate the first-fruit of your labours to some useful and charitable purpose : for the promise is here made to you of abundance of corn and wine if you will act with piety and benevolence of heart.

The greatest lesson of life, my dear children, which you will have to learn, is to love the correction of God, and not to be impatient under the circumstances, situations, and distresses in which you may be placed ; for God is a very tender Father and loves you more dearly than I do. You have sometimes thought my correction harsh, but you have never loved me the less for it. You

will love God the more intensely the more you know of Him, and the more submissive you are to His correction. He makes any man happy who submits to Him, and He gives him wisdom, which is far better than great riches ; for He gives contentment, which is greater gain than any riches he can possess.

You will find also that the paths of wisdom are all pleasantness and peace to those who walk in them. The tree of life is before you, and you may take and eat of the fruit thereof and dwell securely, assured that even your enemies cannot prevent you this happiness. Take, then, of this tree, my dear children, and eat and live for ever. I need not tell you that the tree of wisdom is the knowledge of your God : it is your blessed Saviour who lived and died for you, and rose again for your justification and has ascended into heaven. By this wisdom God made the heavens and the earth, and established His sky, and the ocean, and the clouds, and the rain—all which things you believe. Remember, then, and keep discretion, and let their virtue be retained, so shall your soul be surrounded with life and grace : you shall walk safely protected from your enemy and your footsteps shall not slip.

You shall never be alarmed by any sudden fear when you hear of either the desolation or destruction of the wicked ; for the Lord who is near you will keep you in all your ways ; but do not defer doing good to any one when you have the means to do it ; but, the moment that you give, be grateful to God who gives you the power so to do. Never tell your neighbour to call tomorrow when you have the power to do him some immediate service.

Live peaceably as much as you are able with all men : do not be jealous of your neighbour nor de-

vise any mischief against him ; neither be angry with any man without a just cause. If a man injure another and you are acquainted with his injustice, take any open and lawful means to defend the injured, even though you should suffer loss thereby ; but do not be envious of an oppressor, nor covet any of his gains : for God despises him, but He will give His peace to you if you will be upright.

The curse of God will be upon a wicked man however prosperous he may appear to be ; but the righteous, however poor, have His blessing. God will scorn scorers, but will exalt the humble. O, how lovely is it then, my dear children, to have an honourable name for wisdom ; but how disgraceful to carry nothing away with you but shame !

CHAPTER IV.

HEAR me, ye children, hear a father's voice !
Let understanding be your constant choice :
Sound is the learning thou may'st freely take,
My teaching do thou never, then, forsake.

As yet, when tender 'neath my father's care,
And best beloved, my mother's infant dear,
Thus did his teaching make instruction plain—
“ Deep in thine heart my words, my son, retain ;
Keep thou my laws, and thou shalt surely live.
Get wisdom ; understanding, too, receive :
From these, my words, O, never thou decline ;
Forsake not wisdom, she will keep thee mine :
Give her thy love, thy life shall then have rest ;
Of all acquirements she is first and best.
Exalt her high, promotion shall be brought,
Honour attendant shall be found when sought.
She shall bestow an ornament of grace,
And on thine head a crown of glory place.
Attend, my son : these truths exalted hear,
Thy life is lengthen'd to some distant year.
Thus I instruct thee in the way of light—
Thus do I lead thee in the path of right.
No straiten'd step shall cause thy course to err,
Nor stumbling foot the speed of life deter.
Hold fast instruction, let her never drop,
Keep, keep her mainly as thy life's best prop.

The wicked's path be careful to avoid,
With evil men, O, dread to be destroyed.
Flee, flee their haunts, and near them do not stray,
But turn again and hasten thou away.
No gentle sleep can close their cruel eye,
Except some ill their senses stupify.
Sleep flies their couch—yea, sleep denies them all,
Unless their treachery first cause to fall.
The bread of wickedness they love to eat,
The wine of violence to them is sweet.
Not so the just. A shining light, their way
Will more and more approach the perfect day.
But black as darkness is the wicked's thought,
They stumble—yea, their stumbling is at nought.
To words like these thine ear, my son, incline,
Before thy vision let their lustre shine :
Within thine heart, O, let them still be found ;
For they who find them find their flesh grow sound.
Keep thou with diligence thine heart at ease,
Hence are life's issues flowing, not to cease.
Put far away perverse and froward gait,
Keep thine eye single, and thine eyelids straight :
Ponder thy path, and let thy way be strong,
Thy body swerve not, nor thy steps go wrong."

MY DEAR CHILDREN—You are here called upon to attend to instruction, to hear a father's voice who admonishes you to value understanding, to keep sound doctrine, and not to forsake learning. You are here informed that the very instructor who gives you advice was once the tender and beloved child of his parents.

His father with great anxiety admonished him to keep wisdom, to remember his words, and not to decline from them. He told him that wisdom would exalt him to honour, and bestow upon him a crown of grace. Attend, my dear children, to this advice, that your own lives may be lengthened ; for the instruction which is here given you is the way of life and rectitude, that none of your steps may err nor prevent the progressive improvement of your life.

Hold fast to learning ; and when you have once begun to understand the ways of wisdom do not let them fall ; for many begin, but do not persevere, until all the difficulties of learning are solved in the easy path of knowledge. Your first step is to avoid the company of wicked men : withdraw yourself from them, do not court their society, but hasten away from them ; for they never rest until they have done evil or have some mischievous purpose in view : they do not eat the bread of industry, but by art and cunning, by falsehood and deceit, they devour that which they obtain by wickedness : they drink the wine of violence : their thirsty souls are never satisfied with the living water from the font of life ; but, where strife and wicked devices inflame the understanding and drown all sober reflection, there they drink of the draughts of violence and perish.

But not so, my dear children, is the way of the just : their path is a shining light which approaches nearer and nearer to perfection. Like the early dawn which brightens the horizon, the just arise gloriously, enlighten the world, and leave the warmth of their rays for the good of mankind. But the wicked, in their thoughts and conduct, are as black as darkness, like the sun obscured by stormy clouds and not to be seen throughout the whole day. Attend to these things and weigh

them well in your minds and let them enter into your heart; for you will find that they will add soundness to your flesh and happiness to your life. But most earnestly listen to this advice : endeavour to keep your heart correct and at ease : keep it every day cleansed, like a reflector ; for the rays of divine grace will shine upon it, and the brightness of your light will glow before men in all good things. Put far away from you all perverseness and impudence : keep your mind employed upon some work, and go forward to it with a single eye and a firm step : turn neither to the right hand nor to the left for any one ; but keep on faithful unto death, and you will find that your end will be peace and a crown of life.

CHAPTER V.

ATTEND, my son, attend to wisdom now,
And let thine ear to understanding bow,
That true discretion thou may'st so regard,
Thy lips shall cherish knowledge for reward.

For, lo! as honey is the stranger's lip,
Her voice flows smoothly as the oil doth slip:
But, ah! as wormwood is her latter word,
Bitter and sharper than a two-edg'd sword:
To death her feet decidedly go down,
Her steps so faulty, 'tis the grave shall own.
Lest on life's road thou pondering should'st dwell,
Her ways, so changing, thou can'st never tell.
Hear me, ye children, and my words retain,
And let my counsel in your mouth remain.
Thy course of life remove thou far away
And never venture near her house to stray;
Fear thou thine honour sacrifice to give;
Fear thou thy years in cruelty to live,
Lest to thy wealth a stranger should succeed,
And friendship never bid thy labour speed.
Fear, lest thy mourning visit thee at last,
When flesh and body in consumption waste,
Lest thou should'st say, when suffering too late,
"Reproof seem'd folly and instruction hate.
How have I shunn'd obedience when taught!
How deem'd my teachers were with folly fraught!

How nearly lost in every secret sin,
Where high assemblies worship God within."

Drink thou the waters gather'd by thine hand,
Waters thine own, spring of thy native land :
Then shall thy fountain be acknowledg'd sweet,
Thy living waters flow along the street.
O, be they thine ! O, foster them thine own,
No stranger share them, but thy friends alone.
Blest be thy fountain, with thy wife rejoice,
Her whom thou lov'st, thine early youthful choice :
As hind or roe caress'd with tender care,
So let thy bosom with her bosom share :
For ever love—yea, love her through thy life—
Why shouldst thou treat a stranger as thy wife ?
Embrace her not, for God beholds thy way,
His eyes inspect thee both by night and day.
The wicked, by their wickedness o'erta'en,
Are kept for judgment by a sinful chain :
Far from instruction they shall heedless die,
Involved in folly for their treachery.

MY DEAR CHILDREN—This letter will contain a very important lesson—one which should teach you to examine wisdom closely, that discretion may be observed and that your lips may preserve knowledge. Wisdom may appear harsh to a weak and tender mind ; but in the end her severities are productive of peace and she will prove your best friend.

Beware of the smooth tongue of hypocrisy and deceit, which, under the garb of blandishment, approaches you

with the semblance of friendship. She is a strange woman, though her words slip along like oil : in the end she is bitter as wormwood ; for, being possessed only of flattery, when she has gained her end and has seduced the soul, she will be sharper than any two-edged sword : her path will lead down to the grave and her step will be upon the road to destruction : she will deceive you with all her windings, and turnings, and equivocations whenever you would ponder seriously upon life and eternity.

Attend, then, to my instruction and keep my words. Remove yourself far away from her : come out of her way and never go near her house, lest you should sacrifice your honour unto others and become unnatural and cruel for the remainder of your lives—lest strangers should be filled with your strength and your portion should be with them. Remember the fate of Samson. Let wisdom keep thy feet, and let not the secret depart out of thy soul ; for there will come a time when nothing else will be pleasant to you—there will come a time when all your fancied joys will vanish and truth only remain. If you have sought her, the consumption of your body will, though painful, be borne with patience beneath the prospect of joy ; but if you have neglected her, so that she gives no comfort to your mind when your body declines, you will then lament most bitterly, you will regret with unavailing tears, the folly of the past : you will behold then for what vanities you sacrificed instruction—how foolish it was of you to think your preceptors unkind : you will then look back upon the years you have spent and see how insincere was your devotion—how many times you have been lost in the secret sins of your soul, even in the very midst of the congregation where God was

worshipped. How often, instead of lifting your soul up to praise Him, have you been thinking of the desires of your heart—far from desiring the presence of your God!

O, my dear children, fear lest such a time should come upon you. Begin now to love wisdom—to consider what blessings God has bestowed upon you in having such long-suffering mercy upon you for the benefit of your salvation. Do not imagine wisdom to be found in a distant country: she is very nigh you—she is bestowed upon you by God: your own home, your own country, abounds with productions of the purest piety worthy of your cultivation. Be content with your own lot, and do not imagine that happiness can be found so well, as beneath your own roof and in your own heart. Consult that fountain, and see if it will not pour forth some sweet waters of religion—some love to God and to His creatures—to your Saviour, your Maker, your Benefactor, and your Friend. Love the wife of your earliest affection, and cherish her as you would some hind or roe which might be the pet of your family. Love her dearly—let her be your confidential companion; but whisper not a word to a stranger, nor treat any one else as your wife; for the Almighty God is witness to your thoughts, and has declared that the wicked shall be overtaken in their wickedness, and shall be kept for judgment, and shall perish in the midst of their folly.

CHAPTER VI.

IF as a friend thou surety be,
With stranger shakest hands :
Thy words have been a snare to thee,
Thy words have slipt command.

Do this, my son—thy soul is free—
When friendship takes thy part,
Be truly humble in degree,
Insure thy neighbour's heart.

Give not to sleep thine heavy eye,
Nor let thine eyelid down :
As roebuck from the hunter fly,
As bird from fowler flown.

Go to the ant, thou sluggard, go,
Her ways consider wise :
She has no guide or ruler—no !
Yet still she multiplies.

In summer she provides her meat
With industry and care ;
In harvest quickeneth her feet,
For winter to prepare.

How long, thou sluggard, wilt thou sleep ?
Or when wilt thou arise ?
“ O, let me sleep, and slumber deep,
And fold my arms,” he cries.

So shall thy poverty approach,
As sorrow's mournful car :
Thy wants as rapidly encroach
As armed men of war.

The vain and wicked walks the street
With frowardness of speech ;
With winking eye and shuffling feet,
His fingers falsely teach.

His heart for frowardness is known—
Mischief his secret creed :
The soil he cultivates is sown
With discord's fatal seed.

Hence shall calamity ensue
With heavy sudden blow :
No remedy appear in view,
To ruin shall he go.

Six things, my son, the Lord doth hate—
The six so sinful, these :
Yea, seven doth abominate,
These seven Him displease :—

The lofty eye, the lying tongue,
Hands stained with good men's blood ;
The heart with mal-devices strung,
Feet swift to do no good ;

A false, unholy witness, too,
Who lying speaks his sin ;
One who to friendship most untrue
Sows discord among kin.

Keep thou, my son, thy father's mind—
Thy mother's law abide ;
Around thine heart their wisdom bind—
Around thy neck be tied.

Where'er thou goest they shall lead,
Where'er thou sleepest guard :
Or when from sleep thy soul is freed,
Their converse thy reward.

For his commandment is a lamp,
Her teaching, too, is light :
Reproof of friendship will not damp,
But guide thy soul aright.

To keep thee from the harlot's way,
From strangers' flattering voice :
For all her beauty do not stray,
Nor mind her eyelid's choice.

A faithless woman will ensnare
And cheat thee of thy bread :
Of bold adulteress beware,
She hunteth thee till dead.

Say, can thy bosom burn with lust,
And not destroy thy dress ?
Or on hot coals thy foot be thrust,
And not thy burning press ?

So he who seeks his neighbour's wife,
On wickedness intent :
That man, thus guilty, shall through life,
Be never innocent.

The thief who steals for hunger's sake
Still men will much despise :
Great restoration shall he make
Of all his house supplies.

The base adulterer, howe'er,
In foolishness is foul :
He in the midst of his career,
Destroys his very soul.

Wounds and dishonour shall he find,
Guilt never wiped away ;
For jealousy, a madden'd mind,
Will find a vengeful day.

No ransom can his soul regard—
On vengeance is he bent ;
Nor many gifts his hate retard—
He cannot rest content.

MY DEAR CHILDREN—Caution is here recommended, for your benefit, that you may not be easily caught or persuaded to give security for a stranger. This applies not to deeds of charity and benevolence to the poor, for these are always good ; but there are artful men who, seeing that you may be of a generous and feeling disposition, would take advantage of you and induce you to become surety for them. As soon as you perceive your error, should you so fall into one, go and humble yourself and make a friend of your

neighbour, and rejoice if by any means you can obtain his assistance for your escape. Be vigilant and active and fly from your late error as a roebuck would from the hunter, and feel yourself at liberty and enjoy your escape as you may suppose a bird would who had escaped from the hand of the fowler.

Be not slothful in your business. Consider the advice given to the sluggard to look at the ant and mind her ways: see how she provides her store in summer: she does not sleep when she should be at work. But the slothful man turns himself about in his bed, and is unwilling to rise to his labour: he indulges himself in indolence and inactivity, and finds all his affairs thrown into disorder: he sees poverty approaching him like an armed host, and knows that he cannot defend himself: hence he is often driven to desperation or sinks into sullen apathy. O, my dear children, let not such a green sickness come over you, but rouse yourselves into energy and shake off dull or sottish companions: find employment, the more useful the better, and keep to it with diligence.

Observe a vain and wicked man—how boldly he walks about the street, shuffling his feet, and winking with his eyes, and teaching impudence with his fingers. Next to the sluggard this time-killing and mischievous slave is to be dreaded: his delight is only in perverseness—his heart broods over mischief—he does not cultivate the seeds of friendship but of discord, and sooner or later these produce his ruin. Such a man will be overtaken by some sudden calamity which he will be unable to bear, and under which he will sink down in a moment. Avoid, then, the company of those who have nothing else to do but to lounge about the streets and waste their time in frivolity.

Observe now, my dear children, these seven things which are so hateful to the Almighty, and keep the remembrance of these things always by you as a guard upon your thoughts and a guide upon your conduct:—the lofty eye or look of pride which dares to look disdainfully upon those of humble birth or parentage: you will often see this in men of vain professions and pretensions either to nobility, or to consequence, or to talents; but remember that the disdainful look is one of those things which God despises. The next is a lying tongue: avoid the habit of lying either for compliment's sake, or for interest, or for pleasure, or for any purpose whatsoever: fear to tell a lie upon any account—deceive no man, and do not deceive yourselves. The third is the hand which sheds innocent blood: beware of envy, how it may induce you to consent to the death of an innocent person or of one who has neither done harm to you nor to society. This is, indeed, hateful to God; for, as God is good, He approves all who do good. The height of this wickedness and violence was manifested when Jesus was slain. Beware, then, of envy: exalt all those whom you find well disposed; and even if they excel yourselves in any way, or are better, or wiser, or more learned, or more beloved, in all these things rejoice with them and rob them not of their reward; for if you envy another person his profession, it is a sign that you are discontented with your own, and it may lead you to be guilty of blood. The fourth is the heart which is bent upon doing evil: this is hateful to the Almighty, who loves purity, simplicity, and singleness of heart and purpose, and would have you think no evil and do no evil. The fifth, the feet that run after mischief: this is hateful to the Almighty, who would have us walk openly and

uprightly in all our ways. The sixth is a false witness, who delights only in falsehood: as God is truth, all liars must be hateful to Him. The seventh is he who sows the seeds of discord among families: these are wicked people who, under the garb of religion, would destroy every tie of natural affection between parent and child, and brother and sister, and kindred: these are hateful to the Almighty, who would have you love Him above all and obey His commandments. Keep, my dear children, your father's wisdom and your mother's virtue: take notice of their advice, and let nothing but death separate the bond of affection between you: try all you can to think their esteem and approbation your greatest delight: their respect will be the greatest comfort of your pillow and their conversation the joy of your days: to lie down at night with your parent's blessing, and to meet their smile in the morning, is the greatest joy of youth; for your father's integrity is a lamp and your mother's instruction is the light thereof: their reproofs will not damp your soul, but guide it into glory and honour.

Your father's company and your mother's instruction will keep you from the harlot's way—from the flattering voice of the stranger. You must not be charmed by the beauty of a strange woman who would deceive you, nor yet mind how much she looks upon you with favour; for she will ensnare you and bring you to poverty. Beware of the bold adulteress, who would hunt you until she has destroyed you. Do you think it possible, my dear children, to have a burning flame within you and that your clothing should not be destroyed? Or do you think that a man can place his foot upon hot coals and not be burnt? So the unholy and unlawful passion of an adulterer will con-

sume his substance : such a man will never enjoy the life that God gives him, because this life was given him for good and not for evil. You know the thief that steals for very hunger does not escape the condemnation of the law nor the condemnation of men : how much better for him to “steal no more, but to labour with his hands for the things which are good, that he may have to give to him that needeth,” and so return to integrity of life! But the designing artful adulterer, in the very midst of his folly, destroys his soul : he gets nothing but wounds, and dishonour, and guilt, for which nothing he can do can atone ; for he provokes the jealousy of a man in his tenderest feeling of honour and love, and revenge will one day pursue him : no ransom will the enraged husband take : his soul cannot but be full of vengeance : not all his gifts can alter his hatred of such a man, nor anything make him contented beneath the reproach done to his honour. Be virtuous, then, in your path of life, and ever encourage and cherish the same virtue in others.

CHAPTER VII.

Keep thou my words, my faithful son,
Let my commands be strictly done ;
For life my mandates shall supply—
Keep them as pupil of thine eye :
Upon thy fingers bind them tight—
Upon thine heart my tablet write.
Say unto wisdom, “ Thou art mine ”
Call understanding, too, thy kin :
That they may keep from harlot's way,
Lest stranger's words thy life betray.
For at my window as I stood,
And look'd in contemplative mood,
Lo, midst the simple ones I saw
A young man heedless of God's law
He pass'd the corner of the street,
And at her house he turn'd his feet :
At evening or the twinkling light,
Or in the dark and pitchy night.
Behold, in harlot's clothing smart,
A woman met him, bad in heart :
Both loud and stubborn in her sin,
Her feet can never keep within :
Now she's without—now tramps the streets,
At every corner some one greets.
At last she caught the simple hind,
And, kissing him, corrupts his mind :—

“ My offerings are ready laid,
My holy vows this day are paid :
I came to meet thee in this place,
So earnestly to seek thy face.
My couch with coverings is nigh,
With carvings deck'd and tapestry ;
Egyptian linen placed thereon,
Perfum'd with myrrh and cinnamon.
Come, let us revel till the morn,
Our lives with loveliness adorn.
My husband journeys far away,
With money for a distant day.”

With speeches fair she made him yield,
With flatt'ring lip his senses held.
As ox for slaughter is he brought,
Or as the hart in toils is caught ;
Till through his liver strikes the dart—
As bird ensnar'd, with life must part.

Hear, then, my son, to this attend—
To harlot's flattery ne'er descend :
In paths of folly ne'er be found,
For many have receiv'd her wound.
By her the strength of life is ta'en,
By her a nation's strength is slain :
Her house to hell points out the path,
Descending to the gates of death.

MY DEAR CHILDREN—Be attentive to my instruction, and let these commands be most strictly observed. The mandates of wisdom are life : let me entreat you

to keep them with the same care that you would guard the pupil of your eye. Should that tender part of your frame be wounded you know, my dear children, that your whole body becomes blind. How quickly do you close your eyelids to guard your eyes against danger! So quickly let wisdom keep your heart upon its guard. Bind this instruction upon your fingers that your hands may not transgress: write these things upon your heart, as Moses wrote the ten commandments upon the tables of stone. Let wisdom and discretion be your kinsfolk, and you will find them the dearest companions of life: they will keep you from the harlot's way, lest with strange words she should betray you into the snares of death.

Solomon represents wisdom as looking from heaven upon the sons of men, the same as a man might stand contemplating the passengers in the street; and, if you do but feel conscious that God beholds you in the same way, you will walk uprightly. He says that he saw among the simple sons of men a young man void of understanding, who passed and repassed by the adulteress's house at that time when the fool fancies that no eye can see him—when he thinks that no one regards him. Dressed in all the tawdry of outward decoration, with a heart superficially corresponding with her dress, loud is she and stubborn: her feet cannot rest at home: at one moment she is seen in the streets—at another in the corner of the marketplace. At last she caught and kissed the young man, who so foolishly was trusting himself to saunter about at that time when he should have been seeking wisdom at home, and soon corrupts his mind by representing to his view the little apparent danger that awaited him.

As if she had been in love with him, she says that she had spread offerings at hand—that she had received a portion for a feast at her own house, and on this account she came forth on purpose to invite him. She then represents to his weak mind those luxuries of Egypt with which her house was decorated, and invites him to share with her the pleasures thereof. She tells him he need not fear her husband's return, for that he was gone upon a distant journey and had taken much money with him, thus encouraging him to sin by the promise of security. By her many enticing words she at last captivates his senses and seduces him. How melancholy is the representation here given of him! He follows her as an ox goes to the slaughter, or as an hart into the toils of the hunter, until the arrow pierces his liver—O, what a simile!—even as a bird hasteneth into the snare and perceives not that it is laid for his life.

O, my dear children, hear me and attend to my words. O, never let your heart swerve from the love of virtue unto the paths of vice; for the harlot hath caused many to fall mortally wounded. Yes, millions are they who are slain by her: her house is the way to the grave, descending to the gate of death.

O, my dear children, save yourselves from such a fall by loving God and keeping His commandments.

CHAPTER VIII.

Doth not the voice of wisdom cry,
And understanding make reply,
In lofty places standing high,
In paths of much publicity?
She crieth at the open gate,
The city's entrance—doors of state.

Ye sons of men! who hither crowd,
Hear ye my voice, I speak aloud!
Ye simple ones, here prudence learn,
And let your hearts, ye fools, discern.
Hear, for I speak with upright heart;
My lips from right shall not depart:
My mouth the truth shall utter here,
My lips from wickedness are clear:
My words in righteousness are sown,
Perverse or froward I have none.
To men of science all is plain,
And right to those who right attain.
Receive instruction—silver, hate,
Love knowledge more than golden plate.
Wisdom excelleth rubies far—
Nothing with wisdom can compare.
I, wisdom, do with prudence dwell,
And find out useful knowledge well.

Jehovah's fear will make thee hate
Both pride and arrogance of state ;
The evil way, the froward tongue,
Are equally abhorred and wrong.
Counsel is mine, and wisdom sound
I understand, in might abound.
By me the kings of kingdoms reign,
And rulers justice do ordain :
Princes have rule, and nobles birth—
By me are judges of the earth.
I love the souls who love my truth,
Am found of those who seek in youth.
Riches are mine, nor honours less—
Yea, lasting wealth with righteousness.
My fruit is better than fine ore,
Than choicest silver thou can'st store ;
In ways of righteousness I lead,
In midst of judgment, too, I tread ;
That those who love me may receive
Substantial treasures that I give.

Jehovah first possess'd my way
Before His works He could display ;
From everlasting I was praised,
At first, before the earth was rais'd.
Before the deeps were seen to rise,
Or e'er the fountains gave supplies :
Before the mountains' bounds were known—
Before the hills—I was His own :
Ere yet the earth or fields were made,
Before the dust was ever laid—
When He the heavens did prepare,
The deep encompass'd, I was there.

When He confirm'd the clouds on high,
The deepest fountains gave supply :
When He the sea forbade to move,
Thus far, no further shalt thou rove :
When He the great foundation laid,
The earth's appointed circle made :
Then was I with Him, His delight,
As son brought up before His sight.
His daily pleasure was my choice,
Before Him did my way rejoice—
Pleased with His people on this plain,
Delighted with the sons of men.

Ye children, hear then what I say,
For blest are they who seek my way :
Hear ye instruction and be wise,
And do not foolishly despise.
That man is blest whose ear can catch
The voice of wisdom, whilst the watch
He daily keepeth at my gate,
Or at my portal loves to wait :
For he hath life who findeth me,
And, favoured of the Lord, is free ;
But he who wrongs me seals his fate,
And they love death who wisdom hate.

MY DEAR CHILDREN—The whole of this chapter is a personification of wisdom. I would have you worship wisdom : wisdom is the word of God manifested in the person of Jesus Christ, through whom God has be-

gotten us again. Do not be mistaken—Solomon surveys wisdom as standing in high places of public resort, crying at the entrance of the city—at the very doors of the council.

Wisdom calls upon men with a loud voice, commanding the sons of men to hear—the simple to learn prudence—fools to be of a discerning heart. She says, speaking thus—“Hear me, for I speak things of excellence: when I open my lips I speak rectitude. My mouth utters truth and my lips abominate wickedness. All the words of my mouth are words of righteousness: perverseness and frowardness are not to be found with me.” To a man of an enquiring mind they are all plain; and straightforward to those who would attain unto knowledge.

“Receive then (she says) my instruction, and disregard, in comparison with it, silver or gold: for wisdom is more excellent than precious stones, and nothing can be compared unto her.” Observe this, my dear children, that you may discover the place where wisdom dwells. Pursuing the personification of wisdom, King Solomon says—“I, wisdom, make my abode with prudence: I advance unto knowledge and discretion. The fear of Jehovah is to hate all manner of evil: all pride and arrogancy and evil ways I detest. Counsel, and wisdom, and understanding, and might, are all mine. By me (says wisdom) kings reign and rulers judge righteous judgment upon the earth. I love all those who love me, and they who seek me early shall find me. Riches, honours, and never-fading wealth, with all the means of bestowing many blessings, are in my possession. My fruit is better than the richest ore or than any choice silver. My paths are in righteousness—in the broad way of just judgment—that those

who love me may participate in the substantial treasures with which I fill their coffers."

My dear children, take particular notice of this next paragraph. It is to a Christian so full of Jesus, and draws up the mind to such sublime contemplations, that there is scarcely any language of Scripture more lofty and grand—more humble and simple—more majestic and serene:—"Jehovah in the very beginning possessed me, before His works could be made known. I was His chosen from everlasting, before the earth was made: before the deeps or the fountains of waters existed, I was brought forth. Before the mountains had any boundaries, before there were any hills, I was His. Even yet, before the earth or the fields were formed or the dust of the earth was seen, when He framed the heavens and encircled the face of the deep, I was there. When He confirmed the clouds above: when He made the deepest fountains give forth their supplies: when He restrained the sea within his proper bounds and made the waters keep within His command: when He laid the great foundations of the earth and appointed its circuit, then was I with Him as His Son, His delight, brought up before His face. I was the daily pleasure of His choice: my way rejoiced before Him. My delight was with the sons of men upon His earth." What a beautiful paragraph is this!—and again I say, my dear children, think of Him who said—"Before Abraham was, I Am!"

Hear then what I say, for they are blessed who observe my ways. Hear my instruction and you will grow wise, and do not scornfully discard wisdom. "That man (says wisdom) is blessed whose ear can hear my voice. He that hath an ear let him hear what I say. He who keeps watch at my gates daily, and

tarries at my portal, is happy : for he possesses life who finds me, and is free by Jehovah's blessing. But he who does not find me shall suffer violence ; and they who hate me love death." Love wisdom then, my dear children : read the revelation of God and obey Him.

CHAPTER IX.

WISDOM her mansion high hath fix'd,
Her seven pillars hewn ;
Her beasts are slain, her wine is mix'd,
Her table she hath shown.

Her maidens far and near are sent,
From cities' heights she cries :—
“ Ye simple, hither be ye bent,
All you who are not wise.

“ Come, eat my bread and drink my wine—
The wine which I have mix'd ;
Live thou forsaking foolish line,
In wisdom's way be fix'd.”

He who reproves a scornful man,
Shall find therein his shame ;
He who rebukes the wicked can
Himself alone have blame.

Reprove not him who loves to scorn,
Lest he return thee hate :
Rebuke a man of wisdom born,
And he will love thy state.

Instruct the wise, and wiser still
Such man will daily rise :
A just man teach, he also will
Increasing learning prize.

Jehovah's fear is wisdom's source,
To know the Holy, mind :
By me thy days have longer course,
Thy years their increase find.

If thou be wise, thou shalt be wise,
Thyself enjoy thine own ;
But dost thou wilfully despise,
Death thou shalt bear alone.

A foolish woman clamours loud,
She, simple, has no thought :
She, sitting at her threshold, proud,
In cities' heights is sought.

The passenger who journeys on,
She calls him from his way :
Here let the simple turn, undone,
The foolish hear her say—

How sweet the waters of my well,
How pleasant secret bread !
But all her guests are deep in hell,
And there unknown the dead.

MY DEAR CHILDREN—Wisdom is here again personified, and reminds us of our blessed Saviour, who is gone into heaven to prepare mansions for all those who love Him. Solomon describes her as having erected her spacious building, slain her beasts for the feast, poured out her wine and spread her table ; her maidens are sent far and near : from the city's heights she cries,

“Ye simple, come hither! Come, all ye who want understanding—come eat my bread and drink my wine which I have poured out for you. Live and forsake your foolish ways, and go on in the straight road.”

Thus invited, my dear children, turn from all evil ways unto her paths.

He who reproves a scorner will generally find himself disgraced; for, as one “casting pearls before swine” will find but little regard paid to them, so the man who is of a scornful disposition will only obtain for himself a reproach. In the same way, if you rebuke the thoroughly obstinate and wicked, you will only have yourself to blame. Reprove not, then, a scorner, lest he return thee hatred; but rebuke a wise man and he will love thee: instruct a wise man and he will increase in wisdom; and teach a righteous man and he will set great store by your wisdom.

The fear of Jehovah is the beginning of wisdom, and to know the Most Holy is to be of sound mind; for by Him thy days are lengthened and thy years increase in joy. If thou hast wisdom thou shalt have her to thyself, but if thou scornest thou shalt only experience death. A foolish woman is clamorous, and so simple as to be without thought: she sits upon a lofty seat at her threshold in the heights of the city; she calls aloud to the passengers who pass along, “Let the simple turn in here;” and to the foolish she says, “How sweet are stolen waters, and to eat bread in secret is pleasant.” But how little does he think that the dead are there, and that her guests are in the depths of hell!

Make your choice, then, my dear children, between wisdom and folly, and consider the promises of life and the horrors of death. Love God, hate evil, do good, and be happy!

CHAPTER X.

1.

A SON who is wise will his father make glad ;
But a son who is foolish his mother makes sad.

2.

The wealth of the wicked can profit him never ;
Benevolence ever from death will deliver.

3.

The Lord will not suffer the good man to want ;
But the hopes of the covetous will He supplant.

4.

The man who will sluggishly work shall be poor ;
But the hand of the diligent adds store to store.

5.

He who gathers in summer obtains a wise name :
He who sleeps in the harvest is son causing shame.

6.

On the head of the just shall a blessing descend ;
But the mouth of the wicked will violence spend.

7.

The name of the just man is never forgot ;
But the name of the wicked shall certainly rot.

8.

The wise man in heart shall receive a command ;
But a fool with his prating no longer shall stand.

9.

The man who is just will securely walk on ;
But he who is froward will quickly be known.

10.

He who winks with his eye shall man's sorrow recall :
He who foolishly prates to destruction shall fall.

11.

The mouth of the just is a fountain of life :
The mouth of the wicked contains only strife.

12.

With hatred all manner of mischief abounds ;
But 'tis love which doth bind up so many bad wounds.

13.

In the lip of the wise man all wisdom is found ;
But a rod is for that man whose mind is unsound.

14.

The man who is wise to all knowledge attends ;
But the mouth of a fool to destruction descends.

15.

'Tis the wealth of the rich makes his battlements strong :
'Tis in poverty only the poor man is wrong.

16.

All the earnings of righteousness minister life,
Whilst the stores of the wicked engender but strife.

17.

He who keeps in life's path will instruction prefer :
He who hateth reproof will assuredly err.

18.

He who hideth his hatred dissembling in soul :
He in slander delighting is truly a fool.

19.

Wherein words shall abound there is sin in disguise ;
But the lips well restrained shall declare a man wise.

20.

The tongue of the just is as silver when chased :
The heart of the wicked like coin when debased.

21.

The lips of the righteous shall many supply ;
But fools through the folly of ignorance die.

22.

Jehovah His blessing with riches will give :
In addition to this, too, no trouble shall grieve.

23.

The doing of mischief is sport to a fool ;
But wisdom delighteth the learned man's soul.

24.

The fear of the wicked shall certainly come ;
But the wish of the righteous shall meet him at home.

25.

The wicked, like whirlwinds, are gone and away ;
But the righteous for ever and ever shall stay.

26.

As is gall to the teeth, and as smoke to the eyes :
Such the sluggard to those who would bid him arise.

27.

'Tis the fear of Jehovah long life will support ;
But the years of the wicked are quickly cut short.

28.

The hope of the righteous is gladness of heart ;
But the hope of the wicked shall quickly depart.

29.

Jehovah is strength to the upright man's way ;
But destruction to those who from good go astray.

30.

The righteous shall never be moved from their home ;
But the wicked from country to country shall roam.

31.

The mouth of the just only wisdom will yield ;
But the tongue of the froward shall quickly be seal'd.

32.

The lips of the righteous good things will rehearse ;
But the mouth of the wicked will speak things perverse.

MY DEAR CHILDREN—After all the personifications of wisdom, King Solomon proceeds to give us advice in short, sententious, pithy lines of instruction, adapted to every condition of life. In these sentences you will discover the wisdom of ages ; but observe that they are principally, if not entirely, adapted to the condition of a country and a people living at peace ; and, indeed, they possess more divine wisdom than any other of his writings. They are the reflections of a sound judgment and will improve our understanding : let us look at them, and, as we read each one, let us add a short but fervent prayer :—“ O God, grant us grace to understand and keep them.” I put them into verse on purpose that they may be more attractive to the memory.

Though each might form separate matter for a discourse of many pages, yet it would be an endless task to note every one of them, and the variety of reflections they inspire in us in such an elaborate way ; especially as they are so simple and self-evident as to be axioms to all the problems of life.

They discover a great knowledge of men and of the ways of men : they set forth the consequence of men's actions in the clearest light, and expose the folly of wickedness : they show the strength of righteousness in such evident beams of glory that, if they are well

studied, they will give you a knowledge of the world, and enlighten you to live above it. Examine them and secretly delight in them ; for they are the declarations of the most consummate wisdom ; and as you live among men who are here plainly depicted, so, my dear children, study to be found worthy of the bright rewards which, through your blessed Saviour's blood, you may attain ; for, had He not died for us, we could never have received the instruction of His holy Scriptures. Heartily do I wish, my dear children, that you may receive the instruction which they convey with joy and thankfulness.

How delighted I should be to hear you say that you perceive and admire and adore the wisdom with which they are written ! The older you grow the more will you discover the excellence of these proverbs ; and, whether you study human science, human life or manners, the depths of philosophy or the calm retirement of a regenerated mind, you will find them full of Jesus Christ, the wisdom of God in man.

I shall use the language of petition to the Throne of Grace that we may preserve the spirit of these proverbs :—

Lord, let me be a son of wisdom's choice,
 That so my parents may in me rejoice :
 I know full well that wealth no freedom gives,
 That in beneficence alone man lives :
 That never yet the good man in his day
 For want of food shall waste his soul away.
 But oft thy wisdom bids the greedy man,
 In lust of mammon, find his hopes grow vain.
 The sluggard, too, by laziness is poor,
 Whilst honest industry increases store.

O, let me ever in my summer's day
Proceed so firmly in an upright way
That, when thy harvest men shall come to reap,
I may not then be overcome with sleep :
But gather, then, without the dread of shame
My sheaves in honour of thy holy name.
Let me be just, that on my head thy crown
May then in blessedness bestow renown.
But O, let wickedness my life depart
Lest violence should rage within my heart,
And then my mouth with flaming dragons fire,
Send forth the blast of passion in mine ire.

O, let me swell the Just One's righteous fame,
And keep alive memorials of His name :
For well I know the wicked one shall fade,
His name shall perish as the long-lost dead.
And wise of heart thy precepts let me see,
Lest I fall headlong speaking foolishly.
O, may I walk securely, Lord, with thee,
My path of life be strict integrity !
For he who swerves, perverted in his way,
Shall not escape the open judgment day ;
And he shall mourn who winks with artful eye,
And fall with him who speaketh foolishly.
But, like the spring whose waters cause to live,
The righteous mouth a righteous word shall give.
Unlike the wicked, from whose troubled soul
Words are like torrents bursting all controul.

O, let not hatred base contentions move,
But let my soul be filled with holy love :
Such love as seeks another's sacred weal—
Such love as would another's faults conceal.

For wisdom is beneath the wise man's tongue,
But the fool's back shall feel the smarting thong.
Wise men their knowledge will preserve thro' life,
But the fool's mouth is full of hasty strife.
O, let not riches be the proud man's tower,
Nor poverty the horror of the poor.
Long may the earnings of the righteous be
A source of blessing to society.
But, let the wicked, whatsoe'er they win,
Find all their substance perish in their sin.
Lord, let me love instruction through my day,
That so my life may be a living way :
For he who takes not thy rebukes as given,
Will from the path of life be quickly driven.
And he who artfully conceals his hate,
And lives like Satan in deceitful state ;
And he who utters slander from his soul,
Alike shall find the honour of a fool !

O, let me keep still silence on my tongue,
Nor haste to give much utterance to the throng :
For rapid speech offends thee from the vain,
And he is prudent who can words restrain.
Yet is the tongue of righteousness so chaste,
Like choicest silver, valued to the last :
But little worth, as dust before the wind,
Of little worth the wretched sinner's mind.
For, whilst the righteous in their perfect creed,
With hallow'd lips so many souls will feed,
The man whose understanding is a void
Will glory in the souls he has destroyed.

From thee, Jehovah ! blessings shower'd down,
Thy gracious gifts in riches are well known :

And when from thee the bounteous gifts descend,
No sorrows their possession shall attend.
The fool delights in mischievous designs ;
The man of sense to wisdom's way inclines.
'Tis o'er the wicked that thy dread shall come,
By terrors overtaken shall they roam.
Yet still the righteous asking for thine aid
Shall find their prayers with ev'ry good repaid.
Like to the whirlwind o'er the desert land
Which sweeps along the light and burning sand,
So shall the wicked, taken in their day,
Like wild sirroco's waste be swept away.
As to the teeth the vinegar's sharp taste,
As smoke will cause the watery eye to waste,
So will the messenger to a sluggard sent
Have cause his tardy footsteps to lament.

Thy fear, Jehovah, will long life extend ;
But wicked men shall quickly find their end :
Whilst hope shall animate the good man's joy,
Despair shall be the wicked man's alloy.
Jehovah's strength shall fortify the good,
O'er wicked workers misery shall brood.
Long may the righteous in thine honour stand,
And wicked men be banish'd from the land.
'Tis men of righteousness thy wisdom yield,
And tongues of wickedness shall be expelled :
And righteous men conciliate thy way ;
But wicked mouths perverseness will display.

CHAPTER XI.

1.

DECEITFUL scales provoke Jehovah's hate ;
But His acceptance is a perfect weight.

2.

When pride is come, then cometh also shame ;
But wisdom tarries with the lowly name.

3.

The upright find integrity their guide :
Transgressors are by wickedness destroy'd.

4.

Wealth cannot profit in the day of wrath :
Beneficence delivereth from death.

5.

The good man's righteousness his way makes plain :
The wicked by their wickedness are slain.

6.

The upright are by righteousness set free :
Transgressors taken in their treachery.

7.

When dies the wicked then his hopes descend ;
Yea, the unjust shall find his prospects end.

8.

The righteous man is rescued from his strait,
And in his stead the wicked meets his fate.

9.

Man's mouth profane his nearest neighbour wounds ;
The just man's knowledge shall release from bonds.

10.

Rejoic'd the city when the righteous speed,
And shouts of joy when wicked men are dead.

11.

The upright by their blessing raise their town ;
The mouth of wickedness will cast it down.

12.

Man void of wisdom will his friend despise :
He holds his peace who is accounted wise.

13.

Who telleth tales some secrets will reveal :
A faithful spirit will the thing conceal.

14.

For want of counsel shall the people fall :
There's safety in the counsels of them all.

15.

Smart for a stranger if thou surety be :
Man hating suretyship is always free.

16.

A gracious woman honour will retain :
With mighty men their riches will remain.

17.

The gracious man rewards his own good heart :
The cruel feels his own tormenting dart.

18.

The wicked works for nothing through his day :
Man sowing righteousness hath certain pay.

19.

As righteousness to life must ever tend ;
So evil, when pursued, in death must end.

20.

The froward heart Jehovah can but hate :
He will accept and cheer the upright state.

21.

Though hand join hand the wicked shall not speed :
The righteous deed remaining shall be freed.

22.

As golden jewel in the snout of swine ;
So a fair woman indiscreet shall pine.

23.

Good, only good, the righteous hath desire ;
The wicked's hope shall perish in his ire.

24.

There is that scatters yet increases more :
There is that hoards too much and yet is poor.

25.

On bounteous men great riches shall attend ;
On him that waters showers shall descend.

26.

The people curse that man who hoards their bread ;
But blessings rest upon the seller's head.

27.

Man seeking good much favour shall secure :
Man seeking mischief, mischief shall endure.

28.

A man shall fall in riches putting trust :
As branch when flourishing are all the just.

29.

Who troubles home, the wind shall be his part :
The fool is servant to the wise of heart.

30.

From righteous man a tree of life shall rise ;
And he who gaineth souls is counted wise.

31.

The righteous man is paid throughout his span ;
Much more the wicked and the sinful man.

O Lord, Jehovah ! let my dealings be
So strictly just and upright here with thee,
That perfect weights and measures may be mine ;
My life to such integrity incline,
That base deceit may never move thine ire,
But all my soul to honesty aspire.
Keep far away the thoughts and deeds of pride,
And let them never o'er my mind preside :
For in his train disgrace will quickly come,
But wisdom with the lowly finds her home.
O, let integrity, my guardian friend,
Preserve and keep me upright to mine end ;
Lest with perverseness I should fall away,
And with transgressors terminate my day.
What shall it profit in the day of wrath,
That man abundance of rich treasure hath ?
Can these deliver or prolong his breath ?
No ; but beneficence shall conquer death.

Plain is the way the righteous man proceeds ;
But wicked men shall perish with their deeds :
For upright men shall find deliv'rance nigh,
And sinners shall be caught in treachery.
Lord, let me look to all men at their end,
And learn that wisdom is man's dearest friend :
For when the wicked on their deathbed lie,
They groan, depress'd by conscious agony.
Then can we see despair o'erpower the mind.
And the soul's hope then cast upon the wind.
But, lo ! the righteous, from their troubles free,
Enjoy the prospect of their liberty.
Whilst they are rescued from the gloomy dead,
The wicked shall be taken in their stead.

O, let me never listen to the vain,
Lest I be numbered with the lost profane ;
Midst those licentious men, who gain a name
By causing others to partake their shame.
But with the righteous let me love to be,
And in their knowledge find my liberty.
Let me be upright, for I love to see
The people sharing my prosperity.
I dread to hear that shout of men o'erjoyed
Which tells me that the wicked is destroyed.
Should I be placed in station, lord of power,
Let me remember thee, my lofty tower ;
That so my city may exalted be
Blest by thy goodness manifest in me :
For, unsupported by the righteous crown,
A city is by foolishness o'erthrown.

O, let me never scornfully despise
My humble neighbour, though he be not wise ;
But keep still silence when I cannot praise,
And not expose his errors or false ways.
For he who squanders all the livelong day
In idle tales of frivolous display,
His neighbours secrets often he reveals ;
But he is faithful who his faults conceals.
O, let thy people never fall away
For want of counsel in the needful day ;
But let the safety of the state be found,
Where multitudes of counsellors abound.
Lord, let me look with cautious eye on those
Who seek my friendship, lest I cherish foes—
See how I promise, for a stranger's sake,
To be his surety, or my honour stake :

Lest I should suffer more than I can bear,
And find my want of wisdom in a tear :
For he who seeks no bargain to procure
By striking hands, most surely, shall be sure.

Like as a graceful woman can retain
Her virtue free from slander or from stain—
So can the mighty, in their strong-built tower,
Preserve their riches by their well known power.
O, let benevolence mine actions stir,
For thus shall man his own reward prefer ;
But he who cruelly refuses good
Shall find his flesh tormented by his blood.
Vainly the wicked toil for profit's sake,
Their earnings but fallacious prospects make ;
But he who sows in righteousness shall reap
That sure reward which virtue's self may keep.
As one who follows in a righteous way
Is sure to enter on life's lasting day :
So he who follows evil will be sure
A gloomy death in darkness to procure.

Thou great Jehovah ! thou dost hate to see
The froward heart arise in vanity ;
But with thy wisdom thou wilt cheer his day
Who loves to walk in every honest way.
Though, hand in hand, the wicked pass along,
And join in friendship with the heedless throng :
Far, far from freedom shall their progress be,
For guilt is nurtured with their liberty ;
Yet shall the righteous see their gracious seed
From all the evils of corruption freed.

Worthless is beauty where discretion's name
Will not that woman's worthiness proclaim.
E'en as a jewel in the snout of swine,
So in her person gracefulness shall shine.
The righteous man to good alone attends ;
In wrath the wicked's expectation ends.
Hence let me learn to cherish good alone,
That I may honourably seek thy throne.
O Lord, thy bounty will increase his store
Who freely gives his substance to the poor ;
Whilst he who will withhold from them their right
Thou wilt with poverty his sin requite.
But men of generous spirit, who bestow
Their bounty, shall thy richest blessings know ;
Yea, he who watereth the poor man's ground,
Thy streams of plenty shall with him abound.
In time of dearth the man who hoards his bread,
The people's curse shall light upon his head.
But he who willingly unlocks his store,
And sells his plenty to the famished poor,
Shall find their blessings give him just renown,
Whilst on his head is placed the glorious crown.

Lord, let me seek that acceptable part,
Of doing good in honesty of heart ;
That so, attendant on my earnest call,
Thy gracious goodness on my soul may fall.
For well I know that he who seeks for ill
Shall find all evil his requests fulfil :
And he who on his riches will rely
Shall find their strength but feeble aid supply ;
Whilst as a branch, whose leaves are ever green,
The righteous ever flourishing are seen.

Lord, let me live and keep my household here
In humble reverence and godly fear :
Not with oppression harassing their mind,
Lest mine inheritance should be the wind ;
Or, like a fool forsaking his own part,
Become a servant to the wise of heart.
O, let the fruits of righteousness abound
From Tree of Life, now planted on this ground ;
So from my heart such wisdom shall arise
As wins the soul and makes the man grow wise.
For, lo ! the righteous even here receive
Some portion of the blessings thou dost give ;
And more the wicked in their vain parade
Is with a sinner's doom at last repaid.

CHAPTER XII.

1.

Who loves correction lives in good repute :
Reproof is hated only by the brute.

2.

Jehovah to the good man gives His grace :
From men of wicked projects turns His face.

3.

No man by wickedness can keep his post :
A root of righteousness shall ne'er be lost.

4.

A virtuous wife will crown her husband's fame :
His bones are rotten when she causes shame.

5.

The righteous are with righteousness replete :
The counsels of the wicked are deceit.

6.

The words of wickedness lie wait for blood :
The innocent are shelter'd by the good.

7.

The wicked's house, thrown down, shall pass away :
The dwelling of the righteous man shall stay.

8.

As a man's wisdom so the man is priz'd :
The heart-perverted man shall be despis'd.

9.

The humble man who on himself can wait,
Excels the starving boaster in his state.

10.

The righteous for his beast hath due regard :
The mercies of the wicked man are hard.

11.

He shall have bread who cultivates his land,
And he is foolish who with fools will stand.

12.

The net of evil doth the wicked want :
The righteous root supplies a goodly plant.

13.

The wicked by transgressing lip is caught :
But out of trouble is the just man brought.

14.

Man shall be satisfied whose words are good :
Men's hands shall recompense his spirit's food.

15.

The way of fools is righteous in their eyes ;
But he that heareth counsel shall be wise.

16.

The wrath of fools an instant will display ;
But prudent men let insults pass away.

17.

As they shew righteousness who truths repeat ;
So they who bear false witness shew deceit.

18.

Who rashly speaks is like a piercing sword :
The tongue of wisdom hath a healing word.

19.

The lip of truth for ever shall be sure :
A lying tongue one moment may endure.

20.

Who thinketh evil hath in heart deceit :
Who counsels peace is with the joy replete.

21.

No evil thing can happen to the just :
The wicked shall in mischief put their trust.

22.

Jehovah will despise a lying voice :
Men dealing faithfully will be his choice.

23.

A prudent man his knowledge will repress :
The heart of fools proclaims their foolishness.

24.

The hand of diligence shall rule retain :
The slothful under tribute shall remain.

25.

Bow'd down with heaviness man's heart is sad :
A word of kindness makes it quickly glad.

26.

A righteous man, though poor, will still excel :
The ways of wicked men their errors tell.

27.

The slothful man roasts not his hunted food :
The man of diligence has substance good.

28.

The way of righteousness preserves our life,
And in her pathway is no deadly strife.

LORD, let me love instruction and be wise ;
Nor e'er thy useful chastisement despise :
For from thy throne all love and grace proceed,
And condemnation on the wicked's deed.
No faithless man, regardless of command,
Shall find himself supported by thine hand :

So firmly fixed the righteous man, belov'd—
 His root shall never be through life remov'd.
 A virtuous wife her husband's crown shall be,
 His rotten bone her infidelity.

Lord, let my thoughts, directed unto thee,
 Be just and righteous in their liberty.
 O, let me never, never turn my feet,
 To dwell with those who glory in deceit :
 For wicked men o'er cunning words will brood,
 And lie in wait to welter in man's blood :
 But men with open upright speech shall stand,
 Their firm deliverers from the wicked's hand.
 Lo, where their house—aspiring to the skies
 Once stood—now desolate, no more shall rise.
 Unshaken still the righteous shall preside,
 From age to age their mansion shall abide.
 O, let me estimate a wise man's mind,
 And give him honour where his worth I find :
 But let me still all wicked ways condemn,
 And men, perverse in foolishness, contemn.

Lord, let me love that independent state
 Which makes me on myself as servant wait :
 Active and free in body, mind, and soul,
 O, let thy Spirit be my thoughts' control :
 So let me walk and so conduct my life,
 That only with myself may be my strife ;
 Lest like the fop, who never earns his bread,
 Yet seems so great, so high he lifts his head,
 Lest in the semblance of his grand display
 In vanity I pass my years away.
 O, let my care, extending to my beast,
 In mercy never rob him of his rest :

For all thy creatures for our pleasure toil,
They bear our burthens, and they plough the soil :
'Tis thy command that they thy Sabbath share,
Recruit their strength, their toilsome lives repair.
O, let me never cruelly pretend
With show of mercy to appear a friend :
For all such stratagems will shortly fail,
And leave the wicked nothing but to wail.

O, let mine industry with steady hand
Be shewn in cultivation of my land
That so my children, as I daily speed,
May find themselves provided with their bread :
For nothing yet by lawless men was gain'd,
And all who join'd them foolishness attain'd :
For wicked men who live by vain deceit,
Are anxious only for the bad man's net ;
But righteous men who cultivate their field,
Will find their root a righteous fruit shall yield.
Not long shall wickedness be free from care,
E'en in their lying lips they find a snare ;
But righteous men although they take the bait,
Escape the danger of the narrow strait :
For wisdom at their call shall soon arrive,
And raise their souls and bid their spirits live ;
And men shall recompense their labour past,
And with their hand reward them at the last.

The fool is right, though beaten by the wise,
He stands so highly in his own clear eyes ;
But men who think and feel what wisdom is,
Will hear wise counsel and will count it bliss :
But in a moment see the fool enraged,
Shews to the world his anger ne'er assuag'd ;

Whilst prudent men, although the pang is keen,
Will let the insult pass with grief unseen.
O, let me utter faithfully thy truth,
And speak in honest fearlessness to youth ;
For as fidelity the truth will greet,
So infidelity will show deceit.
O, let not folly with a harsh rash word,
Provoke my sharpen'd tongue to cut like sword ;
But let me still all truth and love reveal,
And with a wise man's tongue the stricken heal :
For lips of truth for ever keep command,
And men of falsehood but a moment stand.
Deceit and guile surround those hearts of pride,
Who only will in evil ways abide :
But those who counsel peace shall always find,
That sure reward, a quiet joyful mind.
Lord, 'tis thy promise that no harm shall come
And drive the righteous from his house and home ;
But only to those men whose ways are ill,
Delighting only evil to fulfil.
False lips, Jehovah, thou wilt ever hate,
Yea, every lying tongue abominate :
But they who act in faithfulness with thee,
Thou wilt accept them for fidelity.
O, let such prudence be to me reveal'd,
That knowledge may with wisdom be conceal'd :
And not like fools, proclaiming to the crowd,
A heart of folly boisterous and loud.
O, make mine hand to move with active nerve,
Lest as a slave mine hand be made to serve.

Where'er the mourner, pining in his grief,
Bow'd down with sorrow, asks a friend's relief ;

There let me be, and speak thy Spirit's word,
And there thy comfort to his soul afford.
Though poor the righteous, yet his state is such,
He far excels the wicked who has much :
For he false vanity's estate prefers,
And in his own conceit he daily errs.
'Tis not in sloth to take the huntsman's fare,
Seek food with him, and all his dangers share :
But active men their substance well deserve,
They earn by toil the riches they preserve,
In ways of righteousness they onward press,
And in her pathway death shall not distress.

CHAPTER XIII.

1.

He who is wise his father's voice will hear :
A scorner never thinks rebuke sincere.

2.

Man's mouth is fruitful to himself with good :
The bad man's appetite is fed with blood.

3.

Who guards his mouth can guarantee his life :
But he that gapeth with his throat hath strife.

4.

The sluggish soul hath nothing but desire :
The soul of diligence shall nought require.

5.

A righteous man will hate a liar's fame :
The wicked is abhorr'd and comes to shame.

6.

The upright man in righteousness is known :
The sinner is by wickedness o'erthrown.

7.

Some, seeming rich, yet nothing can command ;
Some, seeming poor, great riches have in hand.

8.

Man's life is ransom'd for his riches' sake :
Reproach the poor man seldom has to take.

9.

The lamp of righteousness gives joyful light .
The lamp of wickedness goes out at night.

10.

By pride alone contentions can arise ;
But wisdom is with those who well advise.

11.

The wealth of vanity as vapour flies ;
But he who keeps his earnings has a prize.

12.

The hope deferr'd sickness of heart shall bring ;
But with desire the tree of life shall spring.

13.

The word despis'd, that scorner shall soon cease ;
But he who minds the mandate shall have peace.

14.

A spring of life the wisdom of the wise,
From snares of death invoking man to rise.

15.

Good understanding gives a man much grace :
The ways of wickedness are harsh to trace.

16.

A prudent man is cautious how he deals :
A fool his folly foolishly reveals.

17.

A wicked messenger shall fall by stealth :
A faithful embassy procures us health.

18.

Advice refused brings poverty and shame :
Reproof regarded shall have honest fame.

19.

Sweet to the soul good wishes to fulfil :
To fools 'tis folly to depart from ill.

20.

Walk with the wise and wisdom shall be gain'd :
With fools keep company and be disdain'd.

21.

By evil things all sinners are pursued :
The righteous ever are repaid with good.

22.

'Tis children's children eat the good man's bread :
The wealth of sinners to the just is paid.

23.

Who spares his rod will only spoil his child :
Who early chides prevents his growing wild.

24.

The poor by tillage shall much food enjoy :
For want of judgment much will he destroy.

25.

The righteous soul is satisfied with good :
In want the wicked's belly hath no food.

O, Thou who hearest all thy children pray,
Hear me, O, Lord ; O, hear me call this day.
My father's wisdom let me love and mind,
And keep instruction, lest my soul be blind.
O, let rebukes as wholesome food be given
To lead my soul from earth to dwell in heaven :
For He, thy Son, did all rebukes endure,
And we are rich alone since He was poor.
Lord, let me keep a guard upon my tongue,
And watchful be of words in every throng :
For good reward shall words of wisdom give,
And souls who hear shall profit and shall live ;
But wicked men alone delight to hear
Words of such violence as few can bear :

But He, thy Son, has taught us we must pay
 A strict account upon thy judgment day.
 Then let my words be govern'd by thy grace—
 Then shall I see thee with a joyful face ;
 For he who keeps his lips from angry word
 Shall guard his life obedient to the Lord.
 But he who, heedless of his soul's regard,
 Will with wide mouth his happiness retard,
 Shall find his soul with violence descend,
 In dread destruction to the sinner's end.

Lord, let me rise at earliest dawn of day,
 And find my soul her cheerful praises pay :
 O, let me work according to thy will
 Whate'er my line, thine active word fulfil.
 With fervent spirit, not with slothful hand,
 In duty let me work at thy command.
 For sluggish souls will long and sigh for bread,
 Yet shall attain keen poverty instead.
 But active souls their hunger will appease,
 With bread of industry—not slothful ease.
 O God of Truth, thou hatest, Lord, a lie,
 And he who loveth thee will truth supply :
 But he who speaks with falsehood's venom'd flame
 Shall loathsome be and come at last to shame.
 For righteous men shall never want thine aid,
 In upright way, their step is firmly staid :
 But sinners fall who truth will never own,
 By vain devices, justly overthrown.

Lord, since all riches are in thy command,
 Teach me to use them with a bounteous hand :
 That so, delighting only in thy wealth,
 I may not keep thy treasures, Lord, in stealth :

Nor seem to be with riches proud and high,
When all my treasure is a bare supply :
Nor let me seem, when blest with much by thee,
To be as beggar is in poverty.
Should I be blest with treasures of thy word,
Naught else I need, for these thy love afford.
And sooner far I would be poor, indeed,
Yet have thy blessing to supply my need,
Than e'er so rich, whate'er those riches be,
If they should tempt me to depart from thee.
Can memory bid the righteous thought depart
Which fills my soul, and fully swells my heart,
That He, my Saviour, rich with thee before
This earth was made—contented to be poor,
Yet makes us rich, however poor our state,
And in his righteousness we live and wait ?

Wealth may procure a ransom from a cave ;
But wealth could never yet a sinner save ;
Although his riches envious thoughts may raise,
The poor, secure, know no upbraiding ways.

Lord, let my soul make wisdom all her choice,
And with a righteous light my way rejoice.
May the Lord's light all darkness banish here,
O, let my lamp be trimmed, my light burn clear !
Lest with the wicked, when He comes from high,
My lamp extinguish'd, darkness should be nigh.
O, let not pride with angry venom wound
The soul by thee redeemed—by thee once found :
For all contentions which mankind divide,
Alone have ta'en their origin in pride.
But let me live where wisdom may be prized :
Live with the humble and the well advised.

Like as a vapour passing on the wind
Leaves not a trace of any form behind,
So substance dwindles, where no care is paid
To keep by diligence the stock in trade :
But he who carefully preserves his store
Shall find himself rewarded still with more.
'Tis so with faith. The man who keeps the past,
Experience gain'd, shall find his strength at last :
" For he who hath to him it shall be given" —
He shall possess the happiness of heaven :
But he who seems to have, and yet has naught,
Shall find at last his soul with folly fraught.

O, let not hope, deferred by slow despair,
Make the heart sickly as the changing air ;
Nor let the Christian in confinement pine,
But take him, Lord, in wisdom make him thine.
Yet let him wait in patience for thy will,
And seek alone thy pleasure to fulfil :
For this desire shall never pass away,
That thou wilt come upon the judgment-day :
And let that hope which cheers the humble soul,
And with the penitent will long condole :
O, let thy hope a tree of life appear,
And banish from his heart thy dreadful fear ;
" For fear hath torment," but all hope has love,
And this is hope, to live with thee above.

If, Lord, on earth the vain despiser live,
Who thy blest word refuses to receive,
Short is his journey to destruction's way,
Soon wilt thou meet him on that direful day.
But he who pays regard to thy command,
Shall find his safety ever in thine hand :

Like as a fountain flowing through the mead,
His bounteous arms will fertilizing spread :
So does thy wisdom to the wise appear,
Like limpid waters—living, bright, and clear.
For men who drink thy streams will find their heart
From snares of Satan readily depart.
O, give me wisdom—power of mental caste,
That I may find my understanding chaste ;
And favour gain with God and man on earth,
That all may know thy grace alone gave worth.
For vain transgressors ever will be found,
Harsh in their manners—in their heads unsound :
Whilst prudent men with knowledge will proceed,
And show their wisdom both in word and deed.
A fool his folly will alone proclaim,
And spread abroad his fleeting dubious fame.

Lo, where the wicked on their message sent,
Halt in their course, and heed not the event ;
These in calamity behold them fall,
A warning to the rest to mind their call :
But where ambassadors in faith proceed,
There health shall follow and success shall speed.
E'en as the man who heeds not God's advice
Falls into sin disgraced and cannot rise ;
In midst of poverty and shame he lives,
Far from the health and peace which wisdom gives :
So with great honour shall the Lord reward
The man who will His chast'ning hand regard.

Lord, let me ever earnestly desire
To have thy Holy Spirit's cheerful fire !
Then shall my soul its Christian progress greet
And all instruction to my mind be sweet.

For fools in rage will scorn converted hearts,
And hate the sinner who from sin departs.
Lord, let me walk with men of wisdom here,
And so be wise in godly life of fear :
Lest as the fool's companion, overjoyed,
I find my life with idleness destroyed.
For dark calamities their souls pursue,
But to the righteous man shall good accrue ;
His riches shall to all his sons descend,
His children's children bless him in his end
But sinners find their wealth shall flee away,
Or for the just in heart awhile they stay.

Lord, let the poor still cultivate our soil,
And reap our harvests with their wonted toil ;
For they by labour will increase our store,
And make our land grow rich amidst the poor :
But waste, for want of wisdom, oft is made,
To shame the rich and many to degrade ;
But where true wisdom governs human ways,
There want nor waste shall harrass happier days.

Lord, when my son offends against His God,
O, let me never spare the chast'ning rod :
But, as I love him, let me early give
Such good correction that his soul may live.
Let me be righteous in my faith in thee,
For then I shall not faint in poverty.
O, let me live, avoid all sin and cant,
So shall my body never suffer want.

CHAPTER XIV.

1.

FIRM the wise woman makes her house to stand :
The foolish overturns it with her hand.

2.

Who fears Jehovah walks as in the day :
He who despises hath a stumbling way.

3.

From mouth of fools proceeds a rod of pride ;
But lips of wisdom with the wise preside.

4.

Clean is the crib where oxen are not found :
The strength of oxen makes the corn abound.

5.

A faithful witness will not speak a lie :
A witness false, a falsehood will supply.

6.

A scorner seeks, no wisdom can he find ;
But knowledge tarries with the humble mind.

7.

From foolish men be careful to depart
Whene'er their lips betray their want of heart.

8.

The prudent man is wise and guides his feet :
The foolish have their folly in deceit.

9.

Fools at their sins delight to show grimace ;
But midst the righteous there is found much grace.

10.

The heart well knows its bitterest alloy :
A stranger doth not meddle with his joy.

11.

The wicked's house shall quickly be cast down :
The upright's tabernacle flourish on.

12.

There is a way man deems it right to go ;
But death shall terminate his path in woe.

13.

In midst of laughter oft the heart is sad ;
And mirth when ended drives the mourner mad.

14.

Fill'd with his folly is the fool self-will'd :
Whilst from himself the good man shall be fill'd.

15.

The simple man will every word believe :
The prudent man looks well that none deceive.

16.

The wise who fears departs from every ill :
The fool is raging and will have his will.

17.

Man quick to wrath will do a foolish deed ;
And men are hated who to vice will speed.

18.

The simple men are heirs to folly known ;
But useful knowledge shall the prudent crown.

19.

The evil bow before the good man's state :
Yea, e'en the wicked at the good man's gate.

20.

The poor is hated at his neighbour's hand :
Full many friends the rich man will command.

21.

He sins most deeply who his neighbour hates :
He's happy who the poor compassionates.

22.

Do not the wicked men mistaken err ?
Truth lives with those in love, who good prefer.

23.

In all man's labour profit may be found ;
But want where tattlers with their words abound.

24.

Wisdom with riches hath a crown to bless ;
But fools in folly have their foolishness.

25.

A faithful witness lets the soul go free ;
But lies false witnesses speak subtilely.

26.

Jehovah's fear makes confidence grow strong :
A place of refuge to His sons belong.

27.

Life's living water is Jehovah's fear :
Men by this only can escape death's snare.

28.

Kings have their honour in the peopled host :
For want of subjects is the principedom lost.

29.

Man slow to wrath is gifted with much mind :
To hasty spirits is the fool inclined.

30.

Life to his flesh the heart of man, when sound ;
But rottenness of bones is envy found.

31.

He scorns his God who doth the poor oppress :
He honours God who doth the poor man bless.

32.

The wicked far in wickedness is driven :
The righteous in his death hath hope in heaven.

33.

All quiet wisdom in the wise is shown :
But fools in folly make their secrets known.

34.

'Tis righteousness exalts a nation's face ;
But sin will ever be its sure disgrace.

35.

A prudent servant the king's favour hath ;
But he who causes shame shall move his wrath.

1.

IN wisdom's way the virtuous woman walks :
She builds her house, establishes her board ;
Strict in economy and loved at home,
Regards the true domestic comfort of her lord :
Her house shall stand supported in its fame,
For every good which virtue can afford.
Not so the worthless, light, or foolish, vain,
Or inconsiderate : her house shall fall,
Unguarded by the decency of good ;
And, not sustained by dignity of love,
She thoughtlessly presumes upon her right,
And careless, heedless, of her honoured home,
Leaves to the o'erturning blast the stately dome.

2.

'Tis in thy fear, Jehovah ! men shall find
Their progress of integrity : thy walk
In open upright course, with humble mind,

And heart as fix'd and steady to obey
 Thy royal mandates, as the sun who steers
 His daily course, illumining the world ;
 But he who thoughtlessly delights to roam
 Where'er he will, perverse, and proud, and vain,
 Will never reverence thy sacred name :
 He shall despise and be despised the same.

3.

Hark ! where the fool with insolence insults
 The ears of men, and scourging with his tongue,
 Thinks not that God is coming in His wrath
 To give him his reward. His trembling lips,
 Lately so bold, shall quiver when the Word
 Shall prove his downfall ; but the wise man's sor'
 Guarded by wisdom, cautiously reveals
 The thoughts which emanate from piercing mind .
 His lips from honour never made to swerve,
 Will their plain honesty of truth preserve.

4.

Hear this, my sons, and note it in your day,
 Whene'er your minds shall prompt you to observe
 The paths of industry : yea, note it well,
 That where the oxen are not fed and hous'd—
 There may be clean and neatly-fitted stalls—
 There may appearance of great niceness be ;
 But look ye well and see the oxen fed,
 Well hous'd, well kept, well work'd, and fatted well ;
 There shall abundance bless their owner's hand,
 And multiply the produce of his land.

5.

Hear this, my sons, a faithful witness speaks
 The honest truth and will not utter lies :
 He will not fear, whenever call'd to work,
 To speak in open candour from the heart ;

But faithless witnesses, who loudly talk,
Gifted with words which pour their torrent forth
To gratify, not edify themselves
Or others: these so shamefully proceed:
They utter lies on lies with falsehood's speed.

6.

'Tis for the scoffer with a wicked heart
To seek such wisdom as may serve his end;
But this he finds not, for the Almighty God
Will ne'er impart true wisdom to the man
Who dares to laugh at every sacred word
Which He hath uttered. 'Tis in vain for him
To seek for Spirit's aid who seeks no good,
But either wilfully to work men's ill
Or magnify himself above his God.
Vain man! all dangers, difficulties rise,
And so oppress thee, that at last thy soul
Sinks in its ignorance; or, maddened on
To desperate folly, falls into the snare
Which infamy had made. Not so the wise:
They find their task is easy to their mind—
Delightful duty to survey their Lord,
And ruminates in wisdom o'er His Word.

7.

Go then, my children, from the foolish man
Who scoffs or ridicules the Word of God;
Be sure of this—his silly maddened soul
Will one day curse himself and all the world.
Go, when thou hearest folly on his tongue,
Nor wait, lest Satan catch thee with delight,
And number thee amidst those darkened sons
Who cannot rise above iniquity.
Stay not one moment, quit the fatal room,
Lest God should send thee to the wicked's doom.

8.

Mark well the course you promise to your heart,
And ask your God to guide you ; for the wise
Do think considerately ere they take a step
Which leads to honour or disgrace ; but firm
Whene'er their well digested plan is laid,
For public good or private benefit.
Fools love deceit, and care not who may fall,
Provided only they may please themselves :
They ask no favour and they seek no good,
But only to delight their wavering mood.

9.

Charge fools with guilt, or tell them of their crime,
Persuade them of the deeds which they have done ;
Or try to make them sensible of shame—
And lo, their pointed ridicule or laugh
Will baffle all thine efforts for their good !
But tell the wise man of his error past,
And he will bless thee and increase in love,
And readily restore the injured man
All good and generosity he can.

10.

Look to your hearts, and look ye well, my sons,
And ask the cause of bitterness therein ;
For none can tell the sorrows which oppress
But those who feel oppression's bitter pang !
Your hearts alone can answer to the word
Which searches, keenly searches, every thought,
And knows the sadness of the past distress.
Whate'er the cause, O, tell it not to man,
A stranger to the feeling of your soul ;
But God, who sees in secret, will appease,
And bid the sorrows of your heart be still :

And so in joy, no stranger to thy soul
 Can share with thee the bliss of doing good ;
 He cannot tell thy motives ; God alone,
 Who spies out secrets from His holy throne,
 Can share with thee, or rather make thee share,
 The faithful joy of less'ning other's care.

11.

Lo, where the house of wickedness appears
 In grandeur, rising o'er the mean abode
 Of others more contented and beloved :
 In stately pride of all the world's applause
 Behold it flourishing—but be not lost
 In rapture, or be touch'd with envy's spleen ;
 Nor angry, nor disturb'd ; but be thou wise—
 For short is sudden rising. Yonder dome
 Will not stand long, where wickedness in pride
 Has all its glory swell'd and magnified.
 But, where the righteous fix their sure abode,
 Though lowly canopy may form a shade
 To shield them from the blasts of poverty,
 'Tis those will flourish in the happy state
 Of quiet independence, which no fate
 Of adverse fortune shall, indeed, destroy,
 Nor death disturb or terminate their joy.

12.

Mark this, my children ! the deceiver's power
 Will make some sciences appear like life,
 And promise wisdom : mark ye this for truth,
 And keep the counsel by ye. God who said
 " This do, and live ;" " but do not this, and die,"
 Requires your obedience. Be not vain,
 Nor think proud man is wiser than his Lord ;

Nor seek to know what God hath not reveal'd :
 For so comes death, destroying health and life,
 And making thousands to desert that road
 Which might have led from folly unto God.

13.

The laugh of fools conveys no joy to him
 Who seeks in wisdom's way to walk with God ;
 But rather sorrow ; for the healthy soul
 Is not with boisterous laughter overjoyed.
 But oft the pangs which cruelty inflict
 Delight the barbarous, whilst the wise will weep,
 To see such madness ; for the end is grief,
 And cannot give the weary soul relief.

14.

Be not perverse nor stubborn in thy way,
 For, when thy soul hath gratified thyself
 With foolish deed, will reason or thy faith
 Acquit thee of thy folly ? Think, O, think,
 How simple to pursue a path thou know'st
 Is not in honour upright : fill'd with nought
 But thine own folly, thou wilt shortly find
 Thy spirit shall inherit only wind.
 But mark the just, the steady, and the wise,
 They are replete within themselves with good ;
 And, banishing the baneful ways of pride,
 Are in their steady progress satisfied.

15.

With open ear to marvellous tales of life,
 The simple people every word believe ;
 And, carried on by fanciful ideas,
 They think God's Spirit urges them to act
 According to the dictates of those words
 Which artful men have taught them : but be wise,

And try the Spirit of the teacher's word ;
 See if it lead thee nearer to thy God,
 Who is all wisdom, love, and peace, and life ;
 A sword to folly, but a shield to those
 Who walk in piety of heart and mind,
 And seek that wisdom which 'tis life to find.

16.

The wise man fears, and, warn'd by errors past,
 Bows to his God, resolved to flee his sin :
 He never thinks that chastisement is sent
 To make him stubborn, but to cure his soul
 Of evil once contracted in the world ;
 And, taking counsel, he will own his sin,
 And so depart from wickedness and death.
 But still the fool in confidence will rage,
 And, heedless of all consequence, proceeds
 In follies path, until his wasted form
 Declares his madness like a raging storm.

17.

Let not thine anger hastily arise,
 Be cool and tranquil, yet, in righteous cause,
 Fear not to give decided check to crime—
 Fear not to speak, but harbour not revenge.
 Yet hold not parley with an evil man,
 But, let thy passion curbed, spread calmness o'er
 Thine undisturbed spirit : lest, like him
 Whose daily care some mischief'tis to raise,
 Thou should'st be hated for thine evil ways.

18-19.

The simple—that is, they who are not wise,
 But fond of foolishness—possess alone
 The seeds of ignorance and idleness,
 They do but talk ; and, pleas'd to hear themselves,

They often flatter and deceive, but ne'er
 One single instant can the truth revere.
 But prudent men possess that righteous crown
 Which knowledge gives and find it sit so firm.
 They fear their God, and see the wicked bow
 Before their gate; yea, bending mean and low,
 Cringing for that they might have had if wise,
 But which their folly would not let them prize.

20.

Oft wilt thou find the poor man is despised,
 Even by those who share the next abode;
 So that no great acquaintance he may claim,
 Unknown to men, to fame, or friendship's love:
 Yet 'tis far better to be poor, and have
 One bosom friend, on whom thou can'st rely
 For kindness and compassion, than be rich
 And claim acquaintance with a glittering world,
 And style that friendship which the courtly state
 Of fashionable intercourse approves.
 This is not friendship, though full many smiles
 May greet the rich, whilst wealth alone beguiles.
 But mind it well, ye children, who believe
 That God all thoughts and actions can perceive:
 He who despises man for being poor,
 Will find himself deserted at his door.

21.

The Lord was poor, despised, rejected here,
 And they who love the poor to Him are dear.
 Thrice happy he, who, to the needy poor
 Unlocks his heart and gives him from his store.

22.

They who in evil will conceive designs,
 And brood upon intentions of deceit,

And glory in the thoughts of doing ill,
Will find themselves mistaken in their aim,
And bring destruction on their foolish heads.
But are not blessings portioned to the man
Who will devise, and earnestly desire
To think and act as good men only should?
Mercy and truth and loving-kindness claim
The first best place in blessing such men's fame

23.

Go, labour, children, labour and be wise;
And work and eat, but babble not in vain
Unmeaning talk of fanciful desires:
For all your labour will produce you good;
But talking only serves to make you want
Wisdom and wealth. Go, work throughout your day,
And bid all babbling vanities away.

24.

Wealth to the wise man is, indeed, a crown,
It gives him opportunity of good:
It makes him usefully employ those means
Which God has given to promote the views
Of those who fatherless or friendless lie
Prepared to fall, to famish, or to die.
But fools, though rich, will folly still preserve,
And be, whatever lot may chance to rise,
Still fam'd for inconsistency and pride,
Fond of all follies, careless of all guide.

25.

Truth will be spoken by the true of heart,
And souls will hear a wise man speak the truth,
And glory in deliverance he brings;
For souls of men are liberated here,
By those who God and glory do revere.

But men are chain'd by sycophantic fools
 Who know not truth ; but, pouring forth their lies,
 Forget humility, whose base deceit
 Is in their insincerity complete.

26.

In fear of thee, Jehovah, is strong hope ;
 For he who trembles at thy holy word
 And fears to break the precincts of command,
 To rove from righteousness, will ever find
 A place of refuge from the tempest's blast,
 The public rage, or meditated scorn
 Of furious men who envy him his state,
 Or seek to rob him of his just desert.
 If in his heart alone he find reward,
 'Tis a good place to rest if God be guard.

27.

Thy reverence, Jehovah, like a stream
 Which flows along, and carries in its course
 Health and fertility, will renovate the heart—
 Inspire the soul—and guard with cautious thought
 The words and deeds of those who, seeking life,
 Depart from death of indolence and woe,
 Avoid deceit and is not caught by foe.

28.

'Tis in his people that a king should joy ;
 For in the multitude of those who serve
 His honour and his throne his glory shines—
 As all the stars and works of God's right hand
 Obey their courses and reflect His light.
 For want of loyalty a prince will find
 His throne is humbled to the very dust :
 Yea, where his subjects groan with discontent,
 His kingdom has recived an awful rent.

'Tis they who love thee, great and glorious King
Of every king, shall all thy praises sing.

29.

Hear me, ye children—still attentive, hear
And mind instruction. Be ye slow to wrath,
That so your understanding may increase :
For he who curbs the anger of his soul,
Shall keep his body and his senses whole ;
But he who hastily betrays revenge
And answers quickly—cutting like a knife—
Shall be brought low, and find his heedless way
A certain sign of foolishness display.

30.

'Tis with the soundness of the heart that flesh
Shall gain fix'd health and cheerfulness of mind.
That heart well govern'd by the word of God,
And cleans'd and purified from evil ways,
Shall find that comfort which delights the soul :
But where corroding envy enters in—
Saps the rich life and dries up every font
Of pure compassion, innocence, and joy—
There shall the bones decay, disease destroy.

31.

Let not oppression stamp thee with the name
Of cruelty and harshness to the poor.
Remember this—that he who grinds the low
As dust beneath him, and who stamps them down
To penury, to poverty, and shame,
Dishonours Him who gave the poor their right—
Who makes mankind and gave to all this law,
“Love one another as I love you all.”
Wouldst thou pay honour to Jehovah's name,

Seek out the needy and on them bestow
 The gifts which God has given thee below :
 So shall His praise to thee one day be given,
 And thy reward shall be a share in heaven.

32.

In day of woe, when sorrows shall surround
 And cast the wicked down, their fall shall be
 Devoid of consolation, and despair
 Shall make them miserable here below,
 For fear of death, of judgment, and rebuke :
 But righteous men, whene'er their day of rest
 From all their worldly troubles shall approach,
 Will find a comfort at that awful hour
 Which none but those whose righteousness of faith
 Can claim—a Saviour, and behold their Lord—
 Shall find the hope of glory in His word.

33.

In quietness all wisdom may be found
 To dwell within the heart of those who seek
 To know what wisdom is. No boist'rous tongue,
 Or turbid eloquence, or raging words,
 Dwell with the wise ; but quietness and calm :
 But fools immediately their hearts will speak
 With unrestrained unguided words of ire—
 So ready they to burst with latent fire.

34.

Observe ye this—that righteousness alone
 Can be a people's guardian : let them be
 In science magnified—or, like the sun,
 Shining in grandeur—if they act not right
 And keep not strictly to a righteous course,
 God will not heed them ; for their sins will cry
 In baneful actions to His majesty :

Reproach'd, dishonour'd, and deserted, shame
Will stamp with infamy their future fame.

35.

Would'st thou receive the favour of thy King,
Let prudence guide thee well through everything ;
For then His favour will thy life reward,
And thou, His faithful servant, hast regard :
For wrath shall be to him who causes shame,
And such men only have themselves to blame.

CHAPTER XV.

1.

A gentle answer turns all wrath away ;
But words ill-temper'd anger will betray.

2.

A wise man's tongue aright will knowledge use :
The mouth of fools their folly will diffuse.

3.

To ev'ry place Jehovah's eyes will turn,
The good and wicked they alike discern.

4.

The healing tongue will be a tree of life :
A tongue perverse will be the spirit's strife.

5.

A fool his father's wisdom will despise ;
But he who suffers His rebuke is wise.

6.

The righteous house much treasure will retain :
In wealth of wickedness there dwells much pain.

7.

The lips of wisdom knowledge will disperse :
The heart of fools will ever be perverse.

8.

The wicked's sacrifice is hated sight :
In upright prayer Jehovah has delight.

9.

The wicked's way Jehovah will despise :
He loves that man who righteousness will prize.

10.

Correction grieves the man who leaves the way,
And he shall die whom no rebuke can stay.

11.

Jehovah's presence death and hell command :
Much more the hearts of men before Him stand.

12.

A scorner loves not him who gives reproof,
And from the wise will ever keep aloof.

13.

A merry heart the countenance will cheer :
A broken spirit sorrow makes severe.

14.

The wise of heart to knowledge will take heed .
The mouth of fools on foolishness will feed.

15.

Though poor men mourn their day so full of ill,
A man of cheerful heart will feast on still.

16.

Jehovah's fear will make our little best ;
For oft-hid treasures will disturb our rest.

17.

A dish of herbs, with love, is better fare
Than the stall'd ox and hatred for our share.

18.

A wrathful man contentions will increase :
He slow to wrath will angry words appease.

19.

A hedge of thorns a slothful man doth meet :
The path is smooth before the righteous feet.

20.

Who glads His father is a son most wise :
A foolish man his mother will despise.

21.

The foolish man in folly will be loose ;
But the wise man an upright course will choose.

22.

For want of counsel good devices fade ;
But with the many counsellors they speed.

23.

A man has joy by answer from his heart :
A word in season pleasant thoughts impart.

24.

The way of life to wise men leads on high :
So from the pit beneath them they will fly.

25.

Jehovah will destroy the house of pride,
And make the widow's landmark long abide.

26.

The wicked's thoughts will be Jehovah's hate :
But words of pleasantness the pure relate.

27.

Greedy of gain a man his house will grieve :
He who regards not gifts shall surely live.

28.

The righteous heart an answer will prepare :
The mouth of wickedness will ill declare.

29.

From wicked men Jehovah is afar :
His ear will listen to the righteous prayer.

30.

Light to the eye is joyful to the heart :
So do glad tidings health and life impart.

31.

The ear which hearkens when the living chide,
Among the wise for ever will abide.

32.

Who will not hearken will his soul despise ;
But he who hears reproof will soon grow wise.

33.

Jehovah's fear in wisdom makes man free,
And before honour is humility.

1.

Lord, let me learn to keep such quiet ease
As turns all angry feelings into peace ;
Nor once intend to raise my brother's ire
By words of wrath, or furious deeds of fire.

2.

So let my speech with gentleness be clad,
That men may feel their hearts grow calm and glad :
For words of harshness never merit praise,
And only discord and disturbance raise.
So let me keep the wise man's honest way,
That wisdom may delight with me to stay ;
And be so pleasantly to men explain'd
That none may feel their life and senses pain'd.
For folly wearies with a foolish tongue,
And cannot hope to satisfy men long.

3.

Thine eyes, my God, all-seeing can command
The sight of all in every clime and land :
The good and wicked are alike exposed ;
None lie concealed from thee, but all disclosed.
No secret thought but thou wilt bring to light,
Yea, e'en the darkest deeds of blackest night.
O God, how great, how fearful is our state,
Behold with mercy and compassionate.

4.

So let my tongue with healing virtue speak ;
My branch of wisdom from thyself ne'er break,
But let it flourish—give it room to grow,
That fruit may ripen 'neath thy sun's warm glow.
Thy smiles shall cheer and raise the tree of life,
And make its produce heal man's deadly strife ;
But, if perverse, then broken it will fall
A rotten branch producing wormwood's gall.

5.

O, let me love my Father's wisdom here,
And by His kind correction keep my fear ;
For he is wise who to a parent's word
The list'ning ear of prudence will afford.

6.

Much substance with the wise man shall be found,
His house in honour and in wealth abound :
But in the riches of the vain shall be
Both sorrow, trouble, and calamity.

7.

Wise men abroad will spread the living word,
The only perfect knowledge of the Lord ;
All good and useful information give,
Both how to worship God and how to live ;
But fools with hearts of folly and delight
Spread their vain trifles, never wise or bright.

8.

O, let me be by faith alone in thee,
So upright in my path of liberty,
That thou may'st hear, and turn not, Lord, away,
But condescend to hear me when I pray :
So make me good and righteous in thine eye,
My heart's request thou wilt not, Lord, deny.

But in thy Spirit let me ask, and make
 My sacrifice of praise for conscience sake ;
 That upright prayers, which can alone delight
 Thy holy presence, may receive thy sight.

9.

For wicked men can never hope to be
 Accepted in their wickedness by thee :
 Their ways are hateful to thy perfect eye,
 Thou canst not love them in iniquity.
 This is thy love that thou thyself hast said,
 The ungodly through thy Son are pardoned ;
 But let our hope of pardon make us prove
 Ourselves and others in the ways of love.

10.

Hear ye, my children, for correction wait ;
 For he who will depart from righteous state,
 His soul shall sink and harbour deadly woes,
 His bosom burn with base tormenting throes :
 His body, too, with weariness is faint,
 His flesh is fill'd with troublesome complaint :
 By night and day he sighs and groans within,
 So weary with the tediousness of sin.
 But mind and keep thy righteousness awake,
 The word which can alone thy glory make.
 Thou art my son, O, be a son of grace,
 That we may see our Father face to face :
 And He may love us, and we dwell His own,
 Through Him who suffer'd—God's eternal Son.

11.

Lord, thou dost see the very depths of hell,
 Thou canst, all-seeing, all death's horrors tell ;
 The dark deep pit where thousands waiting lie
 To hear the summons of thy majesty.

The grave thou know'st.—Yet He who burst the
grave—

Who came from heaven to conquer and to save—
He knows our hearts, before Him we are known,
And all mankind His majesty must own.

12.

Let not the scoffer triumph in his day,
Though hatred may our honest counsels pay ;
Though he despise, still let him come in haste,
And bow before thy majesty at last.
No heart so hard but thou canst pierce the stone,
And soften it to feel thy bleeding Son.

13.

A joyous heart from consciousness of good,
Fill'd with the happiness of Spirit's food,
Will make the features pleasant, and impress
The soul of Christians with its blessedness.
But, when the heart with weight of sin is torn,
The spirit broken scarcely can be borne.
He in whose countenance no earthly trace
Of beauty could declare a lively face,
A man of sorrows and with grief oppress'd,
Yet by whose agonies all we are bless'd :
O, teach us then that cheerfulness from thee
Is one of those pure gifts of piety,
That all who mourn may yet in joy appear
When thou, Jehovah, in thy day draw'st near.

14.

Knowledge and wisdom are the wise man's part,
These can alone delight his upright heart :
Where'er they lead in scientific ways,
There he will seek thy wisdom, Lord, to raise.
With eye of quick intelligence perceives
Where truth abides, and doubting not believes.

He will proclaim thy majesty alone,
And teach how love for sinners could atone :
But fools in folly passing on and on,
Still with their drudgery find nothing done ;
But ever foolish, never taking heed,
In folly rapidly alone they speed.

15.

Lo, where the poor in poverty abound,
And to the very dust are curs'd and ground,
As in the days of Egypt's darkest doom,
Where sorrow would have crush'd them to the tomb,
E'en then the smiling babe was haply found,
With cheerful countenance on Nile's soft ground.
Though lone and destitute the cheerful smile
Could Pharaoh's daughter's heart at once beguile ;
So in our poverty, although we mourn,
And seem from friends and kindred spirits torn,
Yet still the man of cheerful heart will find
A merry countenance inspire his mind.
Lord, let us smile in death ! O, let us be
Preserved by faith in holiness with thee,
For thou in poverty wast born on earth,
Yet kings did send thee presents at thy birth ;
So let our hearts be cheerful, calm, and free,
Blest in the hope of heaven and seeing thee.

16.

Jehovah is the only perfect love,
Unmix'd with passion, who can life approve ;
And better far a slender portion here,
Blest with His love and reverential fear,
Than all the treasures of the east and west—
Than richest table of the proudest guest ;
For troubles come when wealth is once obtained,
And sorrow is with many quickly gain'd.

17.

Though poor the fare that spreads the lover's board,
Yet where their hearts are happy in the Lord,
Their cheer is better than the sumptuous state
Of worldly lordlings with their worldly hate ;
For love is satisfied with God's kind grace,
And does not ask for any great man's place.
But blest with poverty or wealth will be
Alike contented with felicity.

18.

Lord, let me learn to govern all my life
In such a spirit that I conquer strife ;
That never more to passion I may yield,
Lest in that moment by thine arrow killed,
I fall an awful lesson to the world,
How angry men to sudden death are hurl'd.
But keep me patiently awaiting thee
In such a spirit of humility,
That words of gentleness may keep my life
So free from bitterness and deadly strife ;
That songs of holiness may fill my heart,
And all thy gentleness and love impart.

19.

Rouse ye, my children, from the sluggard's bed,
Rise, and be working for your daily bread ;
Nor fancy still that difficulties stand
Like hostile soldiers with their spears in hand ;
Nor fancy still at every rising morn
You meet a quick-set hedge of piercing thorn.
But active for your children and your friend,
To every duty of your lives attend :
So shall your path be smoothly free from snare,
And God behold you with His tender care,

Mind these, my children, that my joy may be,
To see you happy, wise, and good, and free.

20.

Your father honour, and your mother love,
That life with you may long and happy prove.

21.

For foolish men in folly only find
Their joy is freedom from an active mind ;
Whilst men of wisdom carefully proceed,
Walk in an upright course and so they speed.

22.

Think not to stand aloof from all mankind
To make devices, but this counsel mind :—
Hear thou advice and follow it with care,
Or else thy fancy will but prove a snare :
Think and be wise and hear what others say,
Attend to their advice without delay ;
For where no counsel shall approve thy plan,
Thy great designs when furnished will be vain.
But where the many counsellors approve,
There thou may'st hope success shall crown thy love :
So are thy deeds approved, their sanction gain,
So shalt thou work in wisdom free from stain.

23.

What joy arises to a good reply—
Thou findest no one can the truth deny ;
But well thine answer is bestowed on those
Who can esteem thy worth, thy joy disclose.
How pleasant, too, to speak at proper hour,
When thou art wanted, when thy words have pow'r.
Then good, indeed, thy counsel gives delight,
And favour thou hast gain'd in wise men's sight.

24.

For prudence ever will conduct to life,
 Free from the bitter world and envy's strife ;
 So from the pit of darkness they shall lead,
 And leave the wicked to lament their dead.

25.

O Lord, Jehovah, with thy mighty hand,
 Thou wilt destroy the dwelling on the sand ;
 The proud man's house so stately seeming great,
 Thou wilt soon level with the earth his gate.
 But still thy mercy to the widow shown,
 Thou wilt extend her border as thine own ;
 For she who gave her single mite to thee—
 Yea, all she had, unto thy treasury—
 Thou wilt bestow a mansion in that place,
 Where tears are wiped from every widow'd face.

26.

So where the wicked o'er their projects bend,
 And think that they alone are men's true friend—
 Where evil plans to overturn thy ways
 Are but the vain, vain glorious displays
 Of deep designing, crafty, subtle men,
 Who care not for thy love, so they but gain
 A moment's plaudit from a world of woe—
 Where they can cherish hatred as thy foe.
 Such wilt thou curse—how short their day of grace
 When once Jehovah thou hast turn'd thy face !
 O, stay awhile that we may yet reveal
 Thy word of wisdom, and their spirits heal,
 Ere the dark chaos shall deprive of light,
 And thou o'erwhelm them in eternal night.
 But where the pure who, cleans'd by thy free grace,
 Lift up their countenance and see thy face—

Where they with words of pleasantness reveal
 That truth which cherishes in woe or weal—
 There, there, abide, my children, and be free,
 And thank Jehovah for thy liberty.

27.

Seek not, my children, seek not to obtain
 By unjust means the bitter fruits of gain ;
 For so thy household shall be harrass'd here,
 And thou shalt live in daily woe and fear.
 The law shall terrify, thy pleasures fade,
 And all thy friends deny thee honest aid :
 Thou shalt be lost in gambling and in care,
 And all thy children thy destruction share.
 But, hating gifts, be honest and be plain,
 Seek lawful labour, seek for upright gain ;
 So shalt thou find that health and peace shall thrive,
 And through thy day thou happily shall live.

28.

Think ere thy speech is uttered from thine heart—
 Think of the words, and pray for Spirit's part,
 That so thy speech in wisdom's stream may flow
 And give all comfort and thy prudence show ;
 For wicked men will speak in angry strain,
 And care not whom they wound, what heart they pain.

29.

For from their tongue Jehovah will depart :
 He will not tarry with a wicked heart,
 But to the righteous man His ear is given,
 His prayer is heard and taken up to heaven.
 There before angels who have borne it high,
 God condescends to grant him a reply.

30.

E'en as the light which cheers the infant's eye,
 And makes it smile with such complacency ;

So does the Gospel, gracious God of love,
A cheerful light to Christian spirits prove.
Such joyful tidings are to man revealed—
Such glory, too, to those who shall be seal'd—
That all our health and spirits shall revive,
Recruit our frame, and bid our prospects thrive.

31.

For there, indeed, we find thy word begins
To search our spirits and rebuke our sins :
There, too, we find the weary soul set free,
And the heart's joy in hope of liberty ;
For every ear which hears that blessed sound
Shall find the heart within with love abound.
And greater wisdom none can ever know
Than to possess all love and peace below.

32.

Till call'd to heaven where all in love abide,
Thy Church is welcomed as thy glorious bride.
Then let us take rebukes as always given
To mind our ways and lead us up to heaven :
That so correction may not be abused,
Nor wisdom be with agony refused.

33.

But fearing thee, Jehovah, as we ought,
We may to wisdom's way at last be brought,
And always find our souls released by thee,
Prepared for honour by humility.

CHAPTER XVI.

1.

To man 'tis given to prepare his heart :
But the tongue's answer is Jehovah's part.

2.

All their own ways mankind will justify :
Jehovah will their weight of spirit try.

3.

Trust to Jehovah all thy works and ways,
And thy devices shall receive his praise.

4.

For his own will Jehovah all things made—
Yea, e'en the wicked, for the day of dread.

5.

Jehovah scorns all men with haughty heart ;
Though hand join hand, unpunish'd none depart.

6.

By truth and mercy sins are pardoned here,
And men quit evil through Jehovah's fear.

7.

Whene'er man's ways Jehovah's eye shall please,
With Him his enemies shall be in peace.

8.

A little lot with righteousness is more
Than that which forms an unjust person's store.

9.

Man will, in heart, his future way prepare ;
But to confirm him is Jehovah's care.

10.

A prophet's sentence hath the king's sure lip :
His mouth will never by false judgment slip,

11.

Just scales and balances Jehovah sees,
And the bag's weights are fix'd by his decrees.

12.

Abhorrence 'tis when kings to ill are prone ;
For righteousness alone preserves their throne.

13.

For righteous lips most kings have great delight ;
They love him faithfully who speak things right.

14.

As messengers of death a king enraged :
By men of wisdom is his wrath assuaged.

15.

'Neath the king's countenance will life abound ;
Like the last rain his favour will be found.

16.

To seek for wisdom more than gold is best ;
And mind, much more than silver, will be blest.

17.

'Tis the safe way from evil to depart :
He who his way can guard can keep his heart.

18.

Before destruction pride precedes us all—
An haughty spirit goes before a fall.

19.

In humble spirit with the low to bide,
Is better than to share the spoils with pride.

20.

Who treats a subject wisely shall succeed—
Who trusts Jehovah, he is blest, indeed.

21.

The wise in heart the prudent shall be named,
And lips of sweetness be for learning famed.

22.

'Tis spring of life true knowledge to possess :
The wisdom of all fools is foolishness.

23.

The wise from out their heart their mouth have clad,
And learning to their lips they humbly add.

24.

As honeycomb are words of pleasant tone ;
Sweet to the soul, and marrow to the bone ;

25.

There is a way to mortals seeming right ;
But death will meet them in the shades of night.

26.

The man who labours, labours for his bread ;
His mouth that labour hath solicited.

27.

A worthless man to evil will aspire,
His lips will crackle as a raging fire.

28.

An evil man to sow contention bends :
A whisperer will separate chief friends.

29.

A headstrong man his neighbour will entice,
And lead him madly into ways of vice.

30.

He thinks of evil who will close his eyes :
Who moves his lips will evil things devise.

31.

The hoary head is crown of glory sound,
If in the way of righteousness 'tis found.

32.

He slow to wrath than might is better far ;
A spirit curbed than city ta'en in war.

33.

Into the lap the lot at once is thrown ;
The whole disposal is Jehovah's own.

HEAR ye, my children, and prepare your hearts
Long before speech is utter'd from your lips :
Prepare your hearts by secret prayer to God ;
For then His wisdom will be seen to shine,
So that ye speak in language holy, pure,
And full of love : for 'tis your faithful part
To bow in prayer, and ask for God's reply.
He will give answer, and enable you
To answer all your foes in piety.

2.

Do not attempt to justify yourselves
In aught ye do ; but, knowing that your ways
Are far from perfect holiness, be clear
From such presumption as to think yourselves
Aught but the dust—the very dust of earth :
For oft mankind appear so purely bright
In their own eyes, they justify their deeds,
Think all they do is right, and all they say
Is truth. So thinking, they deceive themselves.
Still if, intent on doing good to men,
Ye ask God's help, He will consider this ;
And, by His Spirit judging of your power,
He will co-operate and give you grace
To judge yourselves, and so to see His face.

3.

Trust all your ways to Him who knows your heart,
Give up your mind your body, soul, yourself,
To serve Jehovah : unto Him reveal
All that your heart conceives ; for so your deeds
Shall firmly be established in good ;
Your plans succeed ; your projects be so wise
That men shall meet them and your counsel prize.

4.

For He—Jehovah—great, and good, and pure,
Hath all things made to please His own vast mind.
Think, then, thyself a creature of His hand,
And not thine own ; and study how to do
His will, not thine : for, as a man doth like
His works to thrive, so surely God doth love
To see His children humbled to His will :
For all obey Him : e'en the wicked shrink
And hide themselves in darkness till He calls ;
And then, though most unwillingly they hear,
They come to their destruction in their fear.

5.

He who is proud can never hope to gain
Jehovah's favour ; for He loves to see
The soul in honour and simplicity :
No haughty heart can ever be so high
As to escape His judgment. Though with vows
Hands join with hands, their guilty hearts shall feel
The force of God's displeasure : for He hates
To see all pride, and brings the lofty down,
E'en as He did Goliath, with a stone.

6.

Lord, through thy mercy and thy boundless love,
Our frailties are forgiven : for thy Son
Came in thy love to suffer for our sins ;

That we might be received again to grace,
 And all thy former lovingkindness take.
 O, let us love thee for thy first great love
 To us, so miserably lost in sin,
 We dare not hope for pardon ; but thy Word
 Freely was given, and as such received,
 With gratitude and reverential fear,
 By all who, though they see not Him who died,
 Nor thrust their fingers in His pierced side,
 Yet by their faith behold Him still with thee—
 Their pardon and salvation—so are free.

7.

He who believes and walks in righteous way,
 Praising in heart and giving glory, too,
 To Him alone to whom all praise is due,
 His way becomes so acceptable here
 To God, that e'en his foes are made to live
 In peace, if not in charity, with him :
 For, if thou pleasest God, thy foes will find
 No fault against thee. But beware of this—
 How thou dost compromise thy Christian heart,
 Mingling with base idolatry thy faith ;
 For God beholds thee : keep thou humble here,
 And live in holy reverence and fear.

8.

Care not for splendour—do not ask for wealth ;
 Ask for contentment, and for wisdom's love :
 For but a little will suffice where pride
 Does not intend to vie with outward pomp
 In ways of folly. Yea, a little store,
 With righteousness, is better, better far
 Than great revenues by injustice gain'd.
 O, be thou humble, lest in this thy day

Of grace, probation, or of trial, thou
In midst of plenty shouldst at last perceive
Thy wealth should leave thee nothing but to grieve.

9.

Although thine heart may meditate with care,
And ponder o'er the path thou lov'st to take,
Jehovah only can make firm thy way
And stablish all thy doings : He will make
Thy way to flourish for His mercies' sake.

10.

Look to your language, O, my faithful sons—
Look to the King of righteousness on high ;
Look unto Him ; for He, though King of kings,
Obeyed the powers lawfully ordained ;
And, though a King, became a subject here
Obedient to death. Obey thou, then,
Whate'er thy station ; and be good and free,
Firm in thy faith and in thy loyalty :
For as a prophet Israel's King will speak,
His mouth will never from His judgment break.

11.

Jehovah makes the balances and scales
By His appointment perfect. Do thou mind
And use in all thy ways such lawful weights
As He by just authority commands :
For He is justice, and will weigh thy deeds
According to the measure thou dost mete.
Do justice, then, for all the weights are weigh'd
In ev'ry bag, and by his fingers made.

12.

Mark this in wisdom—when thou seest a king
By wickedness departing from the Lord
And cherishing confusion in his state,
Abomination stalks in open day

And God will visit him: his people, too,
 Shall suffer with their prince that fearful blow
 Which God in justice gives them for their crimes.
 But when the king in righteousness proceeds,
 And lives in fear and honoureth his God,
 Then shall his throne be firmly fix'd and strong,
 And he in righteousness of life live long.

13.

So shall his servant who will speak the truth
 Live in his presence, long belov'd and free,
 Accepted by the king, whose love is such,
 He will provide him all that he can need;
 And give him favour in the sight of men,
 And raise him midst his fellows to that height
 Which they deserve who always speak aright.

14.

Provoke not thou the anger of the king
 By opposition to his lawful sway.
 Conduct thyself by guidance of the law,
 And love thy king and turn away his ire
 By gentleness and calmness in reply.
 So shall thy wisdom do thy country good,
 And thou be honour'd by the gracious smile
 Of him relenting; for his heart shall feel
 The worth of him who serves him, not as slave,

15.

But as a friend. Thy life shall so be made
 To prosper 'neath his countenance, that grace,
 Like to the light, shall make thee value life
 For doing good. Like as the latter rain,
 Ere the rich harvest ripen on the plain,
 So shall the favour of thy king appear,
 And ripen all the produce of thy year.

16.

Think ye, my children, how much better 'tis
To seek for wisdom than to long for gold.
Ask, and ye have much greater riches given,
From Him who dwells in glory than the dross
Which earth can give you ; for a pious mind
Earnest in application to the Lord
Will more than silver be esteemed, and give
Far greater pleasure, and possess more worth
Than all the silver of this lower earth.

17.

Lo, where the upright walk along in peace,
Safe in their journey, do thou mind their way :
They find a path, a strait though narrow pass,
Walking with God : they keep their eye intent
Alone on holiness : they soon depart
From every path which deviates from truth :
And, hating evil, thou wilt find them free,
Observing steadily their future steps :
Guarding their lives, and cautious in their path,
They walk in circumspection and with faith.

18.

Keep thyself humble : for the way of pride
Is to swell greatly, and appear to be
Something so mighty that the earth itself
Seems made for nothing but to serve his state :
But never yet ambition could have rest,
Or enter with contentment upon life,
Or feel that thankfulness for mercy past,
Which promises reward on future day.
Be always humble, generous, and meek,
That so no fall shall make thee feel distress'd,
Or with the terror of the proud oppress'd.

19.

'Tis better far to keep a humble mind,
Or share with lowliness the poor man's crust,
And live in peace, respected, and belov'd,
Than with the haughty to be clad with spoils,
Won by the violent in dangerous broils.
Remember Him who, lowly in this world,
Sought not by warfare, or by sword or steel,
To slay mankind : but, humble in His walk
Gave to the world such arguments 'gainst pride
As none but fools would scoff at or deride.
'Tis better far to live with Him and His,
In hope of happiness and future bliss,
Than with the plunderers of men to dwell
Short time in splendour, then descend to hell.

20.

Be prudent in the matters of the world,
Nor hastily perform thy work in hand :
Consider well and act with good intent,
And so success shall crown thee with reward.
For happy he who, let his lot be cast
Where'er it will, will in Jehovah, just,
Place his firm confidence, his utmost trust.

21.

In the heart's wisdom let thy soul delight ;
Cleanse thou thy breastplate with the word of God :
For all who mind the wisdom of the heart
Are wise, intelligent, and much esteemed.
For so the sweetness of the lips shall be
A source of increase to thy piety.
For love of learning does, indeed, enhance
The joy of life : thy lips shall also find
They speak the sweetness of a pious mind.

22.

Good understanding is to those who live
In life, a fountain flowing bright and clear,
And full of loveliness: it gives a joy
Even to gloominess; it drives away
The clouds which hang upon the mind's pure day.
But fools in folly see no good can rise
From learning's path—they care not to be wise.
Give them amusement, or their favourite game,
They care not for their past or future fame.

23.

The wise man's heart so thoughtfully is bent
On God's great law, that to his lips it gives
A guardian influence; instructs his mind
How to give utterance to words of thought:
Whilst to his tongue his heart will also add
The learning he has gain'd; that so his lip
May never suffer foolish words to slip.

24.

But, as the honey-comb is pleasant food,
And wholesome to support the life of man,
So are sweet words, in honesty and love,
Food for mankind, and wholesome to the life:
They give it health, and vigour, force, and power,
And speak the truth in sorrow's weary hour.

25.

There is a path which man considers right,
And much it seems delightful—full of ease,
Comfort, convenience, and pleasant taste:
It seems enjoyment, looks like all good sense,
Wise, self-controll'd, and rational, and blest.
But lift the veil and view the ill-fed soul,
Starving in plenty, placid, too, in pride;

In dignity like Israel's wealthy son,
 Surrounded by his feasting company,
 Whilst Lazarus lay begging to be fed
 At his proud door. There is a way like this,
 Which in self-righteousness may revel on
 In fancied safety ; whilst our humble Lord,
 Who, for our sakes, in poverty abode,
 Lies far beyond the doorway of our dome.
 There is a way, in which the thought of death
 Is so far distant that we do not deem
 Ourselves proceeding in his fatal steps
 Until we find, by sad experience find,
 Our life is past and leaves a blank behind.
 No works of piety, no words of love,
 No deeds of charity, do follow us ;
 But in one end of gloomy sudden death
 We fall from life, and lose our spirit's breath.

26.

Observe the motive of all labour here,
 'Tis in the right employment of the hand ;
 To feed the mouth, for appetite hath need,
 What else is worth the trouble ? Fed and clad,
 O, let contentment pour forth thanks to God ;
 And let thy soul, by Spirit's blessed power,
 Lift thee to praise thy God at every hour.

27.

For man ungrateful is, as useless stuff,
 Worthless ; contriving mischievous designs,
 How to deceive, and how to work all ill.
 If his lips speak, with burning fire of flame
 His raging spirit doth blaspheme his God ;
 Tries to destroy, for want of faithful heart,
 All those who will not from their God depart.

28.

O, be not thou perverse and ill-advised,
Spreading contention, nor desire to know
Aught of thy neighbour's business: mind thine own,
And be contented to be found in peace:
Not secretly malignant whispering here,
And there revealing, or to surmise giv'n;
But be thou gracious, ready to do good;
Willing to throw a charitable light
On something that may bear a kind remark.

29.

But never lead thy neighbour into wrong,
Enticing him, by violent advice,
To seek for justice when thou know'st the end
Is for his ruin—can but add to hate,
And only fill his spirit with debate.

30.

Note this, my son, 'tis worthy of remark,
May serve to give thee judgment for some good—
When thou beholdest meditating man,
Closing his eyes, as if he seem'd intent,
With open ear, to catch the speaker's voice,
He fain would have thee think him wise and good,
Profound in knowledge, and for wisdom fam'd;
But such a habit speaks an artful soul:
Pondering on proud ambition's mysteries,
Designing malice or some selfish deed,
To magnify himself in others' eyes;
To wound the noble, generous, and good,
By some indecent method of attack.
Or if thou see'st another muttering oft
His words within himself; with moving lip,
Thou may'st be sure some evil is at hand;

The wicked spirit working on his mind,
Doth make him murmur 'gainst the good and kind.

31.

God grant ye this, my children : long to live
In virtue, honour, and integrity ;
To see your children's children round ye dwell
In paths of peace, train'd like the fruitful vine
O'er your parental roof ; but learn to live
So as to die in hope of that pure crown
Which God shall give to those who wait in love,
As aged Simeon for his Master's birth.
God grant you righteousness of life through faith
In Him who only righteous can be named
The Son of Glory, for all honour famed.
O, may your hoary heads be ever found
In righteousness abiding, till the sound
Shall wake your soul and body from the grave,
When Jesus comes to judgment and to save.

32.

Hear ye, my children, be ye slow to wrath,
And govern both your temper and your soul :
Keep down your anger, and your passions force
And learn to let discretion guide your mind ;
'Tis joy, indeed, to govern your own selves ;
Far greater joy than when the victor rides
Beneath the banners of his conquering hosts,
Thou hast a conquest made o'er sin and death,
If thou canst conquer passion's burning breath.
For then thy spirit, ruled by law divine,
Thou may'st in honour and in counsel shine.
Though warriors glitter with the arms of war,
And though the city may its gates unbar,
And lords in blood with wounds and deeds of gore
Appear in honour and the height of power :

Mind this, my children, that a spirit mild,
Subdued to governance and check'd if wild,
Is better far than his who takes a fort,
And is more happy in the Lord's support.

33.

The lot is cast into the lap at once,
And all contents are mingled in one heap ;
But their disposal is as God may please.
The earth itself is full of nations found,
Making one mass ; but God dispenses best
His wisdom to the nations of the world.
He gives to all ; and each one is His care :
All have their common lot, and each his share.
Life is to all, for life eternal's call,
One Saviour came to suffer for us all.
O, may we each in Him possess our share,
Make Him our bosom friend, our daily care ;
That so with Him, when life shall end our day,
We may be found to hear Him bless, and say—
“ Well done, good servant, faithful to my word,
O, enter thou the enjoyment of thy Lord.”

CHAPTER XVII.

1.

THE driest morsel with a quiet life
Is better than a banquet-house with strife.

2.

O'er sons of shame wise servants shall preside ;
And midst the breth'ren shall their lot divide.

3.

For silver fining-pot, and fire for gold :
Jehovah will the secret heart unfold.

4.

A wicked doer on false lips depends :
A lying tongue to wickedness attends.

5.

Who mocks the poor his Maker doth upbraid :
He shall be punish'd who at ill is glad.

6.

Children's children are the old man's crown ;
And fathers' of their offspring the renown.

7.

Let the fool speak, he never will convince ;
Much less do lying lips become a prince.

8.

Who hath a gift retains a precious stone ;
Where'er it turns its working is well done.

9.

Who hides a fault, to love his spirit tends :
He who repeats it, separates chief friends.

10.

Reproof will centre in a wise man's soul,
More than a hundred lashes on a fool.

11.

An evil man rebellion will request :
Hence shall a cruel man his way arrest.

12.

'Tis better far to meet a raging bear,
Robb'd of her young, than fool in his career.

13.

Who for a kindness gives a base return,
Incessant evil for his house shall earn.

14.

As water first let off, is strife begun :
Leave off contention 'ere the waters run.

15.

Who clears the wicked—who condemns the just—
Jehovah will condemn him with disgust.

16.

No heart for wisdom can a fool command ;
Why, then, is price of purchase in his hand ?

17.

A faithful friend will love at every morn :
A brother for an adverse time is born.

18.

He striketh hands whose wisdom is unsound ;
And in the presence of his friend is bound.

19.

Who loves transgression, such man welcomes strife :
Who lifts his portal high destroys his life.

20.

A froward heart no good can ever find :
Man's tongue perverse to mischief is inclin'd.

21.

A fool begotten brings a sad alloy :
The father of the wicked knows no joy.

22.

A merry heart as medicine good hath done :
A broken spirit drieth up the bone.

23.

A wicked man from out his lip will take
A gift, the ways of judgment to forsake.

24.

Wisdom is present as the wise man's friend :
The fool is looking to the wide world's end.

25.

A foolish son his father will distress ;
And be to her who bare him bitterness.

26.

'Tis far from righteousness to afflict the just,
Or strike a ruler acting in his trust.

27.

He who is wise his words will keep restrain'd,
And he who spares his speech has prudence gain'd.

28.

A fool, when silent, is a wise man deem'd ;
And a close lip for prudence is esteemed.

1.

LORD, how much better is that tranquil state,
Where humble fare thy love shall celebrate ;
Where peace and quiet satisfy the soul,
And temperance maintains a just controu.

Where love with poverty's most frugal meal,
Is better far than gold's abundant weal ;
Where strife and envy in their noisy boast,
In folly revel, and in lust are lost ;
Where every banquet ends in gluttony pride,
And peace can never enter or abide.

2.

Teach me, O Lord, as servant so to serve
My master's family ; I do not swerve
From duty's task to please that shameful son,
Who causes shame ; to vanity so prone
He will not hear religion's voice, but hate
To think of wisdom or a future state :
Whose acts are cruel, thoughtless, foolish, vain,
And all whose motives are to swell disdain.
Teach me, O God, to rule him in thy fear,
And check his follies in his mad career :
So midst the brethren who are friends with thee,
My future prospect shall be liberty,
That rich inheritance, that promised boon,
Which thou shalt give to every chosen son.

3.

O, thou the great Jehovah, who dost see
Through all the borders of infinity—
Who dost the secrets of our hearts perceive,
And knowest those who suffer and who grieve !
Like the refiner, who will take from dross
The purest metal with the smallest loss.
O, thou, whose spirit is a purer fire,
To cleanse and soften and true love inspire,
Than any furnace for the golden ore—
Hear, thou Great Searcher of the heart's rich store—
Hear and preserve, and shapen thou and make
Our hearts grow perfect for our Saviour's sake !

4.

Let me not listen to the wicked's tongue,
 Which speaks in folly to the simple throng,
 Lest, like the speaker, I should catch that fire,
 Which can alone rebellion's flax inspire ;
 For lies are uttered in his heart's deceit,
 And none but liars love the liar's cheat.

5.

Lord, let me ever, while my heart can burn,
 With holy feelings unto thee return :
 However abject be the poor man's lot,
 However mean or comfortless his cot,
 Let not reproaches swell my heart with pride,
 Nor let the poor be banished or denied ;
 But whilst thou giv'st abundant means of grace,
 O, never let me turn away my face.
 Too oft, I fear, my stony heart hath given
 A rough harsh answer, or perhaps has striven
 By thoughts of sophistry to dry that tear
 Which otherwise would be the poor man's cheer.
 Too oft, I fear, have turn'd myself away,
 Forgetful of thy goodness and thy sway ;
 But let me love thee, and the poor revere,
 For sake of Him who suffered for me here ;
 That so, hereafter, I may find His praise
 In perfect happiness my spirit raise.
 So shall I never in reproach be vain
 Against my God, or give His children pain.

6.

Let not that sly, unholy, artful state,
 Which o'er iniquity delights to prate—
 To speak of evil, of our neighbour's woe—
 Rejoiced his wrongs or sufferings to know :

Let not such wickedness within my heart,
 Place the envenomed anguish of his dart,
 Lest with the guilty I should find mine end,
 And to the darkest practice condescend ;
 But let me gladly hear of good and grace,
 And all uncharitable thoughts efface.

6.

True piety, my children, will be found,
 With all parental duties to abound.
 The hoary sage delighted to behold
 His children's children as his days grow old,
 As far as innocence can cheer his heart,
 And smiles of joy their happiness impart,
 So far the aged are with honour crown'd,
 And pure paternal blisses will abound.
 Nor less, indeed, will filial glory shine,
 In him who meditates on things divine,
 Who, as a son, obedience ever paid,
 And of his father's censure was afraid ;
 So, my dear children, may our love increase,
 And live in glory which can never cease.
 O, let us strive each duty to fulfil,
 Of parent, child, and guardian in God's will :
 Increas'd respect your gentle hearts will bear
 To Him who shed for all the bloody tear—
 Who for our sakes became His Father's loss,
 And for His children suffer'd on the cross.
 O, do not think I love you not in youth
 Because I love the Lord of life and truth :
 But, loving Him, I live to give you this,
 And bless you with a parent's holy kiss.

7.

'Tis not for fools, who laugh at ev'ry good,
 And seek alone for vanity's vain food—

'Tis not for such to speak with wisdom's tongue,
 And well discern between the right and wrong :
 'Tis not for fools to speak and argue well,
 And clouds of greatest mystery dispel :
 Much less do lies become a noble prince,
 Whose candor and whose judgment should convince;
 For both alike deceive and lead astray,
 And both would drive God's worshippers away.

8.

Take thou the gift which God on men bestows,
 The gift of grace thy judgment to compose :
 Then shall thy speech be season'd with delight,
 And thou have favour in the hearer's sight ;
 And wheresoe'er thou turnest thou shalt find
 A blessing on thy labours from mankind.

9.

Take ye this wisdom for your private weal,
 And let it now the plainest truth reveal.
 That man who hides from man his neighbour's sin
 Is wise of heart and generous within :
 He will increase in love, and more and more
 Add bliss and friendship to his neighbour's store.
 But mark ye this—the man who will despise
 And view his neighbour with malignant eyes,
 And swell his faults, a tell-tale of his ends,
 Such men will separate the best of friends.
 Harsh are his counsels, cruel is his creed,
 And miserable they who praise his deed :
 For such will find sad misery their cost,
 And their own happiness at last is lost.

10.

Rebuke is keener to a wise man's heart
 Than stripes which make the fool's back sadly smart :

For whilst he feels the consciousness of sin,
 He owns his spirit's poverty within :
 He sees his error with an eye of grief,
 And asks the Almighty's pardon and relief.

11.

Hear ye, my children, and accept this truth,
 And keep it firmly in your day of youth !
 Rebellious men can never seek for good,
 But only over evil will they brood :
 Though they may talk of freedom in their way,
 They never learn 'tis freedom to obey :
 They never feel the happiness of life
 In praising God, but only in their strife
 Hence in their cruelty they find a foe,
 A cruel messenger who gives the blow.
 An unexpected enemy is sent,
 With arrow fitted to the bow when bent.
 They find at last that evil was their game,
 And evil only is their worthless fame.

12.

Go to the world, and as ye pass along
 Amidst the numbers of life's varied throng,
 Take heed, beware, avoid the heedless fool,
 Whose heated passions never can be cool :
 For better far, in midst of thy career,
 Thou should'st behold a savage, raging bear
 When she beholds her cubs are ta'en away,
 Than meet a fool in midst of his display.
 Self-will'd and headstrong he o'erturns all good,
 And mingles with his passion human blood.

13.

O, give not evil for a kind man's deed—
 Let it be charity or word of speed :

O, give not evil if he wish thee well,
 And do not angrily on vengeance dwell.
 Some so perversely construe ev'ry word,
 They never will a fav'ring glance afford :
 And when for good a deed is kindly done
 They will to guilt attribute it alone.
 O, never, never let suspicion's power
 So cloud the heart the gentle harvest shower
 Can never reach it : but for good give good,
 And never, never over evil brood :
 Bid it begone, and let the gentle prayer
 Ascend to Him who knows thee and thy care ;
 Who for our evil gave us only good—
 Yea, gave His body for our heavenly food.

14.

Let not contentions in thy breast arise,
 Beware how angry passions may surprise !
 Curb all those tumults which may rage within,
 And let not disputation be thy sin.
 'Ere yet the angry feeling shall be high,
 Let not thy spirit venture to reply :
 But, calmly wise, remember thou thy peace,
 And let thy wisdom bid the tumult cease :
 For once the strife of angry passions flow,
 Wave follows wave, and blow succeeds to blow ;
 Till torrents bursting from the fountain head
 Soon is a deluge o'er the country spread.
 But keep thy spirit gentle, meek, and bland,
 So may'st thou hope to prosper in the land.

15.

This well remember—never let a bribe,
 Induce thee such a feeling to imbibe
 As to acquit the guilty in their shame,
 Or to exculpate him who merits blame :

Nor let the weakness of thy nature shake
In cause of innocence for conscience sake ;
So that the just, deserted by thy word,
Find condemnation all thou canst afford.
These things are equally Jehovah's hate,
And both alike He will abominate.
But well remember to defend th' oppress'd,
So shalt thou find thy spirit shall be bless'd.

16.

In riches never put one moment's trust,
These never make men sensible or just :
They blind the eye, they make the fool appear
More foolish still, and weak in his career.
The price of purchase in his hand is found,
But nought is purchas'd ; for his head, unsound,
Is pleas'd alone with folly and with pride,
And wisdom never can with him abide.

17.

Delightful word !—most heavenly joy !—a Friend !
A real true Friend ! Thou Comforter descend,
And shed thy charitable bliss on those
Who on the love of friendship still repose.
Not that ephemeral and glittering word
The world delights to cherish and afford—
Love of a momentary joy, or charm
Express'd so tenderly and seeming warm ;
But love for ever fix'd in friendship's sway,
Which will not fade upon the trial day :
Which gives reproof where error may be found,
And heals with sympathy the heart's deep wound.
Such love is lasting—such a friend will stand,
And all the honour of thy soul command :

He is the brother born for thy distress,
To give reproof, to encourage, or to bless.

18.

Be cautious, children, how ye give the hand
Of fellowship at every demand ;
For artful men entice the simple soul,
And soon o'er weakness gain such strong control,
They take the unguarded in their wily snare,
And make his suretyship their only care.
So, when thy life incautiously is bound,
They leave thee then to writhe beneath the wound.

19.

Mark, through the course thou journeyest in life
They who are most offended most love strife :
For nought but angry passions take offence,
And keep contention only in suspense.
Like him who proudly lifts his portal gate,
Such man is full of pride, of pomp, of state :
But in the midst of haughtiness his woe
Shall come with ruin's overwhelming blow.

20.

Keep ye your hearts as free from froward way
As possibly ye can through life's short day ;
For then, successful in your righteous course,
Ye may proceed in honour without force :
For he who wilfully perverse of tongue
Seeks only how to injure and do wrong,
Shall fall himself, though seemingly so high,
In midst of terror and calamity.

21.

A fool who impiously lifts his head
And vaunts himself above the lowly tread,

Who in impiety regards no law,
But loves to glory in a thoughtless flaw—
Such fool in grief, in trouble and alloy,
Deprives his parents of parental joy ;
Takes from their hearts that happy cheerful strain,
And leaves them but to suffer and complain.

22.

A cheerful heart, like medicine, cures a wound,
And serves to liberate the prisoner bound.
There are those men who think it right to mourn,
And to appear at all times most forlorn—
To sigh and groan with agony of mind,
At every cloud which passes on the wind ;
But mourn your sins and leave them off in youth,
And love your God and meditate on truth :
So shall you find that lively cheerful heart,
Contented ever without pride or art :
Cheering the poor, a comfort to your friend,
And giving thanks and praises to life's end :
For when the spirit's broken and brought down,
The font of life is stopt, and dried the bone.

23.

Hear, my dear children, do not you divide
That bribe of wickedness from lap of pride :
They give you that to make you act your part,
As they would have you, with dissembling heart
To kill your judgment, to pervert your youth,
And blind your senses to the open truth.

24.

Take ye no bribe, but honesty preserve,
And never from a righteous prospect swerve :
Like men of sense the ways of wisdom note,
And always unto judgment time devote ;

For wisdom stands before a wise man's face,
And makes him carefully to thought give place.
He looks not far, but closely to his thought,
And is not to be turn'd, or sold, or bought ;
But fools are thinking, thinking, thinking still,
And cannot find that truth attends their will :
Afar they wander in their vision'd mind,
And still they beat against the tide and wind :
The earth's extremities they search in vain,
And find confusion on their crazy brain.

25.

A foolish son cares not for causing grief,
Where joy should be a parent's true relief :
He causes sorrow in his father's breast,
And bitterness prevents his mother's rest :
Beware of folly, then, beware in time,
And let true wisdom with discretion chime.

26.

Be not so proud, imperious, and mean,
As to impose a base oppressive plan
On men of good and gracious minds of peace,
Who seek in righteousness alone their ease ;
For 'tis not good to make the upright feel
The hardness of the felon's slavish steel :
Nor for their rectitude let envy's spite
Induce thee men of character to smite :
The good and great should ever be revered,
And then the poor in honest ways are rear'd.

27.

That man whose language is in love restrain'd
And kept from passion has discretion gain'd ;
And when he speaks his arguments have weight,
And those who hear him will respect his state.

Spare, then, your speech, until you find your aid
Is truly wanted. Be not then afraid,

28.

But speak with candour : be concise and plain ;
Attempt not vanity's impassioned strain.
Calm and composed, let judgment well matured
Tell that to wisdom thou art well inured :
For e'en the fool who silent will remain,
Some credit for a man of sense will gain ;
And he who seals his lip from language vain,
Deserves the merit of a prudent man.

CHAPTER XVIII.

1.

Who will be separate will selfish be ;
Against all wisdom is his mutiny.

2.

A fool in wisdom never can delight ;
But will expose his heart, an open sight.

3.

When comes the wicked, then contempt is come :
Reproach and ignominy find a home.

4.

Words of man's mouth as deepest waters seem,
A font of wisdom, or a flowing stream.

5.

It is not good the wicked to revere,
So as to cause a righteous man to err.

6.

A foolish lip contention oft provokes :
His mouth will call repeatedly for strokes.

7.

The mouth of fool destruction will prepare ;
And of his soul his lip becomes a snare.

8.

The words of tale-bearers, as dainties cloy,
They seem to give the inmost bowels joy.

9.

He who is slothful in his work will be,
With him who wastes of one fraternity.

10.

A tower of strength is great Jehovah's name ;
The righteous run therein secure of fame.

11.

A rich man's wealth a city strong appears :
As an high wall his own conceit he rears.

12.

Before its fall the heart of man is high ;
And before honour is humility.

13.

He who will answer ere the word has name,
To him 'tis folly and an utter shame.

14.

Man's spirit will infirmity sustain :
His spirit wounded, who can bear the pain ?

15.

A prudent heart in knowledge will be clear :
The wise will earnestly to such give ear.

16.

A gifted man a roomy place may claim :
His gift will bring him before men of fame.

17.

In his own cause the foremost will seem just :
His neighbour comes and findeth out his trust.

18.

The lot alone contentions can appease,
And mighty parties in the state thus cease.

19.

An injured brother as strong city stands :
Like bars of castles their contending bands.

20.

Fruit of man's mouth shall satisfy his frame
And by his words is honour, or his shame.

21.

O'er death and life the tongue of man hath power ;
And they who love it shall its fruits devour.

22.

Who finds a wife a good, indeed, has gain'd ;
And from Jehovah favour hath obtained.

23.

The poor entreaties earnestly will use :
The rich man roughly answers with abuse.

24.

Man's many friends may ruination prove :
There is One Friend hath more than brother's love.

Hear, my dear children, and observe the truth,
Which wisdom here in honesty declares :—
The man who proudly from his fellow men,
Through vain conceit, through perfidy and pride,
Or with design to swell his seeming state
Of godliness, or to appear a saint,
Will be a Pharisee, or sit apart,
Or walk in steps of selfishness or hate,
Such man will never know the love of God
Or feel the holiness of piety.
Gracious Benevolence, alike on all
Bids the sun shine, and warm our earthly worm :
With sinners condescending to be found,
And to convert them, that their love might shine
The more conspicuous on sinful men.
Gracious Benevolence, our God in Christ,
Though separate in wisdom most sublime,
Far above carnal, though incarnate God !

So holy that His very touch would cure
The deepest maladies ! So full of love,
So dignified in grief, so gentle, too,
And yet so pure, the moon herself is black
Compared with Him : the very sun is dark,
And all yon twinkling firmamental lights
Sink into shade before His glorious beams !
Yet He, the Highest, Israel's Holy One,
Sat not apart ; but visited the world,
And gave Himself a ransom for mankind.
He, the Atonement, chose disciples here :
He call'd them friends, and bade them make the world
Return to God ; and, as His last command,
That none might think himself above the rest,
Told them, as He had lov'd them, so should they
Love one another. Hear me, children, hear,
Love one another : let the meanest child,
The weakest, poorest, most contemned, despised,
Scorn'd, and afflicted, never make ye proud.
They are your flesh, and hide not you yourselves
In day of trouble from their needful state.
Nor yet let science ever make you vain,
Though gifted with all tongues, all knowledge, too ;
But still let charity surmount them all,
And let your spirit prompt you to do good.
From men of profligate and wicked lives,
Who live impenitent, and will not leave
Their most unholy courses ; or from men
Whose lips will never speak a word of grace,
But all is gainful greediness and lust :
From such be separate ; of idols, too,
Of vanity and folly, take your leave :
Yet love mankind, esteem the virtuous son,
Who with obedience is so replete,

He never leaves his parents, but he feels
 The parting like the piercing of a sword.
 Be ye not separate like those of old,
 Who thought themselves as something in God's sight,
 And interfered with wisdom, till they led
 Thousands astray ; but be ye nothing here,
 Yea, less than nothing, that your God may be
 In you, and in your spirit, all in all.
 So shall you never, like a foolish man,
 Fight against wisdom ; but be found to strive
 Against the powers of darkness and deceit,
 Until ye reach God's glorious mercy seat.

2.

The fools delight not in true wisdom's course ;
 They would appear, and have men think them thine,
 But never inwardly do they delight
 In pure reflection, or rejoice in good.
 No prudence in their conduct can be found,
 Their tongue is like a sepulchre unseal'd,
 And speaks of folly : they proclaim their state ;
 And men of judgment, when they think thereon
 Feel more for them than they can for themselves.

3.

Lo, where the wicked makes his resting place,
 And calls in friendship on the simple man,
 Who thinks himself so honoured by his call,
 All undisguis'd, unlocks to him his soul,
 Or enters intimate within his house,
 He thinks not then how soon disgrace will come,
 And, with the friendship of a wicked man
 Confound him in reproach. Too soon he finds
 Contempt his portion. Cautiously, young men,
 Be cautious whom you welcome as your friend :
 And more, whom you admit to freedom's power.

Let not the libertine with shameless face
Deceive you into passion's foolish throng ;
But seek ye rather to be friends with those
Who honour God, who keep His sacred laws,
And live respected and are feared by foes.

4.

Hear ye the words, which from a wise man's voice
Flow openly and promptly to do good :
It is not always that the vain can speak
More fluent than the wise ; but much depends
Upon the occasion that their speech is made.
For a man's lips will sometimes speak the depth
Of all his powers of reason and research ;
'Tis then, indeed, that, like the ocean's depth,
His words are spoken ; and they seem as great,
As wonderful, profound, and full of weight,
As the vast waters of the mighty deep.
Sometimes they fall with overwhelming force,
And carry all before them like a stream,
Falling from height of lofty mountain's side
To countries of the vale ; sometimes they glide
So purely bright that, like a fountain's source,
They send forth strength and nourishment on those
Who will receive them, and imbibe their draught
Of living waters. Drink ye from the font—
That font of wisdom which from God has flown,
And fertilizes all the world. Yea, drink,
And let thy spirit so refresh'd with life,
Give to thy children health, and joy, and peace.

5.

Let not your judgment so perverted be
That ye accept the persons of the proud ;
But think ye well upon the truth alone,
And let decision prompt ye to be plain,

To give encouragement to righteous men,
 That they may fearlessly the open truth
 At once divulge. Though often bold, indeed,
 And as a lion they may upright stand ;
 Yet, overwhelm'd by falsehood and deceit,
 They may perceive that all they may reveal
 Would be despised ; and so in silence scorn,
 Refuse to give instruction to those men
 Who come to cavil ; who but hear to smile ;
 Reflect to laugh ; and, lastly, would o'erthrow
 By foolish ridicule, in want of sense,
 The wisdom of the upright and the good.
 It is not good, then, so to shelter those
 Who may be powerful ; but not in right :
 Hear ye in equity, decide in truth,
 And fear your God, and honour every man :
 And give your judgment with decided tongue,
 In favour of the righteous though oppress'd.

6.

Even in folly see the fool arise,
 And seek contention, combatting for naught,
 Save for his pleasure, but to hear himself—
 Or raise a doubt, where truth alone should reign,
 His lips provoke severity of scorn,
 His lips invite the chastisement of lash,
 And call repeatedly for such a stroke
 As may for ever silence him in shame ;
 But seldom is his modesty so true—
 It shrinks from argument where proof is given,
 Of futile words and slippery path of strife.
 'Tis better far to take no notice then
 Of all his words, but let him speak in vain,
 And suffer not his folly to deceive.

7.

For soon his ways will utterly destroy
 His own advantage. Leave him in the net,
 Entangled in the mazes of deceit,
 And soon, unable to arise therefrom,
 He will himself be hampered in the snare,
 And groan unheeded, till he find at last
 His life is lost in nothingness, and worse,
 His soul is forfeited to his own debate.

8.

Hear ye, my children, dainties may be sweet,
 And at the first may gratify your taste ;
 Ye like them much, and much ye may approve,
 And find them for a while such pleasant food—
 They slip so easily, so softly melt,
 And enter to the bowels' inmost part :
 But soon they cloy ; unlike the wholesome bread,
 Which nourishes and satisfies your frame.
 So is't with slander, or with tatler's words :
 At first they gratify the open ear ;
 And so alert is envy that it takes
 More keen delight in speaking other's faults
 Than speaking of the virtues they possess :
 The love of news of others' bad affairs,
 Of frailties, or of foibles, may be sweet
 To little and unfeeling minds : but soon is truth
 So changed by tattling that the healthy mind
 Hates to hear nonsense of that babbling sort
 Which fools delight in ; till at length unheard
 Those sounds of folly pass along the wind
 And are not felt ; save that the shudd'ring shrug
 Like that man gives upon a dreary night,
 When chills o'ertake him. But the trav'ler's tale,
 The man of information or research

In science, prudence, or benevolence,
 These will be sweet and wholesome—these delight
 And give the heart both strength, and joy, and ease.

9.

Whate'er thy work consider well the task,
 And let not sloth o'ertake thee in the way.
 Still persevere though obstacles arise,
 Look to the end and step by step advance :
 But let thy work be useful ; have good end—
 The doing good—in working for thyself,
 Thy children, or thy kindred. Best of all
 The working out by slow and cautious step
 Thine own salvation. But consider this—
 Nothing is gain'd, or done, or yet obtained,
 All in one moment. Be content to look
 With eye of hope for more increasing light,
 Of joy and wisdom, as thou older grow'st,
 Or do approach the nearer to thy God.
 But do thy work industriously well,
 And squander not in idleness or play
 Those better hours of joy, and hope, and love,
 Which God has promised unto those who work.
 Practise all good in humble faith and truth,
 And love thy God sincerely in thy youth.
 So shalt thou find, when age shall make thee gray,
 Thy God is present in thy latter day.

10.

My dearest children, let the Lord your God—
 Jehovah is His name, that name of strength,
 It stands for ever firmly fix'd and strong ;
 Yea, stronger than the world on which ye live !
 O, let that name possess you—you possess—
 And be within ye, and bespeak your joy :

For to that name all nations shall appeal,
 And righteous men, when passing through the flame
 Of trial unto glory, find their joy—
 Their only joy—in worshipping their God.
 Jehovah is your God, your Lord, your King,
 Your Father—yea, the Father of your Lord ;
 And praising Him is life and glory found.
 Run ye to Him, bow down your soul and pray,
 And ask for wisdom, and for faith and peace :
 There in safe harbour ye shall rest in love,
 And look with calm composure on the past ;
 And, thankful for the blessings you enjoy,
 Live but to bless and die to be belov'd,
 With hope of living in a better world.

11.

Let not your substance swell your heart in pride,
 Nor place your proud security in wealth :
 But let your strength be only in the Lord,
 In consciousness of guidance 'neath His hand :
 For rich men make a fortress of their wealth,
 And as a camp their treasures guard their state.
 Although like battlements they deem them strong,
 Yet they decay or fly away in speed,
 And vanish into air. How oft, indeed,
 Are proudest fortunes in a day destroyed !
 How oft the lofty battlements of states,
 High in their dignity and vastly great,
 Come down to nothing ! Think ye, then, of God,
 And always place your confidence in Him :
 To Him appeal in riches or in woe,
 And make Him solely your delighted strength.
 O, mark ye this, and ever bear in mind,
 How near allied are haughtiness and death.

12.

High is that heart which feels not it is proud,
And thinks not of the consequence of sin.
Oft, when in loftiest moment of parade
It swells in triumph, then the Avenger's hand,
Unseen but not unfelt, inflicts a wound
Which proves how little, insignificant, and vain,
Are all man's projects—less, indeed, than flesh,
Which, like a God, would claim the praising voice
Of mortal men! So Herod on that day,
With proud and haughty stomach made his speech,
Like proud Belshazzar in his glitt'ring hall,
Who list'ned to the flattery of men ;
But then destruction, like a whirlwind, came
And levell'd him to dust. Beware ! Beware !
And lift alone the wisdom of your God,
And seek to honour others—not yourselves.
But when humility is perfect made,
So purely perfect in the Christian heart,
The soul will feel unworthy of a praise,
And tears of conscience will express that truth
Which words can never utter from the heart :
An humble man but deems himself too proud,
And feels humility so greatly shown
In Him who, though the highest, yet was least—
Though first, was last—though mightiest, would
not be,
Save in His condescension, great at all :
Who, on that night on which He gave Himself,
Wash'd His disciples' feet—yes, God in man
Was such perfection of humility ;
Where will you venture after this to say
Man is so humble he has love like this ?

13.

Hear ye the speaker patiently throughout,
 Whether in argument, debate, or not :
 Hear ye in patience, keep your spirit calm,
 Nor hasten to reply till time is giv'n
 And opportunity afforded you ;
 For though ye feel a strong position held
 By force—not truth—do not in haste reply :
 But hear ye quietly ; and, more than this,
 Think not ye understand so quickly, too,
 Ye can reply before ye hear the case.
 Some are so hasty they will hear no words,
 But answer positively : such will find
 Their folly will be manifest to all ;
 And oft, reproach returning on their head,
 They gain a name which prudence might have
 shunn'd.

14.

Attend, my children : for afflictions come
 On all men here, whatever be their state.
 Our bodies perish—we are made of dust,
 And dust is subject to be swept away
 By wind or rain, by tempests or by shocks,
 No matter what ; our nature's sinful state
 Is doomed to suffer ; but our spirit's power,
 If rightly resting on the Lord our God,
 Has strength to bear us through affliction's day :
 Our spirits, aided by the grace of God,
 Support our weak infirmity of flesh—
 Our wounded body : but a wounded mind—
 A spirit broken through a course of sin,
 Ah ! who can heal ? Although a broken heart
 For past misdeeds, our God will not despise :
 Although for sinners hath our Saviour died,

How deep the agony of conscious guilt—
 Yea, doubly deep, because the spirit's wound
 Is sharper than the piercing of a sword.
 Oh, keep your souls! Oh, keep them free from sin!
 Imperfect nature, by the grace of God,
 Subdued and softened, may, by prayer and praise,
 Be rais'd in faith so far above disease,
 That death destroyed can never have a pang.
 This ye will know when years of life increase,
 And all this world is vanishing in shade.
 But yet in youth, Oh, love and live in life,
 Esteem thy good, and thankfully preserve
 That innocence of spirit which can find
 A real enjoyment in the word of God.

15.

The heart of man who seeks to understand
 And is so wise it nourishes good seed,
 Is carefully intent upon the truth,
 And loves the information of the wise;
 Knowledge acquired will enter through the ear,
 And give the heart a pleasure none can feel;
 But they in whom such med'cine works the cure
 Of wounds, an evil spirit had design'd
 Should be so galling. 'Tis but through the ear
 Man is instructed by the words of men,
 Or is offended: for the spirit lives,
 And if 'tis purified the ear will flinch,
 And, instantly conveying to the heart
 The sounds of discord which the wicked raise,
 Or those of harmony which good men speak,
 Offends or gratifies. O seek ye, then,
 To listen and improve and mind the truth:
 The hearing ear is God's peculiar gift.

16.

Oft in the East, where numerous princes reign
O'er tribes or cities, provinces or towns,
A gift makes room according to its worth,
And gives man consequence in great men's eyes ;
For such is deemed the greatness of his heart
According to the bounty of his hand.
These oft secure a passage to the court—
An opening to the presence of the prince.
Old as a sacrifice this offering stands,
A common custom and observed by all
Who worshipp'd God, as well by those who gave
To Hena, Ivah, or to Dagon, gifts.
The Magi brought their presents to the Lord,
Thinking, indeed, that He who came to give,
Would be the Ruler over all Judea,
And sway His sceptre over distant lands—
O'er Persia, Egypt, Ethiopia—
And all the countries of the then known world.
He came to give such gifts as grace and love
As fit men for the offerings of peace,
The soul's rich produce, to the Lord their God.
Ask ye His gifts : they make ye room, indeed,
Not only to the presence of the great,
But to the greatest ; for they raise your mind
To other worlds and other joys than those
Which men count happiness—to friendship's source,
The font of wisdom and of light and life.

17.

Oft he who first can carry his complaint
Before the judges, and his tale unfold,
Appears to be most injur'd and most just :
He first craves pity and inspires that hope
Of justice in the presence of his judge

Which premature opinion may impress :
 Hence let your caution make ye pause and wait
 Until both cases are reveal'd—till he
 'Gainst whom the plaintiff makes his urgent suit
 Shall be confronted with the accuser's face ;
 Or till such evidence shall be adduced
 As may make justice more on judgment rest :
 For, when his neighbour enters into court,
 He finds some secret kept from counsel's ear,
 Which, when explain'd, might justify that act
 Which the complainant blames.

18.

But let the lot
 Decide those questions which involve disputes,
 Or lead to jealousies or envious strife.
 Or should two candidates for honour claim
 The interest of parties, let the lot
 Be drawn decisive of the state of both :
 So shall contentions, happily dissolv'd,
 Prevent those party feelings which the great
 In midst of mightiness are wont to raise ;
 And, so decided fairly, they may rest
 Assured of upright sentiment at last.

19.

Do not attempt to injure e'en thy foe,
 Much less thy brother ; for when once he finds
 The artful wickedness which wounds his heart
 Proceeds from thee, 'tis easier to win
 The strongest city by an escalade,
 Than to obtain that confidence once plac'd
 Within the bosom of thy former friend.
 'Tis easier far to scale the rampart's height,
 And take possession of the foe's retreat,
 Than to possess that confidence again
 Which once thou hast abused. For angry friends,

Turn'd into foes, are each so barr'd with rage,
Ten thousand obstacles present a front
To reconciliation. Keep thy friend,
Esteem thy brother's friendship to thine end.

20.

Mark well the fruits men give you from their mouths;
With such, indeed, their bodies are so full,
That words do naturally spring like seeds,
And either justify the speaker's tongue
Or else condemn him. Judgment is so plain,
So honest, upright, clear, concise, and sure,
That idle words speak men of little minds,
And still less hearts. The frivolous will own
How much their follies cost them at the last.

21.

For death and life are hidden in the tongue;
And men do either speak the words of death
Or those of life. For he who loves to speak,
And hear himself applauded for his speech,
Will find his powers, however pleasing, fail.
Speak to the point, and not with doubtful words,
But few and cautious—so your answers given
Shall prove your mind's great treasure is in heaven.

22.

Who hath obtain'd much favour in God's sight
To him He gives the blessing of a wife:
He doth receive Jehovah's special grace,
So to be bless'd that, round his table stand,
His children, like the olive branches spread:
His joy is such, he doth not fear to meet
His enemies' approach. Those ties of love,
Which bind him holily in wedlock's state,
Are innocent and honourable too.
And from the font of pure affection spring

Those seeds of piety and praise to God,
 Which souls united never fail to give
 To Him who sanctions their united state.
 'Tis in pure marriage that our Lord Himself
 Is first bethroth'd—then married to His Church—
 Is one with those who worship and adore :
 In spirit thus united with their Lord,
 He will in sacred love preserve and keep,
 And cheer, support, and nourish you, till time
 Shall end in everlasting bliss and life,
 Of holy, holy, holy love and praise.

23.

'Tis often thus that riches make men proud—
 So proud, presumptuous, and haughty here,
 That, though the poor petition them in prayers,
 To keep their anger in its proper bounds,
 To hear his words and grant him his requests,
 That, seeing the presumption of the poor,
 And not considering their own proud state,
 They answer harshly, and would silence him
 Whose heart is often fearful of offence.
 God, who is Judge, will one day hear the poor,
 And then their accusation will have weight.
 God will do justly. If he spake to those
 Who revel in their riches with a tongue
 Half so severe as they do to the poor,
 Soon would they tremble, and in dust would shrink,
 Daunted, and terrified, and sore dismay'd.
 Lord of the poor, O condescend to hear ;
 And so unite the spirits of them all,
 That, high or low, they all may think of thee,
 And live in honour and in charity !
 Hear this, my children, this last sentence hear,
 And mind its wisdom ! 'Tis not meant to urge

Your hearts to solitude, to live alone,
To break away from every social tie ;
But to convince you of that dangerous state,
Which bad companions or associates give.

24.

He who in pomp can boast of many friends,
Of great connexions, or of wide-spread fame,
Who loves to live in splendour, and would be
The first in bounty with abundant board—
Such man will find extravagance at last
Produce his ruin. Every friend will then
Shrink from acquaintance which before they own'd—
And leave him to distress, reproach, and shame.
There is a friend—O, happy if so blest,
Who in the hour of danger nearer comes,
And guards us from the enemy of life.
There is a friend who never will desert,
Who comes from principle, who sees and feels,
And bleeds with suffering to see thee fall.
Blest be such friend, O, blest in blessing man,
Whenever found ! Such friend around us lives—
About your path, your bed, your walk, your home.
Love Him my children, and observe His love :
He bled for all ! O, court His gracious smile,
O, kiss His feet in holiness of thought ;
And may ye find, when other friends shall fail,
That He alone who loves you will prevail.

CHAPTER XIX.

1.

The poor is better in his upright walk
Than the vain fool, so froward in his talk.

2.

It is not good a soul should be untaught :
He who is hasty will be tripping caught.

3.

Man's folly first from ways of life will turn ;
Then will his wrath against Jehovah burn.

4.

With wealthy men full many friends remain :
The poor, his neighbour scarcely can retain.

5.

False witnesses unpunished shall not be ;
And he that speaketh lies shall not go free.

6.

In courting favours many seek the prince ;
And all his friendship own whose gifts convince.

7.

The poor man finds his brethren do but hate,
And how much more his friends avoid his state ;
Petitions oft their footsteps will retard,
And never, never, will they pay regard.

8.

He loves himself who understanding gains :
He who keeps prudence good success attains.

9.

False witnesses unpunished shall not be,
And he shall perish who speaks subtilty.

10.

Luxurious splendour graces not a fool :
Far less a slave should over princes rule.

11.

Discretion will to anger make men slow :
His honour is, offences not to know.

12.

As roaring lion, is a king enraged :
As dew on grass, his favour if engaged.

13.

A foolish son will cause his father pain :
A scolding wife is like the dropping rain.

14.

Houses and wealth are goods a father leaves :
A prudent wife is gift Jehovah gives.

15.

All slothful habits deepest sleep ensure,
And lazy souls sharp hunger shall endure.

16.

He keeps his soul who keeps a strict command :
Despise his way and death shall be at hand.

17.

Who loves the poor will to Jehovah lend ;
With int'rest He repays him in the end.

18.

Whilst hope is present chasten thou thy son,
So shalt thou cherish him in life alone.

19.

He who to anger yields must bear the pain :
Once set him free, he's soon involved again.

20.

Good counsel hear, t' instruction, too, attend ;
That wisdom may adorn thy latter end.

21.

Full many projects human hearts command :
Jehovah's counsel still alone will stand.

22.

Kindness alone will make a man beloved ·
More than deceiver is the poor approved.

23.

Jehovah's fear to life will ever tend ;
And with it satisfied, no ill shall blend.

24.

Into the dish his hand the slothful dips,
And will not raise his fingers to his lips.

25.

A scorner's smite the simple will beware :
Reprove the wise and knowledge is his care.

26.

Who robs his father would his mother blame :
Will cause reproach and be a son of shame.

27.

Cease, cease my son, those rhapsodies to hear
Which cause thee from the word of God to err.

28.

Ungodly witnesses all judgment hate ;
And wicked mouths iniquity debate.

29.

For scoffer's punishments at last grow ripe :
For the fool's back is ready, too, the stripe.

1.

Blest is the poor who walks in upright paths,
Firm in integrity ; whose bread is earn'd
By active industry and honest hands :
He cares not for the tumult of the state,
For passion's or ambition's lustful eye ;
He sees the sun arising in the morn
With thankful spirit ; and as long as health
Supports him through the ardour of the day
He works with pleasure. He regards his God ;
Obeys his master ; his employer's weal
Does not provoke the envy of his heart :
But, thankful to the Author of all good,
He honours all men, loves his neighbour, too ;
And, clear of all dishonesty, he lives
Respected here, and God's especial care.
Better, far better, is a man like this,
Than he who boasts his folly, and whose tongue
Incessant janglings utters from his heart.
Though riches may, apparently, with him
Give their delights, they cannot make him wise,
Nor yet prevent him from a froward lip :
They rather urge the increase of his rage,
And make him to the meanest slave appear
More like a fool than one who doth enjoy
The gifts of Providence.

2.

It is not good
That any mind should uninstructed be,
Especially in truth. It is not good,
However much false science may inflate,
That any mind on vacancy should feed—

Should waste those powers which God has given man
To raise him high above the herds of swine
Which revel in their filthiness and flesh.
Moreover, man is purchased at a price,
Which may and must be welcomed without gold.
Salvation's wisdom is Jehovah's gift,
And to extend it to the poor is love.
It is not good that ignorance should bind
The soul in darkness, when the word of God,
Like the bright light which cheers the dawn of day,
Is free to all. O, let the love of truth,
Of God's commandments, in thy patience still,
Preserve thy soul ; and do thy best to teach
All others how to profit by the truth.
Be not in haste, but take thou time to learn
Before thou teachest ; for, by hasty steps,
Too anxious to divulge the half-known creed,
Thou wilt in error make some false quick step
From which recovery, if ever made,
Must be by long and tedious weary way.
For he who falls lies groaning at the base
Of that bright mount, on which, with footstep firm
He should ascend ; and, singing as he goes,
Look not behind him ; but behold still more
The countenance of Him who went before,
Made the way easy, and supports the blest,
Our spirits to the mansions of their rest.

3.

O, hear ye this, observe how oft its truth
Is made conspicuous in foolish man :
He first perverts the progress of his life
From good to evil. He descends to sin,
And then, too proud and haughty in his faults,

Will not correct the error of his way :
But, in his pride, accuses he his God
Of ways unequal—of a harsh, hard law—
Of persecution, or revenge, or worse—
Of making creatures to be miserable.
Hence, all the atheists who ever lived,
Finding God's ways so opposite to sin,
From anger first—from scepticism next—
From self-indulgence and from selfish pride—
From discord sounds, to hollow mournful cries
Of discontent—proceed they to the war
With truth and love which terminates in woe.
So all the libertines who lose their souls,
And all the infidels, philosophers,
False reasoners, and passionate, and proud ;
From step to step against the will of God
And word of revelation, will proceed
Until they find, decaying in their course,
Philosophy, though friendly to their pride,
Is hostile to simplicity and truth.
Obedience is and must be ever found
Most perfect in the walk of Christian faith :
Not false obedience from slavish fear,
But true submission in the purest love,
By grace inspired and nurtured from above.

4.

Wealth may command the boon of many friends ;
But one poor man may be the friend of all.
Yet oft it is in life so truly seen
That thousands court the friendship of the rich.
If that be friendship which admits of smiles,
Of joining hands, acquaintanship and words,
With much indifference of heart and soul—

If that be friendship, which, without a cause
 Or single motive of sincerity,
 Says only that which honesty should feel—
 But feels not anything of that it says—
 If such be friendship, then the rich have friends
 Of daily intercourse, who seem to enjoy
 As much the glitter of prosperity
 As gnats the sunbeam of a soft still day.
 The poor know nothing of such glowing warmth—
 Apparent pleasure ; for, to work inured,
 Each so dependent on his own resource,
 Thinks not of numbering his neighbours round
 As friends of his acquaintance : each apart
 Eats his own meal, nor entertains a guest.

5.

Speak thou the truth, unstudied, without fear,
 And do not hesitate or swerve one word :
 By truth, I mean such daily open speech,
 In which a doubt has never found a part,
 Where innocence, simplicity, and ease,
 Avoid the thorns of fashion or of art.
 Or should the council call thee to declare
 On any matter, be not thou afraid
 Through any cause, to answer to the truth.
 For quite as guilty as the criminal
 Is he who bears false witness to his crime,
 If he be guilty ; and, if not, he's worse
 Who did accuse the innocent of guilt.
 All liars, from their labyrinth of lies
 Can never be delivered ; but, ensnared,
 Wind in the spider's web their flimsy wings,
 And twist their words till, totally deceiv'd,
 They live to have their liberty destroy'd.

6.

The prince's favour many will desire,
And try to cause his countenance to smile :
They seek his court to gratify his pride,
Wait on his pleasure, proffer him their lives ;
Applaud, approve, admire, extol, adore,
All that he says or does. Perchance their gain
Lies in these subtleties ; or else their lives,
Their bread and clothing, are dependent here !
But all are friends to him who giveth gifts,
And ever ready to receive his boon ;
Perhaps, as oft to make ungenerous smiles,
Proclaim their estimate of all his gifts.
Oft generosity is so repaid
By such who know not to be generous ;
But those who give shall doubtless soon receive
A true reward for everything they give.

7.

See the poor man reduced in worldly state
By some calamity—some change of times,
Or such reverse as frequently involves
In abject poverty the fickle lot
Of one dependent on an arm of flesh.
His brothers hate him—now a burthen deem'd ;
His friends desert him in the hour of woe :
Left all alone, entreaties are in vain,
Petitions fail though often he implores.
Oh, could such men but exercise their faith
Howe'er reduced, and let their spirits rise
In prayer for help, and thankfully receive
Reverse as Job. Prosperity would come
Succeeding industry, and friends again

Pour in their blessings : but, alas ! alas !
 Too oft men deem that poverty is worse
 Than all the evils of man's bitter curse.

8.

If thou dost love the welfare of thy soul,
 Get understanding ; yea, a mind refin'd ;
 Pure from the dross of luxury and lust :
 For he who loves to think upon himself—
 Of that within him which is counted worth—
 Beholds the mind as making all the man.
 Yet not the carnal mind with science puff'd
 Beyond the boundary of temperance :
 For oft, indeed, the cunning craft of man
 Will much acquire to gratify his pride,
 And not increase the wisdom of his life.
 Who would be wise and understanding gain,
 Must be by prudence guided to success :
 Or else that seeming knowledge will be found
 A superficial covering for sin.

9.

A liar will involve himself in guilt.
 Once tell a lie—a wilful, artful lie,
 And rest assur'd thy spirit is of fear
 And not of truth. Thou dost not worship God,
 But him the enemy of God and man.
 Oh, vain deceit ! Satanic spirit, hence,
 Bring not thy fears to make our souls afraid.
 Speak, speak the truth ; yea, always speak the truth,
 And let the consequence be Satan's shame.
 Confounded at the boldness of thy heart,
 He will recoil, and thou thyself enjoy
 The spirit of the free, the great and good.

To lies give way, and never shalt thou see
The hope of gaining love or liberty.

10.

Ask thine own judgment. Doth a splendid state,
With riches, honours, and emoluments,
Become a fool? Do luxury and wealth,
With all the powers to purchase that they give,
To encourage learning, entertain thy guest,
Increase the stock of happiness in man?
Do these become a senseless, stupid fool,
Whose only wisdom is an idiot's laugh
At all that men deem sacred, wise, and just?
No! These can never make his state improv'd;
They are his burthen: but, whate'er his lot,
Be thou content with God's especial gift
Of grace and wisdom—understanding's path
Of prudence, of propriety, and life.
'Tis quite as seemly for a slave to rule
The king his master, and to make him slave,
To cripple him by governing his mind
With slavish fears, as for a fool to live
In all that splendour his possessions give.

11.

This is the province of enlighten'd minds:—
To conquer passion—to subdue their rage,
And in their wisdom let the insult pass:
For anger heated by the height of words
Proceeds to acts which never can be made
To justify indignities. Reproof,
If stirr'd by ignorance, by heated pride,
By provocation or mistaken words,
Is far more manly and commanding too,

When given gently, with a still, clear mind,
 Than when the spirit cuts, and cuts in twain,
 Regardless of the consequence to man.
 A calm reproof is sensible and kind ;
 It doth correct, improve, and cure the mind,
 And does no injury ; but rather heals
 And always cherishes, but never kills.

12.

Where kings have sway their influence is felt,
 Either to raise their subjects by their power
 Or to depress them ; for their wrath will be
 Like the fierce lion raging on the plain,
 Whose roar terrific as the thunder sounds,
 And lesser creatures tremble for their lives.
 But when his favour shines upon the just,
 And raises to an eminence the wise,
 Then, like the dew descending on the grass,
 New life arises. Hear, my sons, this truth :
 You who do call the Almighty " Father," mind
 Ye are His children. He is King of kings,
 Lord over lords, and Master over men :
 When He is angry, then His thunder sounds
 In war, in pestilence, in famine too,
 Accompanied with ills of every sort.
 If, independent of your heavenly King,
 Or of your heavenly Father, you will shun
 The proffer'd gift of mercy in His Son,
 What will ye have, or what accept on earth ?
 I can give nothing, but my God gives me.
 My love to you is natural and kind ;
 But this is love more lasting than our lives,
 That we, unthankful for the love of God,

Do yet receive the blessing of His Son.
Here is the dew—the golden dew of love:
Not that we lov'd; but He alone lov'd us.
This is the mercy which has made the hills
As fertile as the valleys and the plains;
Which makes the desert, formerly a waste,
Now fertile with the product of His word.
Keep ye His laws; abandon not His grace;
But cherish prayer, and daily seek His face.
Walk in His ways, and let His worship be
The real blessing of thy liberty.

13.

What great calamities do children bring,
Who never will be govern'd by advice;
O, how unhappy are their parents' days,
When they behold them foolishly perverse,
Unmindful of their duty to their God,
Neglectful of their Maker, and resolved,
Despite of consequence, to live in shame
And follow foolishness. Unhappy man,
Possess'd of son so harden'd in his sin!
Unhappy son, who brings to bitter end
The fondness of a parent who relied
On filial affection and regard
To soothe his sinking years! Unhappy, too,
Is that poor man—however rich on earth—
Whose wife incessantly, by passion stirr'd,
Is discontented and contentious too;
Who, all day long, as jarring door will creak,
And louder still when turning on the hinge
Of neighbours' call, or sympathising friend!
Unhappy man, who never feels at home

In his own house ! Who, like a trav'ler, sits
 And looks in vain for clear and open sky ;
 But such the incessant dripping of the rain,
 Which from the eaves keeps constantly at work,
 And dropping, dropping, dropping, dropping on,
 His spirit droops. O, happy if, indeed,
 In his own self contented, and still kind,
 He views the error of his partner's mind,
 With humble hope and daily trust in God,
 That yet subdued and soften'd 'neath His rod,
 The time may come when jars domestic cease,
 And duty's call shall graduate in peace.

14.

Our houses from our parents may descend
 As their provision for our passing years :
 These are their gifts ; but what are these alone
 If solitary, selfish, and a slave
 We pass our days in nothingness of life ?
 It was not good that Adam should abide
 In Paradise alone ! It was not good,
 However much the serpent made it bad !
 Of all God's gifts, a prudent wife is best :
 A partner who may share thy journey here,
 And keep thy house in harmony ; whose mind
 Is always bent to honour and obey—
 To reverence, respect, and cheer thy state.
 From God she came : in God she places trust :
 Lives in His fear, and loves alone the just.
 Her husband's welfare is her constant choice—
 She lives for him, and makes his soul rejoice.

15.

Deep is the sleep in which the slothful lie ;
 They see not mercies, and they hear not threats :

Alike to them is love, or love's rebuke.
'Tis a green sickness slumbering in sin.
They rise not actively for others' good :
They stir not at the pressure of the times,
Nor welcome industry, nor weal nor woe.
Calm in indifference, or slumbering on :
No interest in anything but sleep.
To them, indeed, the listlessness of dreams
Serve but to fill them with an opiate pride ;
They think it difficult again to rise,
And ask no help to raise them from their bed
On which they lie. Hence, as a deadly weight,
They fall upon the efforts of mankind :
And into hunger, penury, and want,
They sink at last o'ertaken by disease.
O, let me work in Spirit whilst I can,
E'en to the latest moment of my life ;
And ne'er give way to fancy or to pride !
As thou hast made me, so far that I'm made
O, let me work and willingly perform
Whatever duties may demand my care ;
But banish sloth—companion of despair !

16.

Observe, my children, all the Lord's commands ;
For he who keeps them shall long life enjoy,
And find therein stability and strength,
Tranquility and wisdom, to preserve
His life from danger and his soul from woe.
But he who will not think upon his ways,
And will not study to correct his life,
And keep the compass of Jehovah's law—
How can he hope to live ? For life alone
Is found in Him who gives it, and who takes,

At His own will, whoever he may please.
Such man must plainly all His power defy :
Live here in sorrow—unregretted die.

17.

Have pity always on a poor man's lot,
And shrink not to defend him from the grasp
Of base oppressor. Listen to his cause,
If one of wrong, or cruelty, or fraud ;
Defend him openly, whate'er the cost.
Thy danger will be nothing in the end ;
For God will pay thee, if thou sufferest here,
In laying down thy treasures for the poor.
There is more joy in consciousness of hope
That God approves the object of thy mind
Than in the plaudits of the world's loud tongue.
Do not forget, compassion proves thy love,
And hasten thou to suffer with the poor.
Beware of passion, or rebellion's force :
These have no pity for the poor man's lot :
These will but aggravate his growing ills,
And will involve thee in a world of woe ;
For wicked men do often sting the poor
To raise themselves ; but teach them to forbear,
And urge their industry and love of God.
Patience and meekness : yet instruct their minds
By good example, precept, praise, and prayer.
O, think thy treasures, of whatever kind,
Either of mind, of knowledge, wealth, or power,
But talents lent thee by the Lord thy God.
And would'st thou make Him debtor, who, indeed,
Gives all to all, and to whom all is due ?
Think of that wisdom which declares this truth,
That forasmuch as thou hast done to one,

The deed of charity to one poor man,
 However insignificant his lot,
 Who yet is God's poor man—that God Himself,
 Who cannot be ungrateful, though, indeed,
 Man is less worthy of His gratitude,
 Will to Himself consider thou hast done
 This deed of love. And if there can be thought
 Of highest joy, what greater than to hear
 This sentence of approval in thine ear:—
 “Well done, good servant! (O most gracious word!)
 “Come, enter thou the presence of thy Lord.”

18.

Dost thou desire thy son should ever be
 From death set free? Indulge him not in sin,
 Through any weakness of paternal ease.
 By times correct him: humble him, if wrong,
 With just infliction of due punishment;
 Yet not with passion, or capricious pride,
 From misconception of the proverb's force:
 This does not tell thee cruelly to wrong
 Thy nature by the exercise of pain:
 With harsh, unfeeling, superstitious frown,
 Where confidence is wanted both in God
 And in thy child. Correct him, but in love,
 That he may love thee; and, as years increase,
 Add to the pleasure of thy hopes at last:
 For when in wisdom he shall rise and shine,
 Health shall be his, and satisfaction thine.

19.

Curb thou thy passions, curb them with command,
 And act from principle with quiet force:
 For, if thy passions bear thee from thyself,
 They will involve thee in the mazy paths

Of difficulties' struggles ; and at last
Confine thee to thy prison with a chain
Which thou can'st never break. Though once set free
By power of friendship : yet, again involved,
Thou wilt so weary all thy former friends,
They will forsake thee and thy urgent call,
And leave thee to thy fury and thy fall.

20.

Attend to counsel, and with willing ear
Take heed to those who teach thee how to walk
In paths of peace and holiness. Receive
With meekness and attention that advice,
Which for thy benefit is freely given ;
And be not proud or obstinate, or think
Thou art so wise in all things that thou need'st
No word to teach thee. Nothing so degrades,
Or proves a man so foolish in himself,
As to reject all teachings, or all truth,
Because the man who teaches is a man
Of like infirmities with those who hear.
There are some men, and ignorance has made
Those men more haughty in their self-conceit
Than any learning, study, knowledge, power,
Or great possessions could engender : these,
As they grow old, grow childish and decrease
In faculties, in wisdom, and in strength
Of intellect and reason ; but the wise,
Who hear with interest and mind the truth,
As they grow old experience receive,
And have their minds from prejudice so clear,
They judge in calmness, and they lose not love ;
In patience waiting, while their years increase,
Their faith and charity can never cease.

21.

Full many thoughts and projects fill the mind
 Of man, so vain and feeble, that he oft
 Intends to plan, and do, and alter things,
 E'en to his death! 'Tis God, howe'er, who works,
 And does permit, according to His will,
 Such deeds as answer to His great designs—
 Not that His creature is not free to act;
 But, if he act in contradiction's way,
 God doth o'er-rule; and, if he answer not
 The purpose of his being, then with wrath
 O'erturn his projects. Look thou to the Lord;
 His counsel stands! Jehovah's holy word!

22.

O, let thy kindness make thee long beloved,
 For He is kind who, greater than the world,
 Gave His own Son to suffer for our sin.
 Benevolence His attribute who was
 In all things love. 'Tis charity that makes
 The heart of man so sensible to debt
 Of gratitude and kindness: ever try
 To be in all things kind, and just, and good;
 But never froward, haughty, or austere,
 Stern and unyielding to a poor man's prayer:
 For better far is poverty with truth,
 Displayed in lowliness, than he who dwells
 In state of grandeur which deceit has gained.

23.

Fear thou Jehovah, fear to break His laws,
 And reverence His honour and commands;
 Give thy whole life to worship Him in love,
 To walk in honesty beneath His care;
 And to submit to all His will on earth;

So shalt thou find much plenty crown thy path,
 And true security with thee shall dwell.
 Unseen calamity shall not oppress,
 Or overtake thee in the way of life ;
 But in prosperity and godly fear,
 Thou shalt live long, and happy through thy year :
 Shall close thy days in harmony and ease,
 And in thine end begin eternal peace.

24.

So lazy are the slothful in their ways,
 They leave all things unfinished—e'en their food
 Is scarcely tasted : they will hardly raise
 The hand they dip into the common dish
 To eat their meat. But idle wicked thoughts,
 Of lustful, lazy avarice, and pride,
 Work in their spirit. They but dream of life,
 And never know the joyfulness of love—
 Of mind intent upon activity
 For good of others. Anything to spare
 Their own exertions : thus was Judas fill'd,
 With hope of gain by sacrificing Him
 With whom he dipt into the supper dish ;
 But, so intent on thinking of deceit,
 He did not eat : 'till He who gave the sop
 Declared his wickedness. O, hear ye this,
 All ye who seek for laziness of life ;
 For this world's good ; for avaricious hoard
 Of useless follies : hear and understand—
 A slothful man, in danger's active day,
 Will only stir, retreating to betray.

25.

Strike thou the scoffer when he dares to rise—
 Strike with thy spirit and expose his sin,

And spare not the rebuke which justice ought,
In honour of all truth, to give to him.
So shall the simple, cautious of his sin,
Take warning and be prudent, and avoid
That path of error which the scoffer dared
To tread in boldness. Should a man of sense,
Who cannot plead an ignorant excuse,
Expose himself to merit thy reproof,
Reprove him calmly : thou wilt find his mind
In honesty acknowledging the truth ;
And, taking warning, he will err no more
In that he carelessly commenced before.

26.

The man who wickedly will choose to live
In profligate contempt of holy laws,
And robs his father to reward those men
Who do partake the pleasures of his guilt ;
And he who drives his mother from his door
Through vain pretence of any kind of life
Which may reject a parent from his love—
He who will dare to violate those laws
Which God implanted, and by further word
Proclaimed by mandate moral, pure, and good—
Such son will cause his parents' double shame :
Not long his villany can live untold ;
Not long 'ere justice overtakes his state,
And drives him headlong to his mournful fate.

27.

Cease thou, my son, those rhapsodies to hear
Which, full of folly, cause thee to go wrong.
However eloquent, however loud,
Importunate, or artful, they may be,
Look thou for wisdom ; let not wit alone

Deceive thee from the purpose of all good,
 Fine flowing words and multitudes of sounds,
 Strong passions elevated high in tone,
 And torrent-like in passages of pride—
 These will deceive ; and so alike will those
 Soft and delusive, catching by the ease
 With which they flow, or pleasing to the ear,
 Lull thee to think the lawfulness of sin
 Thereby is given. Thousands have thus err'd,
 First by admiring, then by quoting, words
 Which have no tendency to raise their soul,
 But only to amuse the carnal mind.
 Let not thy spirit be subdued through fear
 Of haughty threats of ignorance and pride :
 But keep thou wisdom, look thou to the end
 Which words produce, and quietly through life
 On those which lead to goodness do thou feed.

28.

Ungodly men will scoff at all these truths,
 And exercise their anger by at once
 Condemning them as useless and ill-tim'd :
 They hate to exercise true judgment's power,
 And love to gratify their passions' force :
 They scoff at judgment righteously bestow'd,
 And would persuade you that their way is best.
 So will the wicked with a glutton's mouth
 Swallow iniquity : to them the taste
 Of nought but wickedness can gratify
 Their palate : so diseas'd with false, proud food,
 They love alone to suck up life and blood.

29.

But soon for scoffers is that wrath prepar'd
 Which sweeps them from the loftiness of state
 In which they sat exulting in their sin.

Quick, quick, the dart of punishment, their due,
Comes on their head. Oh, flee the scoffer's path,
And never suffer thou thy heart to dwell
With scornful pleasure on discomfiture
Of friend or foe : nor let the word of God,
Which is most sacred, ever be profan'd
By ill-timed jests ; for quickly is prepar'd
That rod for fools which never shall be spar'd ;
But in their spirits, writhing 'neath the smart,
Their conscience feels the agonizing dart
Which, from Jehovah, pierces to the soul,
Checking his progress, undeceives the fool.

CHAPTER XX.

1.

Wine will but mock, strong drink makes anger rise,
And none addicted to excess grow wise.

2.

As lion's roar, the terror of the king ;
Who stirs his wrath, will his own ruin bring.

3.

To cease from strife is honour to a man ;
But every fool is meddling while he can.

4.

The sluggard will not plough because 'tis cold ;
Hence, shall in harvest beg and nothing hold.

5.

As ocean's depth is counsel in the heart :
To draw it forth a wise man hath the art.

6.

Most men their goodness for themselves proclaim :
A faithful man—ah ! who can find his name ?

7.

In conscious rectitude the just shall move :
His children after him are blest with love.

8.

On throne of judgment when the king shall stand,
Like chaff his eyes the wicked will disband.

9.

My heart is clean, my sin is put away :
What man on earth such joyful words can say ?

10.

Measures diverse, and weights of different weight,
Jehovah will alike abominate.

11.

E'en a child's actions will be brought to light,
And men will know them, whether wise and right.

12.

The hearing ear, the penetrating eye,
Both, both, alike, Jehovah doth supply.

13.

Love not to sleep, lest poverty should rise :
Prosperity attends on wakeful eyes.

14.

" 'Tis nothing worth (the buyer says), worth naught !"
But when he's gone he boasts of what he bought.

15.

Both gold and pearls in plenty may be shown ;
But lips of knowledge are the precious stone.

16.

Take thou his garment for a stranger bound,
A pledge of Him who is with alien found.

17.

Sweet to a man is bread of base deceit ;
But afterwards his mouth is fill'd with grit.

18.

By counsel purposes shall firmly stand,
And good advice thy warfare shall command.

19.

The wand'ring tattler secrets will reveal :
Hence with a babbler never deign to dwell.

20.

Who doth his father or his mother curse,
In darkest midnight shall his lamp immerse.

21.

Man may in haste inheritance obtain ;
But in the end no blessing will remain.

22.

Say not in heart, " I will this ill repay :"
Trust in Jehovah for salvation's way.

23.

All diverse weights Jehovah will despise ;
Deceitful scales can never please His eyes.

24.

O'er steps of men Jehovah has the sway :
How can a man himself conceive his way ?

25.

That man's ensnared who utters words of fire :
Enters on holy vows, then has t' enquire.

26.

Wise kings the wicked as the chaff disband,
And o'er their bodies will the wheel command.

27.

Jehovah's lamp is spirit of a man,
Searching the body—yea, the inward plan.

28.

'Tis truth and kindness shall preserve the king :
Yea, mercy to his throne support will bring.

29.

As young men's beauty in their strength appear,
So old men have their glory in grey hair.

30.

A wicked man is cleansed by many a wound,
By stripes which make the inmost parts grow sound.

My faithful children, mind the proverb's force,
And hear the language of the wisest man :
Ye do not find it contradicts the word
Which God has spoken by His blessed Son :
Ye do not find these doctrines are reversed,
But rather strengthened by the Word of God
And His apostles : for they give the same
Warning to drink not of inflating drink.
And here, indeed, true wisdom doth declare
Strong wine will mock—yea, mock ye in your
strength,
And make ye often, in the wise man's eye,
Degenerate, disgraced, and so reduced
To low debasing ignorance, the beast
Is better in stupidity than such.
How oft arise contentions over wine !
Alas, how oft forgetful of all good,
Do men inflated by the raging fire
Of passions instigated—maddened, too,
By strong intoxicating spirits—sink
To silence of some hidden mournful end !
Oft do the artful urge you to partake
Of ardent spirits, but to take away
Your life, your fortune, or your upright name :
Be wise, be wise, and never let deceit
Draw ye to drunkenness ; for they who drink
And get such habits they can scarcely live
Without support of spirits, ne'er grow wise,
But end their days in wretchedness and woe.

2.

Beware, my children, of rebellious rage ;
Legitimate the power of the king :
For God ordains the sovereignties of earth,
And for the benefit of good, not ill,

Permits their influence. Where monarchs reign,
 Their anger, like the lion's awful roar,
 Will strike in terror on the rebel's heart.
 Not on the faithful, for the power they own
 Admits not fear, but acts alone in love.
 Would you involve in ruin's awful sweep
 Yourselves and others? Then provoke the king
 By rebel acts, to visit you in wrath,
 And to destroy the happiness of life :
 But, would ye live, let loyalty and love
 Prove your obedience to God above.

3.

Cease from all strife, except that inward work
 Which calls thee to the conquest of thyself :
 Cease from all strife, except the strife to gain
 By prayer and praise, the practice of such love,
 As keeps thee humble ; for the wise avoid,
 As much as possible, the strife of words ;
 But fools, indulging in their own deceit,
 Will interfere with whatso'er they can
 And raise contention upon every plan.

4.

Avoid the sluggard, or that sluggish way
 Which never dares to brace the sinewy nerve ;
 But, shiv'ring o'er the hearthstone of the fire,
 Will not, for fear of cold, advance to work :
 So you, my children, do not fear the chills
 Of this cold damp and miserable world,
 When such a work as man's salvation prompts
 To every active step. Once touch the plough,
 Once put thine hand upon the staff thereof,
 Look thou not back, but bid the world adieu,
 And glory in the labour of thy soul.

Be open, candid, learned, wise, and good,
 And thou shalt find rich nourishment thy food.
 Plough thou thy land, 'twill yield thee to the last
 The food thou needest ; let it not be waste :
 Through every fear, through every struggle, on,
 Until thy work is welcomed as well done.
 O, joyful task ! O, blissful more than gold !
 Who would be heartless, indolent, and cold ?
 O, joyful work ! O, labour full of joy !
 Who would desert thee for the world's alloy ?

5.

How good is counsel, where such wisdom lives
 As thinks of answer to the Lord and King ;
 Responsible for precepts of advice,
 'Tis like the waters of the mighty deep,
 Profoundly tranquil and unmoved by winds,
 Which agitate the surface of the world ;
 Concealed by depth it bears within its heart
 The knowledge of itself. From common eyes
 Mere superficial survey it is hid,
 Unfathomable mystery of love !
 But men of wisdom who perceive the truth,
 And dive down deeply into human ways,
 And think of man, and whence he gains his light,
 Know how to value knowledge ; and perceive
 How true humility can call it forth
 And make it useful. 'Tis the humble man
 Alone can penetrate salvation's plan.

6.

How readily will most men speak the praise
 Which to themselves for goodness may belong ;
 At least for actions of such favoured kind
 As most men praise. The boaster and the knave

Alike indulge in self-deceiving ways
 Of self-importance ! They receive within
 All their reward, though given by themselves.
 But faithful men—ah ! where can they be found ?—
 Faithful to God, who never dare to think
 Aught of themselves, but give to Him alone
 All glory, honour, and renown. Ah ! where,
 Where, are such men ? In vanity so lost,
 Men mostly lie : they seldom will renounce
 Their own conceits and think alone of God :
 How to promote, extend, convey His truth,
 Or to prepare for wisdom in their youth ;
 But hear, my children, and be faithful too—
 To God and man be honest and be true.

7.

Behold the righteous in their upright way,
 They walk in steady precepts of their God :
 They act in charity : they work in love,
 And steadfastly attached to every good,
 Set such example of consistency,
 Their morals, and their practice, and their faith
 Are ne'er impugned, except by envious men,
 Who hate to see the righteous have reward.
 Happy their children, whom they teach to live
 In ways of virtue by religion's guide :
 Blest in themselves, in others also blest,
 Their days in wisdom and in honour rest.

8.

The king ordained, anointed by the Lord,
 As ruler o'er the people of his choice :
 With power vested for the good of man,
 Sits on his throne ; and with the eye of fire,
 Which looks around intent upon the throng,

Commands the wicked from his company.
 So will the King when seated on His throne—
 The King eternal and invisible—
 With piercing, penetrating vision, send
 The wicked from the presence of the just.
 Think of that day when Jesus, King of kings,
 Shall sit enthroned the Judge of every thought,
 Of every deed, of every idle word !
 O, awful prospect ! awful fill'd with dread,
 So full of fearfulness, of solemn thought,
 Tremendous majesty, terrific power !
 O, think with fearfulness how oft thy mind
 Has with the wicked evil passions caught.
 O think, and yet, while penitence can speak,
 Turn thou thine heart, and with indignant glance
 Bid Satan perish from thy company :
 So when that day shall certainly arrive—
 And come it will as truly as I write—
 Thou mayst be found with lamp still burning bright,
 And not be banished from Jehovah's sight.

9.

Ah ! who can say I've cleansed my wicked heart,
 And banished evil from that place of sin ?
 Who can say this ? The tempter may persuade,
 Or, rather, make thee fancy thou art clean,
 Or tell thee that thy filthiness is pure ;
 But he is damned whoever dares to say
 That man is able of himself to cleanse
 That all-polluted font. The tempter knows
 How much man wishes to appear as God ;
 For he first taught him, or infused the wish,
 To be more filled with knowledge of that power
 Of good and evil : he first made him dare

To do what God forbade : so he would have
 The man believe that power within himself,
 Of his own quality, inherent right,
 To cleanse and purify his wretched heart ;
 And not from God, but only from himself.
 Thus would he have him in presumptuous sin !
 But thou, my child, at every moment stand,
 Not by thyself, but by thy Saviour's word ;
 For He can cleanse—yea, He alone can cleanse
 Who made atonement : He alone keep clean,
 And guide the counsel of thy heart aright,
 And keep thee humble. Let thine heart be clean
 By operation of that holy mean
 Which God ordained, and give to Him all praise,
 And let His Spirit help thee in thy ways.
 So shall no pride o'erturn the holy heart
 Which never wishes from his God to part.

10.

So oft, my children, have the scales and weights
 Of unjust measures been the wise man's scorn :
 The declaration that Jehovah hates
 To see their use—injustice must be deem'd
 The greatest enemy to God and man.
 Do as ye would have others do to you.
 What wouldst thou have ? A willing cheerful gift
 Of friendship and esteem ; of pity, love, and grace ?
 Go, give the same, administer the like,
 And thou shalt find the balance in thine hand
 Will love, and truth, and equity, command.

11.

Oft may ye find that children may be known
 By acts whenever ye can find them spring
 From willing venture of their own accord.

Oft may ye find where selfishness abides
 And takes deep root, or tenderness and love
 Spontaneous spring. Though children often err,
 They err from fear : hence shouldst thou cherish love,
 And so encourage every growth of good,
 That when their souls expand in manhood's day,
 They may be seen to prosper in that way
 Which leads to life—to life's eternal spring,
 And with their heart Jehovah's praises sing.

13.

In all the wonders of the Almighty's works,
 The ear and eye command our great surprise :
 Perception is conveyed so full of power
 Through both these organs, that the mind, the soul,
 The spirit, may believe through them the word
 Which God has spoken. Dost thou see the light ?
 Remember Him who made the seeing eye ;
 So wonderfully made the powerful lens,
 That yonder spheres, apparent, cast their rays
 Minutely on the speculum : yet far or near,
 Contracted or outspread, how full
 Of all astonishment the sight must be,
 Lost in the wonder of the things we see.
 Forget not Him whose wisdom made them all ;
 The ear, as full of intricate display
 Of God's Omnipotence, is found to be
 Constructed in so accurate a way
 That sound and sense connected will convey
 The same vast progress of our Lord's display.

13.

Love not to sleep when morning's dawn shall wake
 And rouse thee to the labour of thy life :
 Love not to sleep, but open thou thine eyes—

Be active, vigilant, attentive, wise.
 And with the rising sun do thou arise,
 Shake off the sluggard from his deadly hold,
 And fear not thou the tempest or the cold ;
 But keep thine eye, so clear in open way,
 That life may be improved throughout the day :
 So shalt thou prosper, and receive thy food,
 And thou be welcomed as the wise and good.

14.

How oft the buyer under-rates the thing
 He most desires to purchase ! Oft he says—
 "'Tis nothing worth," "'tis bad," "'tis good for naught :"
 "The time's gone by : " "the fashion, too, has changed :"
 "'Tis out of use : " "'tis in so bad a state,
 " 'Twould take more time to bring it round again,
 " Than the prime cost bestowed upon the work
 " Would make it worth." How often does he know
 That, whilst he utters falsehoods to deceive,
 He trembles lest another should step in
 And make the purchase ! O, how oft he dares,
 For sake of worldly profit, to involve
 His soul in guilt ! 'Tis better not to want,
 Not to desire, or not to buy at all,
 Than with incessant lying on thy tongue
 To beat down price of purchase—than to boast
 Of profitable bargain thus obtained,
 By art and cunning and deceitful lies :
 Thy bargain hath been bought at such a price—
 As gladly wouldst thou change it in the end,
 When thou dost find thy boasting is thy shame.
 Buy thou, my child, true wisdom at the price
 At which it may be purchased—love all truth,
 And let no lying lip disgrace thy youth.

15.

However much in gold or precious pearls
Thy great possessions may be registered ;
Though these be great, abundance may be thine,
And thou mayst count them mighty in their worth.
Yet lips of knowledge are the precious pearl,
The gem of worth ! O, gain them if thou canst,
And let thy tongue in knowledge be so skill'd,
Thine heart with truth and wisdom be so fill'd,
That men may own that precious gift attained,
Thou hast more riches than the rich have gained.

16.

Hear ye, my children, it is wisdom's way
To note those men with whom she has to deal ;
And so to observe them that, with cautious care,
She may be guarded against those she trusts.
'Tis not to breed a callous hardness here,
To steel the heart against benevolence,
Or to avoid the stranger in distress,
That wisdom in this proverb is so wise ;
But if ye find, amidst the sons of men,
A man more friendly with a stranger man
Than with his relatives or kindred here,
And one who hastily will give his pledge
For one unknown, or of a doubtful kind,
Unsteady, or unprincipled, or worse ;
For stranger whom he knows not but by chance,
And so would pledge his garment for a man
Who is not principled in any good :
Take thou his pledge, be cautious and be wise ,
For he wants wisdom who incautious tries
To pass an alien as bosom friend,
And to deceive thee for some selfish end.

17.

Sweet is the bread which falsehood may procure ;
 Sweet only in the smoothness of a lie—
 'Tis gain'd with ease, deception is so bland :
 The sweet, howe'er is only to the flesh ;
 For, whilst the tongue doth taste the sugar'd bread,
 The spirit is in bitterness with gall,
 Which, when deception fails, will bring forth bile.
 'Tis like to honey when infused with dust,
 The sweet leaves grit ! O, miserable man,
 Who gains by sophistry that bread of woe
 Which sweet in taste leaves bitterness to grow !
 O, seek in truth, and upright scorn a lie,
 And act in honesty, and live thereby.

18.

Let counsel guide thee in thy course of life,
 And act not hastily in public path,
 Where duty, honour, and consistency
 Should be thy friends. Devices are made strong,
 Fix'd firmly and securely by the wise,
 Who do deliberate with calm resolve.
 Hence, when thy cause is strengthened by decree
 Founded on judgment, do thou then proceed
 And act with vigour ; or, in truth, make war
 With sword of Spirit, knowing thou art made
 More firm in faith by counsel of the wise ;
 Yet always mind the instructions of thy chart,
 That so thou may'st not suffer in thine heart.

19.

Beware, my children, of those babbling knaves
 Who wander on the wings of scandal—here
 Delighting only in the telling tales
 Of others' faults, forgetful of their own.

Do not associate with those ye hear
Decrying any one; nor give ye ear
To tales of idleness, old fabled lies
Of envy's propagation. Be ye wise,
And guard your spirit, lest in others' fall
Ye should rejoice, not weep, to see their state.
But with a Christian's courage try through grace
To set the babbler silent, and give place
To him alone who humbly feels within
How great his foolishness—how deep his sin!

20.

Hark! hear ye this! And bid the trumpet sound,
With which 'tis spoken, echo through the world—
That those unnatural, unholy men,
Who think they love not God enough on earth,
Without they curse their parents, may receive
The warning admonition of the wise.
He who will curse a parent—yea, and one
Who with parental tenderness doth love
To see his children prosper; who for sake
Of some fanatic fancy, doth presume
To oppose the instruction of the fifth command,
His lamp in darkness shall at last expire—
His spirit vanish to the abyss of fire.
He shall not live—he shall not happy be;
Devoid of feeling, he shall only see
Wrath and revenge—revenge and wrath arise,
And sweeping misery his path surprise.
What though from darkness to the joyful light
Of Christian happiness his soul is call'd;
What though a heathen parent may possess,
A faithful child, enlightened by the Lord.
Yet He, who in comparison with man
Is to be loved more dearly than our life,

And before whom parental love on earth,
 Must be esteemed comparatively hate :
 Yet He, the Lord, whom most of all we love,
 Does not command us ever to despise,
 Dishonour, or defame, our parents' name.
 The name of Christ—the wisdom of the just—
 He who for us was crucified and slain,
 Came to restore affection—to renew
 All that was lost : to Him alone O, come !
 And ask His help, to let thee love still more
 Thy father, mother, brother, children, kin.
 I should not ask His help, but that Him more
 I love than all ; and, therefore, can receive
 Both from His power, example, precept, life,
 That, which by Satan's artful means was stain'd,
 Is so imperfect ; and so much restrain'd.
 Ne'er let me banish from my memory, Lord,
 Thy last attention—yea, thy latter word—
 “ Woman, behold thy son ! ” and then again—
 “ Behold thy mother ! ” Let my love remain
 To bless my parents ; gratefully believe
 All thou hast spoken, and their woes relieve.
 So shall my lamp be burning till that day
 When every spirit shall in glory say,
 “ Hail to the Lamb ! Your hallelujahs raise !
 To Him be glory, honour, power, praise ! ”

21.

Look not for lotteries or fortune's gifts,
 Or sudden changes, or romantic flights,
 Or foolish phantoms of the wealth of mines ;
 For sudden riches carry in their train
 So much deceit, that, though at first they seem
 Like bursts of sunshine from a watery cloud,

Yet in the end they leave alone a curse,
And often make men wretched ; and, still worse,
To shun the blessings of a healthy mind,
And banish all contentment to the wind.

22.

Say not in heart, " The time shall shortly come,
When I will pay thee evil for thine ill."
O, look not forward to revenge a wrong ;
But leave all vengeance to the Lord thy God.
Let not a quarrel last beyond the day,
Nor any thought for the returning blow
For past blow given. Let them pass away,
And smart not thou in conscience for a deed
Done by another. Leave it to the king,
And banish evil ; place thy hope in Him,
Who leaves thee living for a better life,
And cherish peace and banish thoughts of strife.

23.

Again, my children, mark again the truth,
Which oft repeated makes a matter more
In weight appear : so justice should be oft
Brought to the conscience of a mortal's mind,
That he may learn how hateful 'tis to God,
To measure matters by a partial weight.
The scales of equity are so complete,
'Tis better far, in doing others good,
The turn should be against thy very self
Than 'gainst thy neighbour ; that on coming day,
When He who gives to every man his pay,
May then return thee to thy heart again,
More than thou gavest unto any man.

24.

The ways of man can only be confirmed
 By God's decree: Jehovah is the guide,
 The guardian, the deviser of all good.
 Put thou thy faith in His conducting hand,
 Give Him the glory of a well-spent life :
 For what art thou to order thine own step ?
 Can'st thou perceive a single day to come,
 Or say, to-morrow may not change thy life
 From time to all eternity ? Can'st thou
 Say to thyself, " I will—I will do this ?"
 Or to thy soul, " To-morrow thou shalt take
 A pleasant trip ?" To-morrow is the Lord's—
 Not thine to give, but thine alone to take
 At His command—His gracious gift of grace.
 Go then, my children ; bow before His throne,
 And say, " Thy will, not mine, O Lord, be done."

25.

Take heed ! take heed ! lest rashness should excite
 To utter words of holiness—ere thought,
 Or prayer, or precept, or advice be known,
 Well weighed, considered, or be learnt of truth :
 For words of holiness may fill the mouth,
 And not a single sentence speak the heart,
 Or tell thy entrance into holy vows,
 Prepared to teach. O, meditate and pray,
 And oft consider what a duty lies
 On those who preach and teach salvation's way ;
 Lest when thou enter into God's pure Church,
 Thou should'st discover that thou wast not called,
 And can'st not give an answer to the man

Who makes enquiry of thy holy faith.
 'Tis vain to promise afterwards to learn,
 When thou should'st teach : but first of all know
 nought ;
 Then learn of God, and study to be wise ;
 And not a novice with conceited way,
 Desirous only of a grand display ;
 But be thou steady, free from notions wild,
 In duty learned, and in teaching mild.

26.

A king who governs by the laws of God,
 And rules in wisdom, scatters all those men
 Who boast of their depravities in life,
 And walk in wickedness. He drives away
 Like chaff their bodies, and beneath his feet
 Tramples them down as dung upon the earth,
 And o'er them brings the wheel to make them lie
 In dust and dirt, as fit alone for shame.
 So when Jehovah shall to judgment come,
 And bring with Him the righteous men of old,
 Then o'er the wicked will His thunder roll,
 His wheel of fire involve them in the flame
 Which burns for ever. O, my children, shun
 The wicked's company, and love the Lord,
 And listen only to His holy word.

27.

Look, and remember, that man's spirit here
 Is God's bright lamp ! O, keep thy spirit pure ;
 Let it not perish, or be so debas'd
 By carnal wickedness, it never shines
 With light of holiness. O, keep thy lamp
 Trimm'd with the oil of charity and grace,
 And pray most fervently for such a flame

As may preserve the glory of His name
 In lustre bright, in spirit clear as fire :
 And burning steady, let His flame inspire
 And keep thee holy : search thy inward soul,
 And so preserve thy spirit meek and whole.

28.

The king is kept by loving-kindness long
 Supported on his throne by truth and love :
 Yea, mercy is the ground on which alone
 His throne is fixed, supported by those laws
 Which God, in righteousness, has once ordained
 Should give stability to him and his.
 Blest are the merciful, for they shall gain
 That which they give—true mercy shall obtain.

29.

As strength and vigour of an active frame
 Is brightest ornament which youth can have,
 And most becomes them—so, when age arrives,
 The hoary head is venerable, too,
 And doth deserve respect from those who see
 How the Almighty doth increase our years.
 O, bless the aged, and let youth observe
 To treat them always with becoming grace.
 For ever honour thou the old man's face :
 So shalt thou find new favour from the Lord,
 And thou fulfil the spirit of His word.

30.

Full many wounds denote correction given,
 And serve to show how wicked men are tamed ;
 The stripes declare experience is gained,
 Though dearly bought ; but happy if, indeed,
 The inward man be cleansed from fatal sins,

Which might have thrust him to the deepest hell.
Give me correction, such as men can bear,
And make me shed the penitential tear :
Yet let thy Spirit make my life grow sound,
And feed my soul through many a broken wound.
So shall the past, by thy correction blest,
Teach me to hope for happiness and rest.

CHAPTER XXI.

1.

As the king's heart is in Jehovah's hand,
Like rivers, it is turn'd at His command.

2.

In his own eyes man's ways are mostly right ;
His heart is balanced in Jehovah's sight.

3.

Justice and judgment, when in honour done,
Will more than sacrifice, to God, atone.

4.

A lofty look, a proud and haughty gait,
And splendour of the vain, is sinful state.

5.

The cares of diligence to plenty tend ;
But hasty feet to poverty descend.

6.

Who gets his treasure by deceitful ways,
As vapour vanishing, shall end his days.

7.

The wicked's rapine shall themselves o'erturn,
Since ways of justice they refuse to learn.

8.

The ways of men are froward and perverse ;
As for the pure, they work in righteous course.

9.

Better the corner of a house for home,
Than with a brawling wife a spacious dome.

10.

The wicked's heart to evil is inclin'd ;
His neighbour, in his eyes, no grace can find.

11.

The scorner punished makes the simple wise :
The wise instructed, knowledge he espies.

12.

The righteous man the wicked's house will know ;
For God their wickedness will overthrow.

13.

Who stops his ear whene'er the poor doth cry,
Shall call himself, but shall not have reply.

14.

A gift in secret, anger shall appease—
Yea, e'en a bribe will cause great wrath to cease.

15.

In doing justice will the just have joy ;
But wickedness, the wicked shall destroy.

16.

He who from wisdom wanders far away,
In death's assembly he shall end his day.

17.

He who loves feasting, shall at last be poor :
He who loves wine and oil shall have no store.

18.

The wicked for the righteous shall be bound :
Transgressors for the upright shall be found.

19.

'Tis better far in wilderness to bide,
Than with an angry and contentious bride.

20.

The wise have oil and treasure at desire :
A foolish man will let his lamp expire.

21.

Mercy and righteousness, if men pursue,
Life, rectitude, and honour are in view.

22.

A wise man scales the city of the strong,
And casts down strength and confidence of wrong.

23.

Who guards his mouth, his tongue, too, keeps within,
Shall save his soul from heavy weight of sin.

24.

Who with the wrath of pride would deal the same ;
A proud and haughty scorner is his name.

25.

A slothful man will kill himself with thought :
His hands to labour never can be brought.

26.

The greedy man is coveting all day :
The righteous gives, and spares not by delay.

27.

The wicked's sacrifice is hateful kind ;
How much increased by levity of mind !

28.

A lying witness shall destruction take :
The man who heareth shall for ever speak.

29.

The wicked man assurance will display :
The upright man considereth his way.

30.

Naught understanding, wisdom, too, is naught ;
And counsel naught, against Jehovah brought.

31.

For battle day the charger is at hand ;
But safety, 'tis Jehovah must command.

 1.

Behold, the streams which o'er the earth's wide space
Flow into rivers, and are guided on
By God's decrees to take their course ordain'd ;
So is the heart of Israel's king His care :
He turns it wheresoe'er His will decrees,
And makes it either fertilize Judea,
And spread his arms parentally benign,
Or, like a torrent bursting from its bounds,
A deluge rises to destroy mankind.
So is the heart of Israel's chosen king
Swayed by His mandate. Every man is His,
And every heart and every creature made ;
All by His hands were fashion'd and are sway'd.

2.

In his own eyes so vain, alas ! is man ;
He mostly deems himself so truly wise,
That all his ways seem right. So Satan blinds
Our mortal powers : he doth make us think

That we are all-commanding in our words,
 All wise in thought, and all confirm'd in right.
 So positively bigotted in pride,
 He makes man seem a pattern to himself ;
 Instead of showing him the dust of earth,
 And telling him that such, and nothing more,
 Is he in truth, but creature of the ground.
 Mind, that first gift, simplicity of truth,
 Endowed with spirit from the source of thought,
 He would destroy, by making fancies seem
 The height of wisdom ; but the first true step
 In growing knowledge is to feel convinced
 That all we do and say, and think and write,
 Are full of imperfection. So our hearts,
 Made sensible of error in ourselves,
 May seek for wisdom, and receive such weight
 From Him who gives it, as may make them worth
 His moiety of praise : for God doth look,
 Not on the imperfections, but the thought
 Which from the heart arises, and gives weight
 To all men's actions in this transient state.

3.

Go, do thou good, my child ; go, do thou good,
 And keep the love of God and His commands ;
 For if thou actest with a pious mind,
 With good intent, in mercy, and in love,
 Be not afraid. True courage knows no fear ;
 For love is courage, greater than the brave
 Who meet in battle : therefore, do thou right,
 And leave the wrong for those who cannot judge
 The motives of those actions which are done
 In faith of God. For upright goodness here,
 In quiet walk of humbleness of mind,

Is better far than sacrifice of bulls,
Or sheep, or oxen, or than any gifts
Which men may offer ; for Jehovah takes
The good man's heart—the offering he makes.

4.

Let not thine eyes with loftiness look down
On any mortal ; rather try thy faith
In looking up to every pious man
Who teaches truth ; nay, look thou on the worst
With prayer ; nay hear, and think thou of thyself,
How good is God's correction. For the proud,
Whose hearts are steel'd before the Lord their God,
Are, with their lofty eyes, the hate of Him
Who sits in majesty. The splendour, too, of those
Who roll luxurious in a wicked course,
Unmindful of the mandates of the Lord,
Is full of sin ; their wickedness is great,
And for Jehovah's judgment do they wait.

5.

Go, go ! be active, and employ thy time
In honest industry, not vanity.
Work thou thy day, and calmly take thy course
Of labour in the service of the Lord.
Whatever station thou may'st occupy,
Be thou industrious ; for, thy time well filled,
Thou wilt produce a bountiful supply
For others need, according to the grace
Which on thine industry is showered down.
But be thou steady—not by fits and starts
Active alone ; or, thirsty for too much,
Become so sanguine that thy foolish head
Is filled with wildest prospects of success ;
For hasty men do seldom find their time

Well filled with industry ; they aim ; indeed,
 At growing rich by sudden leaps in life ;
 But oft they fall, and in the end they find
 No certain satisfaction for their mind ;
 But restless, foolish, and impatient, they
 Find all their prospects vanish in a day.

6.

O, get not treasures by a lying tongue !
 Let treasures come to thee, and keep thou truth.
 If thou art honest, thou wilt find the Lord
 Will not desert thee ; though thou sufferest long
 Before such steps of holiness are ta'en
 As may be fix'd and firm in steadiness.
 But be not rich, but ever be thou poor,
 However rich : for riches got by stealth
 Can never be esteemed as perfect wealth ;
 They fly away as vapour of the breath,
 And those who seek them only seek their death.

7.

Rapacious men who never have enough,
 But having more, still more would only have,
 At length, amassing riches as a horde,
 Seek to possess by any means they can,
 Regardless of all justice and all truth—
 These men at last destroy their very selves ;
 They fix their hearts so carefully on wealth,
 Their souls lose justice, mercy, truth, and love :
 They fall away by sudden fearful blow—
 A warning they to every son of man,
 How the rapacious perish in their plan.

8

All men perverse are aliens from God ;
 And, following the ways they please to go,
 Do as they will indulgent to themselves ;

But, lost to God, and ignorant of life,
 They seek alone to gratify themselves,
 And do no good to others : but the pure,
 They who think well and act in honest truth,
 These men are upright in their righteous course,
 And call down blessings on their families,
 And on their servants and their relatives :
 They live in life, in peace and honour dwell,
 And place life's happiness in doing well.

9.

'Tis better far to dwell in humble cell,
 Alone contented and in peace with all,
 Than with a wife who never will remain,
 Though dwelling in a mansion wide and grand,
 In peace and quiet ; but from morn to night
 Her tongue incessantly in anger foams
 Loud as the winds ; or, as the torrents roar,
 Where wisdom, or authority, or love,
 Would interpose to quiet or to soothe,
 Or make things smoother : who can never rest,
 Save when the night involves her in a dream,
 Fatigued with past exertion of the lungs :
 Yet, so refresh'd, the morrow's dawn restores
 The same incessant passion of the mind
 For absolute authority. There is
 A freedom due to every Christian wife,
 A just respect to govern and to guide
 The household of her husband. There is more,
 An honourable equity of life
 Which is her due : but quietness and grace,
 Meekness and gentleness, do best become
 The best of those who dedicate to God
 Their lives and services ; who know themselves

Involved in past transgressions from that day
When Satan tempted Eve to disobey.

10.

Nothing but evil in the heart of those
Who cherish wickedness will ever burn ;
They care not for the consequence of guilt ;
They shudder not for evils of the soul,
And do not think of future day of woe,
When they must give a strict and true account
Of deeds long done, forgotten, and dispersed.
So much they worshipped, idolized themselves,
Their neighbours were not thought of in the world.
Those who were near beheld, indeed, their pride,
But were not seen ; or so considered low
Beneath their notice that the averted face
Told them, with them, they never could have grace.

11.

Oft in the punishment of those who scoff
And ridicule the wisdom of the wise,
The simple man, beholding, will take heed,
And seeing others suffer for their sins
Will so grow wise. Experience is gain'd
By frequent execution of God's word.
Instruct the wise, they value thee therein,
And bear in mind the lessons thou dost give.
Receiving knowledge, they will keep it well,
And bring forth fruit in patience, in good time,
When ripe for harvest. So shall wisdom live,
To all her worshippers great honour give.

12.

The righteous man doth look upon the house
Of those who revel in iniquity
With eye of wisdom ; for he sees that wealth

Does not stay long where piety is lost ;
 And, waiting patiently for God's decrees,
 He sees them ever faithfully fulfilled.
 For yet awhile destruction cometh down,
 And sweeping o'er the desolate abode,
 Involves in misery those faithless men
 Who lived in vanity, who hated God,
 And never felt till death His chast'ning rod.

13.

He, who unmerciful will close his eyes
 Against the cry of poverty and woe,
 And steel his heart by fancying deceit,
 And turn away when nature's bowels yearn,
 And doth deny his spirit's pitying heart,
 Alas ! alas ! ah, where can he expect
 To find compassion ? O, my Lord and God,
 Let me remember thou hast made us all,
 Not we ourselves ; and though thou givest grace,
 And, with the light'ning of superior love,
 Dost raise the minds of some to worship thee
 With more intelligence and powerful gifts :
 Yet pity, faithful pity, should be felt,
 Like heavenly charity to dwell with all.
 We all need mercy ! O, forgive me, Lord,
 I am not merciful so much as might
 In pity quicken me ; but move my heart
 At all times to have mercy ; lest I cry
 In day of suffering, and find no heart
 To have compassion or relieve my smart.

14.

Oft will a gift in secret offered well
 The anger of a weak mind pacify ;
 Yea, e'en the strong and mighty in their wrath,
 By proper management, may take a bribe ;

For man, most wrathful often may be found,
 For sake of men, to keep up so much rage
 That, like a mighty potentate, they seem
 As if they never could be satisfied :
 But, bribed in secret, so the man is bought.
 Not so, howe'er, the truly just and wise,
 Who conscientiously adhere to truth,
 And ask assistance from the Lord their God
 To guide them honestly : these never will
 For sake of lucre condescend to ill,
 Or take a bribe for any cause of strife,
 But keep integrity throughout their life.

15.

'Tis joy to act with strict conformity
 To those just laws which God Himself ordained
 But joy alone to those who righteous are,
 For otherwise 'tis labour to do well,
 And seems a task to strive to do a deed,
 Which bears a semblance to integrity.
 But those who work in evil ways of life,
 Act with injustice and soon fall away,
 As men incapable of rising here ;
 And end their days in nothingness of strife—
 A death of sorrow, through their unjust life.

16.

The way of understanding is so plain,
 And God's commandments are so evident,
 Both on the heart and on the forehead fix'd,
 In words of such decision, that they stand
 Apparent open, and point out the way
 In which our walk is ordered ; that the man
 Who wanders from the path must, self-abused,
 Choose to remain in ignorance of God,

And settle down amidst the lost and dead.
Yea, in the throng where death alone presides,
Such men shall sit and terminate their day.
O, thou who art alone the way of life,
Guide thou the footsteps of our youthful years ;
And when we feel the hope of thy blest voice,
To give us courage, 'neath the thought of thee
Who hast preserved us, let our souls arise,
And sit among the living, and aspire
To praise thy glory 'neath thy holy fire.

17.

He whose delight is fix'd in splendid feasts,
Whose taste is never satisfied with bread,
And food of wholesome nourishment, shall be
In poverty, distress, and debt ; and feel,
In such unhappy state of mind and frame,
As one who sees yet trembles to be poor.
Alike the drunkard and effeminate,
Who love to waste their substance and their time,
In wine and oil and false luxurious state,
Their days in poverty shall terminate.

18.

Think not that justice shall be so debased,
So lost in evil, that for ever men
Who revel in iniquity shall thrive.
No, not for ever, nor for length of time ;
For soon they find the very trap they laid
To catch the righteous with an artful snare
Shall catch themselves. The wicked shall become
That very ransom which they sought for those
Whom they would punish : yea, they fall themselves,
And pay the price they would have others pay :
Yea, the transgressors, who would kill the just,
Shall be the victims of their own deceit.

19.

The howling waste, the woeful dirge of winds,
 Which sweep o'er solitude, are pleasant tones,
 Compared with those which sad domestic jars,
 Send sweeping o'er the household of a man,
 Who most unhappy has an angry wife,
 A proud, a passionate, vindictive shrew.
 If nought can harmonise a woman's mind,
 And tune it to the psalmody of love,
 And teach obedience and gentle words
 Of reconciliation and relief ;
 If Christian meekness never will take place
 Of that false spirit of absurdity
 Which false ideas of folly have preserved,
 Where can the passions ever hope to rest
 But in the grave ? And rising up therefrom
 And full of fury, whither must they go,
 But to the place of passion, place of woe,
 Where Satan reigns, triumphant tyrant, there
 The author of all darkness und despair. .

20.

Treasures of oil are in the house of those
 Who seek for wisdom, and who life regard
 In the true light of prudence ; for they keep
 For time of need the substance they have gain'd ;
 And do not foolishly expend their oil
 In vanity and wickedness of life.
 Not that they hoard, for sake of being thought
 Superlative in riches or in state ;
 But for a day of trouble or of need,
 When pure humanity and tenderness
 May be invoked, then ready with their store,
 Their hoard unlock'd is given to the poor.
 Not so the foolish. Quickly will they spend

And never keep one farthing for a day
Of suffering to come. Devour'd and gone,
Whatever they could gain ; and, though their heart
May with philanthropy be softened down,
Their wisdom vanish'd, they must feel distress,
Not to relieve the wretched when they cry,
And find the cause has been their vanity.

21.

He who will follow in the holy path
Of righteousness and mercy, here below,
Shall find the enjoyment of a happy life.
Life shall be his—such life as man would have
To make him happy ; righteousness shall be
As much bestowed upon him through his day
As he bestowed it upon those who sought
To live in peace. In honour shall he stand,
Promoted by the princes of the land.
And happy, too, in death shall he be found,
Whose mind is humble, and whose heart is sound.

22.

Most mighty men place confidence in strength,
Either of money, castle, bridge, or tower,
And think themselves invincible ; so thought
Goliath in the day of his defeat.
Place not your confidence in any strength
But that of God, through Jesus Christ your Lord,
Lest one like David scale the walls of pride,
And hurl thee headlong in thy mad career,
To die the death presumption doth deserve.
For wise men, trusting in Jehovah's strength,
See thee defenceless in thy strongest tower,
And scale the walls, destroy the battlements,
And take possession of thy strong abode,
And this alone by trusting in their God.

23.

Guard thou thy mouth with caution and with care,
 And let thy lips in judgment only speak ;
 Be wise in thought, maintain a just control
 Over thy spirit, and, when called to speak,
 Let thine eye look upon humility,
 Thine heart and mind be lifted to the Lord ;
 Thy speech be season'd with the salt of truth.
 But do not haste to utter without thought,
 Merely for vanity and speaking's sake,
 Things uncongenial with charity ;
 For anguish follows upon foolishness,
 As poverty on impudence and pride.
 And would'st thou happily avoid distress,
 Consider wisdom shut within thyself ;
 And there in silence governing thy tongue,
 And making thee discreet, and wise, and good.
 This, dost thou shortly follow, thou shalt find,
 Will give thee quietness and peace of mind.

24.

All haughtiness and pride, my faithful child,
 Engender scoffing ; for it cannot be,
 That He who hates humility respects
 Religion, or the ministers of God.
 If once unseated from the immortal crown,
 That brightest gem, invaluable pearl,
 The word of God, the Christian's only hope,
 Be used for purposes of spiritual pride,
 And not for reformation of the heart,
 Then pure benevolence, the hope of life,
 Is lost for ever : man will find in shame
 That proud and haughty scorner is his name.

25.

Find something, children, for your hands to do
 And let them always be employed in good.

Your hands were given you for work ; but men
 Who sit and think, and think and ponder on—
 Thinking on nothing, till such lazy mood
 As sluggard's love, becomes habitual—
 Sink down in slumber to the grassy tomb,
 Kill'd by desire which never could be gain'd,
 And never gratified in indolence.
 Most men like health, and wealth, and love, and life ;
 But never yet was one of these enjoyed
 By indolent inaction of the mind,
 The hand, or body. Up, and go to work,
 And, cheerfully in love with all mankind,
 Leave indolence and folly far behind.

26.

What yet is found to satisfy the soul
 Of him who covets more than he can gain ?
 If thy false soul is fix'd on having gold,
 And hoarding wealth, what substance can supply
 The covetous desires of such a man,
 Who, never satisfied, still seeks for more,
 To add abundance to abundant store ?
 Not so the liberal—the man who gives
 Is never poor : he always can supply
 The wants of poverty with charity.

27.

The wicked man, for fear of man's rebuke,
 May bring a sacrifice ; but such a mind,
 Fill'd with the thoughts and fears of mortal man,
 Can never be received by Him who loves
 To see the heart give honour to the Lord.
 Abomination is the act itself ;
 Because hypocrisy and human pride
 Alone are motives for the sacrifice ;
 But how much greater is his wickedness

When to the altar of the Lord his God,
 He brings his off'ring in an evil mind !
 O, hear ye this, my children, and beware :
 Come not, like Judas, to the Lord your God,
 And then say—" Master !" whilst thy master is
 The hated mammon of this burning world !
 Come to his altar, and remember there
 That love alone His favour can secure ;
 And know that love, is not that we lov'd Him,
 But He lov'd us, and gave His only Son
 To be the sacrifice, that we, as one,
 May live with Him, and He with us, on high,
 In holy, holy, holy, sanctity.

28.

False witnesses, whatever be their power,
 Though full of words of plausible pretence,
 And seeming truth, simplicity, and ease—
 Though boasting of their candour, and their plain
 Pretended openness—shall shortly find
 Sincerity alone can keep the ground,
 Fix'd firmly by the worship of their God,
 Who is all truth, all uprightness and love.
 Whilst they shall perish in their subtlety,
 Because they hear not wisdom. They who hear
 Shall speak for ever—yea, such men shall speak,
 And only such as hear and understand,
 And keep instruction, and can utter truth.
 Such shall be wise, and to the last declare,
 The wisdom which Jehovah makes them share.

29.

The wicked man assurance so displays,
 E'en in his countenance, that men perceive
 The daring boldness of presumption stamp'd
 Firm on his forehead, ready to display

His tact in impudence. He cares not who
 Is wounded by the folly of his words.
 Alike incautious on the deepest things
 As on most trifling, he will cast around
 The words of folly, which alike betray
 The heartless, headstrong, madness of his way.
 Not so the upright : they consider well
 The way they walk in ; and, proceeding on
 In steps of careful wisdom, never give
 Offence or take it ; but in open day
 Their path is fix'd in charity's pure way.

30.

O, what is wisdom, such as man can have,
 Against Jehovah, God of power and might ?
 And what the understanding of the mind,
 And counsel exercised against the Lord ?
 All these are nothing—like a gust of wind
 Against a rock, which ages have preserv'd.
 Alas ! how futile are those vain attempts
 Which infidels, philosophers, and fools,
 Have made to prove Jehovah is not God.
 What counsel have they found so great, so firm,
 As to confute the sacred truth and life
 Which God Himself from heaven hath revealed ?
 All, all must fall ; for wisdom will extend,
 And will increase, till time at last shall end.
 O, let thy faith keep pace with wisdom's sway,
 Until the night of darkness ends in day.

31.

The horse is ready for the battle-day,
 The rider, too, in courage may be bold—
 Ready, obedient to follow on
 To danger and to duty. Mind ye this—
 Great kingdoms for their warfare well prepared,

May contemplate their force, their power, their skill,
But safety only is the Lord's command.
He can alone protect, alone o'erthrow :
He can alone avert the hostile blow.
'Tis His the strength, the courage of the brave,
His to destroy, and His alone to save :
His to preserve, and His to guard and guide :
He can alone give conquest and decide.
He is the victor in the battle day—
To Him alone triumphant give thy way.
So shalt thou find protection in that hour
When hostile forces struggle for the power :
In Him confide for safety and for aid,
And fear thou Him !—then never be afraid.

CHAPTER XXII.

1.

Better than riches is a worthy name :
Better than gold or silver, Love's pure fame.

2.

The rich and poor, together have one call :
Jehovah is the Maker of them all.

3.

The prudent hide, foreseeing ill the dread ;
The foolish, passing on, are punished.

4.

Both riches, honour, and long life will be,
Jehovah's gifts upon humility.

5.

Both thorns and snares oppose the froward's way :
He will escape who o'er himself hath sway.

6.

Train up thy child in duty's upright ways :
He will not leave it in his latter days.

7.

O'er all the poor the rich maintain their way ;
O'er him who borrows, he who lends hath sway.

8.

He reaps misfortune who will folly sow ;
His rod of fury shall himself o'erthrow.

9.

That man is blest who has a bounteous eye ;
His bread is given for the poor's supply.

10.

Cast out the scorner, and debate is gone ;
Reproach and shame will thenceforth be unknown.

11.

To purity of heart, whose life doth tend,
For gracious lips the king will be his friend.

12.

Jehovah's eye o'er wise men watch below,
Transgressors' words He will Himself o'erthrow.

13.

The slothful man, in fear of heart, doth say,
" A lion roams the streets ; I fall his prey."

14.

Tongues of strange women are a pit of sin :
Who makes Jehovah angry, falls therein.

15.

The heart of folly in a child is bound ;
Correction's rod removes it from its ground.

16.

Who doth the poor oppress to increase his store,
And give to rich men, he doth want the more.

Incline thine ear, to words of wisdom bend,
And let thine heart to knowledge, too, attend :
A pleasant thing their way within to keep,
If they within are wedded to thy lip :
That in Jehovah such thy trust may be :
This day instruction have I given thee.

Have I not written, in exalted strain,
Things in their counsel and their knowledge plain?
The ways of truth and faithfulness made known;
That those who send thee may thy wisdom own?

Rob not the poor, because of poorer state,
Oppress not the afflicted in thy gate:
Their cause Jehovah will Himself defend,
And spoil the spoiler who their course would end.

Make thou no friendship with an angry man,
And with the furious conceive no plan:
Lest, an apt scholar, thou his ways should'st learn,
And for thy soul a snare thou should'st discern.

Be not of those who to strike hands are found;
Nor yet of those who are for debtors bound.
If thou hast nought, no substance to repay,
Why should they take from thee thy bed away?

The ancient landmarks do not thou remove;
Those boundaries thy fathers did approve.

Seest thou a man on diligence intent:
Not to mean men, but princes is he sent.

1.

Say, what is worthiest on this lower earth:
Are riches best?—are great emoluments;
Far spreading fame for battle's mightiest power
For strength of body; eloquence of speech;

Dictation easy, with commanding grace—
 Say, what is best, most worthy of renown?
 Look round the world; how soon doth memory fade;
 How soon forgotten is the warrior's name!
 The rich man's crown; the powerful—how soon
 Their powers are feeble! What, then, is the best,
 So great, so far superior to the rest?
 'Tis this—'tis this: an humble, worthy, name,
 Wherein affection burns with holiest flame.
 O, thou despised, thou lowliest thing on earth,
 Born not for this world's title, of great birth;
 Thine is the happy, humble, holy, state,
 Where charity and love ne'er separate.

2.

The rich and poor receive from God their call,
 And come together to His covenant:
 Nor can the rich obtain that precious boon
 By any gifts; and neither can the poor,
 By any title, save the grace of God.
 The Lord o'er all, in all, and through them all,
 Sends His pervading Spirit, and alike
 Calls the poor Lazarus to take and eat;
 And the Centurion, who did not think,
 Because he was a lord, and gave command—
 "Do this; do that"—that worthiness was his
 To entertain his Saviour. O, ye men,
 Who place your confidence in riches here;
 And you, ye poor, who live in daily fear,
 Turn, and behold Jehovah gives the call;
 One Saviour only, one alike to all.
 His blood alone for all our human guilt,
 Atoning both for rich and poor, was spilt;
 Meet ye together, yea, together meet,
 Eat of His bread, and drink His cup so sweet,

And live in love, together meet and pray,
 And wait in patience for the judgment day.
 Those who were rich, and ready, too, to give,
 Those who were poor, and knew not how to live,
 Alike will find their only hope will be,
 "Well done, good children! Come ye, come with
 me."

Transporting joy! Blest Saviour, we are thine!
 And in thy glory shall all glory shine!

3.

There is a time when evil stalks abroad,
 And dangers coming tell the prudent man
 Not to resist the evil, but be still;
 To sit in quiet confidence of God,
 To hide himself in lowliness of mind
 Beneath pavilion of His majesty:
 There, hid by Him from Satan's raging power,
 'Neath the blest wings of charity he sits;
 His angels cover him from hell's dark fears,
 And seraphs join him in those holiest tears,
 Which for man's sake were shed in streams of blood.
 Ye heavens! see the glory of that God,
 Who guards and guides the children of His choice,
 And leads them by the calling of His voice;
 But fools pass on, no warning can they hear,
 No sounds can reach their inattentive ear.
 They do not heed the word which God has spoken;
 They do not find the swords to ploughshares broken;
 But, hating peace, to tumult they will go,
 Till God on them just vengeance will bestow.

4.

Fear thou Jehovah—fear thou Him alone,
 And make such conscience of thy way with Him
 That He, beholding thine humility,

May give thee life, and honour, and such wealth
 As is sufficient for thine heart to have.
 Enough is wealth ; but curb thou thy desires,
 Or else the world will scarcely give enough ;
 And be thou humble, else, in midst of pride,
 Thy poverty will only make thee taste
 The bitterness of scorn. O, be thou as the poor,
 Though blest with all things, be thou as the poor,
 And never look at pride with other eye
 Than as the harbinger of misery.

5.

The froward man will meet with thorns and snares
 For being full of poignancy himself ;
 He will be so embarrass'd in his life
 That hope, which cheers the humble on their way,
 Affords no beacon through his misty night ;
 But, ever stumbling, darkness is his end.
 Not so the watchful : they who guard themselves,
 And keep their eye intent upon the truth,
 Possess the surety of protecting grace :
 Calamity o'ertakes them, not in sin ;
 Though troubles, as th' inheritance of all,
 Must be possess'd ; yet they, and they alone.
 Confide in promise of the Eternal One.

6.

Lead thou thy child in holy upright way,
 Conduct him by the straight unerring road,
 And humble him by proper management.
 Let him be taught to reverence the Lord,
 To sing by times the praises of His name ;
 And make him feel how early sin in him,
 If unchastis'd, may lead to misery.
 Be thou his father ; always bear in mind
 Thy son is destin'd for a better world :

And thou with him shalt find his dawning day
In after age thy tenderness repay.
For when the days of nature shall decline
His sun of wisdom shall not cease to shine ;
But, shedding then the lustre of his youth,
Thou wilt discover that his ways were truth.

7.

The rich in this life exercise their sway
In domineering o'er the poor man's lot.
Oft man forgets his flesh and blood are such,
Yea, such as his, his wicked mind contemns.
'Tis not the proudest, who, in silken vests,
Nurtured in elegance, have cause to boast
Of liberty, of freedom, or of life.
Too oft, indeed, doth artificial pride
Make the man seem so dignified and grand,
As if the world was subject to his will.
O, look, ye children, look ye to your King,
The King of kings. How humble was His lot !
Born in the manger, and of lowly birth !
Yet angels told His coming on the earth :
Be thou His debtor—borrow from His store
Those gifts of value ; ask, yea, ask for more :
For, as the man who borrows from his friends
Is always servant unto him who lends ;
So in your servitude to Him be bound,
And bear your cross in patience, till the sound
Re-echoing far, throughout the vast wide space,
Shall call thee to behold Jehovah's face ;
A just account shall then be strictly given,
And God will take His debtors into heaven.

8.

Mark thou the man who sows iniquity !
Mark thou his course—he never can reap aught

But sad calamity : for discord's seed
 Is sown by him who hath malicious soul,
 Who cares not for the happiness of man.
 His acts, indeed, may gratify himself,
 But others never can receive thereby
 The beneficial act ; except 'twere this,
 To see the sower reap the fatal fruit
 Which he himself has sown. O, hapless man,
 Who eats the fruit of wickedness and lies,
 And quits this life for endless miseries !

9.

Blest is the man whose gen'rous soul expands
 In blessing others—in providing food—
 In giving richly to the destitute.
 Because he gives, his God will give to him,
 Will fill his soul with cheerfulness, and make
 His bed in sickness ; and will smoothe his brow
 When cares press heavily ; or mortal wounds
 Strike their deep fangs into his sickly frame.
 O, then to have the blessing of a mind
 Bent upon charity ! O, then to feel
 The grace of God, in mercy strength'ning life,
 As life departs ! Go, give thou to the poor :
 Sell that thou hast, and God will give thee store.

10.

Cast off the scoffer : shake him from thy soul,
 And give not way to his inconstancy.
 He laughs to-day—to-morrow he derides ;
 Next, he will scorn, and latterly, despise ;
 Till, driven on to recklessness and death,
 He finds himself an outcast from those men
 In whose society he loved to play
 His coward part. Undaunted, do thou check
 The vain and wicked : they will find at last

Contentions vanish—strife, too, and reproach
 Will soon depart; and happiness remain,
 And fixed and settled friendship thou wilt gain.

11.

Blest are the pure: the pure in heart are bless'd
 Such as in honesty and strict intent—
 Such as in decency and upright mind—
 Such as in deep humility regard
 Their conscience clean from deadly stains of sin.
 O, happy state! O, innocent delight!
 O, peace of mind! tranquility within!
 Thou heavenly blessedness! be mine the gift
 To cleanse that font. All honest men are known
 And well regarded by the kings of earth,
 Who find their interest in supporting those
 Who are by God supported. O, my soul,
 Give thou due praise to Him who doth exalt
 The pure in heart, to sit with Israel's King
 Judging the tribes! O, give to Him all praise!
 Him let the righteous serve in all their ways.

12.

O'er the wise man Jehovah's eyes preside,
 Especially He guards him from distress;
 He will preserve him, and will give him aid;
 In time of trouble He will lead his mind
 By daily grace to contemplate his God.
 He will confirm and strengthen him in life,
 And add such comfort to his latter days
 As will ensure him a prospective view
 Of hope in heaven; but the words of him,
 Who in transgression hath alone his joy,
 Will He o'erthrow. O, listen and be wise,

And seek to live in consciousness of life :
 Be lowly, gentle, and affectionate,
 And learn to do the will of Him who gives
 All ways of wisdom—who for ever lives !

13.

The sluggish soul is ever full of fears,
 And ready to suggest a vain excuse
 For want of industry. When morn arrives,
 And active friends would call him to his work,
 Ten thousand evils, standing in his way,
 Suggest their fears. A lion in the street,
 His first idea ; and trembling at the thought,
 Knowing his feeble energy of mind
 To combat with his foe, he shrinks in pain,
 Lies down in laziness to sleep again.
 Not so the active, or the lively souls,
 Who work in love : remembering God's care,
 They heed not if a lion should be there ;
 But active, strong, and faithful in their day,
 They will proceed in every honest way.

14.

Beware, my child, of women who disguise
 In deepest garbs of treachery their love.
 Strange are their ways, as deep as deepest pit,
 Hell has o'erta'en them ; and, with envious minds,
 They lurk in secrecy to catch thy soul.
 Thus may'st thou know them : thou wilt find them
 sly,
 Artful, pretending all simplicity,
 Working their way to undermine thine heart ;
 Deeply they strike their envious venom'd dart,

Till they destroy thee. They will poison life,
 And separate the bond 'twixt man and wife.
 Do thou beware, for those whom God doth hate
 Fall in their snare: unhappy is their state.
 Love thou thy wife—thine early choice of heart—
 And never let a stranger's fatal art
 Destroy thy love; but live therein through life,
 In constant, pure affection with thy wife.

15.

In a child's heart simplicity is bound:
 Simplicity with folly soon deceived,
 Soon led astray, excited, and soon spoil'd;
 But when the rod of thy correction given,
 Shall turn him right, and lead him to the way
 Of wisdom and discretion, thou wilt find
 Expansion leaves his folly to the wind;
 And, growing wise, he daily will proceed
 To love the living and avoid the dead.

16.

'Tis so ordained that littleness of mind,
 And cruelty, and wickedness, are seen
 In those who give to rich men but to gain.
 And those who would oppress and spoil the poor:
 Both have this curse attach'd to them in life—
 Sooner or later they will find their end
 In poverty, and wretchedness, and woe,
 For God their purposes will overthrow—
 Will cast them down, and drive them to their end,
 Without a home, a house, a hearth, or friend.

HERE, MY DEAR CHILDREN, King Solomon leaves
 off his sententious mode of instruction; and, apparently,

by way of inducement to the greater study of wisdom.

He reminds us that he has this day taught us these things on purpose that our trust may be more confident in Jehovah, that we may be enabled to return to our employer with a faithful account of talents profitably employed. Now we are the servants of our Lord and Saviour Jesus Christ, who has commissioned us to spread His Gospel—"To preach His word, to teach the poor, minister to the afflicted, and, by His apostle, to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance brotherly kindness, and to brotherly kindness charity."

You will find that true wisdom contains all these virtues; and, by way of further exemplification of this truth, he concludes this part of his admonition by a few of the most powerful exhortations to charity. Thus: never to take advantage of a poor man, because he is incapable of defending himself on account of his poverty. There are wicked men who, confiding in the security which even the expense of a lawful appeal to justice entails, will take advantage of the poor and crush them at their very gates. Unholy and dreadfully wretched are they, whose eyes are so averted from all compassion that they lose, in their pride, the feelings of common humanity, and destroy the wretched only because they are miserable and cannot defend themselves; but Jehovah will defend their cause, and will, in the end, destroy their foes. He will bring them into such troubles that they must destroy themselves. He will suffer them to go on to their own ignominy, and ultimately send them to eternal destruction.

In your friendships, let men of quiet wisdom and up-

right minds form your associates. Avoid the company of all passionate men: do not court their intimacy, for their judgment is perverted, and they will, in such a heated, headstrong way, set forth their plausible objects, that you will find yourself, if not extremely cautious, caught in a snare before you are aware of it. Passion spreads like a conflagration: it devours everything before it; but keep your faith, my children, and oppose the violent with firmness, and you will find that they will ultimately flee from you. Neither fear the fire of their passion nor the fury of their proceedings. Remember your God is wisdom: wisdom from above is peaceable, gentle, easy to be instructed, and is not that fiery, flaming, oppressive meteor which is fallacious. Though our "God is a consuming fire," He is the fire of wisdom—a steady and clear burning flame—casting the light of glory around Him, which wicked men cannot behold. Remember Shadrach, Meshach, and Abednego!—and, in these latter days, the martyrs who have been burnt at the stake. Fear not the violent who rage against the innocent, but fix your heart in God.

Be not among those men who are ever ready to strike hands or to make a bargain with you, and to be your surety for the loan of money; or, in other words, be not thou a usurer, nor exercise usury towards others: have nothing to do with them; but let benevolence and confidence in all your affairs be your companions; and should it so happen that you should be reduced to necessity, and have to throw yourselves upon public charity, better so than suffer beneath the cruelty of a usurer, to whom money alone can be desirable, and who is without feeling or compassion. Neither be over

ready to be bound for others, for you involve yourselves in their difficulties as if they were your own; and you will find the usurer always ready to take your bed from under you for another's debt. Be careful, lest by imprudent conduct you involve yourself and your children in such difficulties as to cause their ruin. Never remove the landmark which your ancestors have acknowledged as the boundary of their possessions, for in such case you are as bad as the thief; for he who defrauds is the same as he who steals, and the man who, with the knowledge of its unlawfulness, either encroaches upon his neighbour or upon the public road, either oppresses the poor or robs his neighbour. Let due reverence be paid to all the ancient boundaries of your fathers: respect their consciences, and do not be among those innovators who would, for the sake of gratifying their own vanity, make experiments and enter upon schemes of deviation which generally terminate in destruction.

When you behold a man diligent in his business, you will find that he arrives at a considerable degree of excellence in his line; so much so, that frequently, from the experience he has gained, he is enabled to be of great service to others. Unlike him who performs his duty negligently, and is lukewarm in all his undertakings, who can only remain in obscurity, wrapt up in himself and his sluggishness, and in the company of low and vain men. The persevering and industrious man will rise out of darkness into light.

Be ye active and diligent in your occupation; for very frequently the diligent and attentive are called upon to stand before princes—that is, by the well-known exercise of their abilities, they are thought com-

petent to give an account of their respective talents to kings and rulers, who may thus make them advantageous to the state and to the welfare of mankind. But, above all things, be diligent in your Christian calling, that you may be able to stand in the great day before Jehovah, with your loins girt about with truth, and having on the breast-plate of righteousness.

CHAPTER XXIII.

1.

WHEN with a ruler thou dost sit at meat,
Consider in whose presence thou dost eat.

2.

Canst thou to appetite thy taste devote?
'Twere better far the knife should cut thy throat.

3.

Be not desirous of his dainty treat,
'Twill in the end prove but deceitful meat.

4.

Let not thy labour be for riches spent :
Cease with thine own conceit to be content.

5.

Wilt thou on nothing lift thine eyelids high?
Riches make wings and hastily they fly,
E'en as an eagle mounting to the sky.

6.

Whose eye is evil eat not thou his bread,
Nor let his dainty sweets be coveted :

7.

For as his thoughts the man himself will be,
Pray eat and drink, his heart is not with thee.

8.

The very morsel thou hast dar'd to taste
Will make thee sick : thy words, too, have run waste.

9.

O, not to ear of fool thy speech address,
Thy words of wisdom seem but foolishness.

10.

The ancient landmark do not ever yield,
Nor yet deny the fatherless his field.

11.

He, their avenger, e'en the mighty Lord,
Will plead their cause with His persuasive word.

12.

To deep instruction let thine heart apply,
Thine ear to knowledge give attentively.

13.

Let not correction from the child be stay'd ;
The rod applied removes him from the dead.

14.

Yea, if thy rod shall beat him, it is well,
His soul shall be delivered from hell.

15.

My son, if wisdom be in earnest thine,
My heart rejoices ; yea, great joy is mine.

16.

My reins within me happily rejoice,
When to speak right thy lips have righteous choice.

17.

Let not thine heart to envy sinners pine ;
But all day long the fear of God be thine.

18.

Beyond all doubt reward shall surely come,
Thine expectation be at length brought home.

19.

Hear thou, my son, Oh, hear, and be thou wise,
And guide thine heart aright without disguise.

20.

Amongst the winebibbers, Oh, be not found,
Nor where the glutton in their feasts abound :

21.

For both to poverty at last are brought,
Their indolence with rags for clothing wrought.

22.

Hear thou thy father, who begat thee wise,
Thine aged mother do not thou despise.

23.

Buy thou the truth, and sell it not again ;
Wisdom, instruction, knowledge, too, attain.

24.

Much shall the father of the good rejoice ;
The wise begotten shall have joy their choice :

25.

Thy father and thy mother shall be glad,
And they that bare thee never shall be sad.

26.

To me, my son, to me thine heart devote,
And let thine eyes my ways unerring note :

27.

For a deep ditch the whore will proudly sit,
And the strange woman is a narrow pit.

28.

She lies in wait as robber for his prey,
And among men increases those who stray.

29.

Ah ! who have woe ?—who deepest sorrow, too ?
Who have contentions and the babblings, who ?
With whom do wounds without a cause arise ?
And who, alas ! have redness of the eyes ?

30.

They who in drink to tarry long incline,
They who go far to seek the well-mix'd wine.

31.

Look not on wine when red and good to sight :
The cup is sparkling, and it moves aright.

32.

For at the last a serpent's bite 'twill bring,
And cause a wound, too, like an adder's sting.

33.

Thine eyes strange women shall with joy approve ;
Thine heart perverse will never utter love.

34.

Toss'd to and fro, as sailor on the sea—
As mariner on topmast shalt thou be :

35.

Yea, thou shalt cry, "I'm stricken, yet not ill ;
Men's rods have beaten me—I cannot feel.
O, when ! O, when ! O, when awake from pain !
My former joy I yet will seek again."

MY DEAR CHILDREN—Observe the wisdom which King Solomon offers in this chapter, and let it govern your conduct through your life. You will, in all probability, be invited, by some of the rulers of this world, to partake of their sumptuous entertainments ; for men love to swell their importance by a seeming generosity even towards the poor servants of wisdom. Too often do they delight, if they can, to make them like themselves—the servants of sin ; but be upon your guard, and do not let the feast which you see before you, nor the dainty dishes with which his table is spread, induce you to comply with your appetite ; for, in the end, you will find yourself betrayed into a snare, and in all probability your excess would be an excuse for all the wickedness and extravagance of the ruler. Solomon

declares that it were almost better that you should cut your throat than be the cause of opprobrious epithets, and offences which ensue upon your fault. This is a strong expression ; and it means, that it is better for the teacher of wisdom to be abstemious, even unto death, than belie their profession by debauchery or gluttony. "It must needs be that offences come ; but woe be to that man by whom they come. It were better for that man that a millstone were hanged about his neck, and he were cast into the sea, than be the cause of offence to one who believes in Divine Wisdom." Again, I say, children of wisdom, be upon your guard. If you are invited to partake of an entertainment, still remember whose servant you are. Let not the splendour of any man's state inspire you with a love of money. Wealth is but a phantom : it takes wing and flies away, even as an eagle mounts up to the skies and is lost in the clouds.

Never be partaker of the bread of a man who looks with an evil eye upon others, or who is an envious man for his soul is filled with avaricious desires, and his heart is full of jealousy and hatred. He will be exactly as his thoughts are, notwithstanding his professions of liberality : he will press you to eat and drink, and bid you make yourself welcome ; but in his heart he will neither regard your welfare, nor mind your wisdom. He has no love for religion, no philanthropy, no desire for your conversation. All your pious expressions, all your excellence of speech, all your knowledge, will be turned upon yourself, and your words will prove like gall and wormwood ; and, instead of love either to yourself or others, they will be bitter with remorse. Neither address your speech to a fool, for he cannot understand wisdom : he cannot perceive the truth of your expressions, and will only occasion you sorrow ; for there can

be scarcely any greater sorrow than to "cast your pearls before swine, and to see them trampled under their feet." A fool will rend your heart by his uncouth vulgarity and proud contemptuous folly, in the same way that a wild beast would rend your body.

Let not any inducement whatever compel you to be dishonest ; to encroach unlawfully on your neighbour's property ; or, to remove the boundary which your ancestors have marked out. There is a line which wisdom has so far defined, and experience has confirmed, that innovators, when they remove it, find too late the extremity of their folly. Do not rob the fatherless of his field, but rather be thou unto him as a father, and regard his property as you would that of your own son. Remember that Jehovah is the God of the fatherless and the orphan—that they are His especial care—and happy are they whom He appoints to take charge of them : but He will as assuredly avenge their cause, and visit their oppressors with the extremity of His displeasure.

Do not suppose that King Solomon urges any man to thwart his child upon every trifling occasion, or to inflict upon him unnecessary punishment. Cruelty towards children is very opposite to the tender and endearing treatment of Him who is wisdom Himself, and who declares of little children, that of such is the kingdom of God. But indulgence, too much indulgence, is apt to beget in a child such a fretful and dissatisfied disposition that discontent is his prevalent complaint. Correction, proper correction, is the main-spring of wisdom ; and let not parental indulgence or maternal weakness interfere to prevent proper correction, which is to reduce his soul to obedience : for the

rod justly and judiciously applied delivers a child from a wild and thoughtless spirit, which would plunge him into dissipation, and makes him fear and love his parents and mind their instruction: so shall his soul be delivered from hell.

Again, my dear children, King Solomon declares that if you are wise in heart, wisdom will as much rejoice your father as yourselves; and when your lips speak wise things—that is, when your conversation bespeaks a wise and upright heart—then shall he rejoice. What joy, then, must it be to true Christian parents to hear the conversation of their children properly ordered in wisdom! “Order then your speech aright.”

Envy is the bitterest foe to human happiness, and is too apt to affect the hearts of all: but be upon your guard, and do not envy any one, especially the proud, and censorious, and vindictive; but reverence Jehovah: for assuredly there is a reward from Him, and thine expectation thereof shall not be disappointed. You are moreover exhorted to walk straightforward in the open, narrow, but straight way. Avoid the flowing paths of fanciful prosperity, and keep on steadily in the road to wisdom. Avoid those who are fond of eating and drinking, for the glutton and the drunkard come at last to poverty: their sluggish sottishness will at last cover them with rags. Mind, my dear children, the advice of your father, and despise not your aged mother; but do all you can to honour them in every respect as long as you live. Get truth for your treasure, and do not sell it again. What is truth? Hear my answer: the revelation of God. This is the grand truth which concerns your soul. Jesus Christ is Lord of heaven and earth, and died for your sins, and rose

again for your justification. Keep the wisdom of the Scriptures, and never, never, part with it.

It is impossible to describe the joy of a father who discovers that he is possessed of a child who loves wisdom: he finds that he brings him honour and respect, and is a subject of general congratulation to his parents. Let, then, your father and mother rejoice in you, my dear children, and add to their comfort and happiness by a good and virtuous life. Give your heart unto wisdom, my dear children, give your heart unto wisdom. I should say in real truth, give your heart to Jesus Christ, the Wisdom of God, and do not suffer the harlot to divide that heart between God and Mammon. Let your own soul be devoted to wisdom, and guard it against any artful, strange, or deceitful woman, who would persuade you, or flatter you, to deceive and destroy you. A strange woman is one who does not love her parents: she is in this like an harlot, without any regard for their honour: she is a narrow pit: she lies in wait also like a robber, and increases transgressors among men. O, beware of her, for she hath no real regard for God, and cannot have any for you.

Who are they that cry at last, "Woe, woe is me!" Ah, who, my dear children, do at last experience deep anguish? Who are incessantly quarrelling and murmuring, and, without any cause, continually suffer the infliction of severe wounds, and have red and inflamed eyes? Who do you find with these maladies at their latter end?—generally they who tarry late over their wine, and go far and near to seek good wine: those men who boast of possessing good wine. O, my dear children, listen to my advice: never be over fastidious about your wine, about its colour, age, and quality, and do not be so deceived as to mind its sparkling in the

cup, or when it goes down smoothly. How many are there whose sole delight upon the earth is placed in these things; who, indeed, scarcely know any other kind of happiness than that of eating, and drinking, and tasting wine. Such men are led into excesses of all kinds, and do not perceive their own destruction: they go on in their youth, and never consider that they nourish a serpent in their own bosoms, or that in the end they will experience a wound like the sting of an adder.

You will be in danger of having all your passions blinded, and will cast your eyes upon strange women, and your heart will speak perverse and wicked things. You will be like a man lying down to sleep upon the billows of the ocean. The waves of folly will toss you about at their pleasure, and your bosom will be like "the troubled sea which cannot rest." You will be like a sailor asleep on the topmast, in constant danger of destruction: yet you will be sensible of the wounds you have received, and yet be insensible to the benefits which such sufferings ought to produce. You will be sensible of the stripes and blows which you have had, but you will be unable to feel the benefit arising from correction, for you will never come to repentance. You will be unnecessarily falling asleep, drowsy, and dreary, yet with a constant desire to awake: your lethargy will overpower you with heaviness, and those pleasures which you desire will prove your feebleness and misery. O, my dear children, learn then to love temperance in all things, and then health and happiness will be the blessing of your life.

CHAPTER XXIV.

1.

AGAINST the wicked let not envy rise,
Nor seek their company with wistful eyes.

2.

Their heart will study how they may destroy :
In talk of mischief they their lips employ.

3.

An house through wisdom hath foundation strong ;
By understanding is establish'd long.

4.

By useful knowledge are the chambers stor'd ;
All precious pleasant riches they afford.

5.

A man of wisdom is accounted strong :
A man of knowledge will his strength prolong.

6.

By counsel wise thy war thou shalt maintain,
And safety many counsellors shall gain.

7.

Wisdom for fools is much too noble state ;
Their mouth will utter nothing in the gate.

8.

He who in evil loves to have design,
Is deem'd a man of influence malign.

9.

'Tis sin in foolishness to have thy thought ;
The scorner, amongst men, to hate is brought

10.

If in adversity thou fall'st away,
Thy strength is feeble in the needful day.

11.

Those doom'd to death, do not forbear to free
Those who for slaughter leave captivity.

12.

If thou shouldst say, "Behold, we did not know,"
The Lord who ponders o'er the heart will show.

13.

Does not He see it who thy soul preserves,
And gives to each man that his soul deserves.

14.

As thou dost eat the honey that is good ;
Thy palate owns the honeycomb sweet food.

15.

So to thy soul shall wisdom be, when thine ;
Then is reward ; thy hope shall not decline.

16.

O, lay not wait the just man's house t' infest,
Nor spoil thou, wicked one, his place of rest.

17.

For seven times the just will fall and rise :
The wicked perish in calamities.

18.

Rejoice not thou in falling of thy foe,
Nor when he stumbles let thy bosom glow ;

19.

Lest the Lord see it, and displeasure burn,
And from thy foe to thee His wrath should turn.

20.

Fret not thyself for bad companions fate,
Nor be thou envious at the wicked's state.

21.

For no reward shall recompense the vile ;
The wicked's lamp is destitute of oil.

22.

Fear thou the Lord, and honour thou the king,
And meddle not with those who changes bring.

23.

For their calamity shall quickly rise,
And who the ruin of them both espies ?

24.

Such things as these to wisdom do belong ;
Respect of persons is in judgment wrong.

25.

Who calls the wicked by a righteous name,
Him shall the people curse—all nations blame.

26.

Those who rebuke him shall receive delight,
And a rich blessing shall such act requite.

27.

And all mankind his lips will gladly kiss,
Whose tongue to answer rightly hath the bliss.

28.

Thy plan prepare, adapt it to thy field,
And afterwards thine house proceed to build.

29.

Against thy neighbour, not without a wrong,
Do thou be witness ; lie not with thy tongue.

30.

Say not, " I'll do as he hath done to me ;
To him I'll render as his works shall be."

31.

The slothful man, I wandered by his field,
By the man's vineyard who no wisdom held ;

32.

'Twas spread with nettles, and with thistles grown,
And the stone wall thereof was broken down.

33.

This I reviewed, and pondered o'er the field,
And in my heart instruction I beheld.

34.

A little sleep, a little slumbering zest,
A little folding of the hands to rest :

35.

So shall thy poverty, as foes encroach,
Thy wants as combatants in war approach.

1.

O, let not envy in thy bosom swell
The deadly passions of an angry soul ;
What, though the wicked prosper or supplant,
Has God deserted thee ? O, cast away
Those thoughts malign, indignant, and diseased ;
For wicked men enjoy the unholy wish
Of seeing thee disturb'd. They love to stir
The spleen of those who hated for their love,
Lead better lives, and holier far than they.
O, let not envy work upon thy mind
And make thee murmur at their brighter lot.
O, could'st thou see how little they can bear
The thought of God or goodness, thou would'st joy
To think how happy is thine humble state,
Nor seek their company : for lust and pride

Swell their high souls. They seek alone to kill
To ruin, to defame, defraud, and cheat ;

2.

And, if they can, to take from thee thy right—
What if they do? Should that disturb a man
Of wisdom born? Should that create thy spleen?
O, be thou calm and understand the truth.
The wicked quickly to their graves descend ;
The righteous live for ever with their friend—
That friend is God. O, Saviour! thee I sing—
My Priest, my Lord, my Prophet, and my King.

3.

Oft do men think that money builds their house :
They look to means, but not to causes first.
They think not wisdom is the work thereof—
The plan, the forethought, and the first intent.
Whence did originate that house of God
Which Judah and Jerusalem so lov'd?
The thought arose that David did recline
In sumptuous palace, whilst the ark of God
Abode 'neath curtains. Thence his heart conceived
The great design to build unto the Lord
A temple for His worship. Wisdom plann'd
According to the dictates of the soul
This pious work. Though money was the means
By which the workmen for their work were paid,
Yet Wisdom first considered of the cost,
And understanding next the requisite ;
And knowledge afterwards, with goodly gifts,
Fill'd all the chambers of the great abode.

4.

What wisdom, understanding, knowledge dwells
Within that house which God Himself has built !

Blest place of hope ! wherein the Lord Himself
 Intimate, inmate of the Christian heart.
 My Lord and God ! Thou who did'st once exclaim,
 " Destroy this temple, and in three days' time
 I will rebuild it "—now, that house destroyed
 Rebuilt, is rais'd, and never more can man
 Destroy that mansion. Lord, I daily long
 To dwell with thee. O, teach me how to shape
 The stone thou givest for its proper place,
 That when in glory thou dost come again,
 My soul may dwell in paradise with thee.

5.

Mighty is he who is accounted wise—
 His might commanding wisdom is most great ;
 His knowledge makes him powerful in strength—
 A giant formidable, full of force.
 Wisdom, to move united bands of men
 To act on His suggestion.

6.

Thus endowed,
 How happy he who moves them for their good
 To seek their God ; or, for the sake of Him
 Who died for all, to combat with his foe.
 Give me, O God, that spirit to make war
 With Satan and his satellites, that life
 May be so useful midst my fellow men,
 Who counsel for the welfare of thy Church,
 My time may be well spent. O, let me teach
 How spirits' warfare may be carried on
 Till time shall end. In midst of many wise
 Thy counsels are established in strength :
 The things they ponder o'er will thus succeed,
 And in their company shall wisdom speed.

7.

Too lofty, far, is wisdom for a fool—
And why? He thinks not of a future day,
Nor of the past; but only for his taste,
Such as it is, to spend the passing hour
In dull employments of that lifeless kind
Which spends his time and wastes it on the world.
He speaks not in the city's well known gate,
Where high judicial matters are revolved:
These are too weighty for his fickle brain—
These cannot fix him, nor create desire
For application to utility.
But idle, thoughtless, silly, and a slave,
The fool is food for every artful knave.

8.

The man who actively bestirs himself,
Only when moved to work another's ill,
Who to do good is slow, and counts the task
An interference in another's work;
But to do evil, or to find a fault
In others' trade or business is alert,
He shall be call'd a mischief-making man.
All men will scout him, and will shun his way,
And leave him to the pleasure of himself.
Friendless he lives, and friendless, too, he dies,
A foe to man, and hated in their eyes.

9.

O, guard those vain and foolish thoughts of sin
Which rise in vanity, and swell the mind
With passion's glow and do not let them rise
In soft imagination o'er the soul.
The mind is govern'd by the Spirit's prayer,
Conducted and improved, by use refin'd,

In thought and study. But, our nature prone
 To rest on passion, doth receive the stain
 Of early injury, unless subdued,
 Directed to the mansion of the wise.
 But combat thou the very thoughts of sin,
 And let thy course be of a holy kind :
 Such as becomes the coming of your Lord,
 And drive away the scorner with rebuke.
 He who will scoff at pure religion's word,
 Will never have a serious design
 Of God's good works ; for faith alone can make
 A work acceptable, and faith in Him
 Who lived on earth, now lives alone on high,
 But does not leave us comfortless ; since nigh,
 He lives around us, in us, in our heart,
 And never but with life shall love depart.

10.

Small is thy strength, if, in the day of woe,
 When foes surround thee and thy friends depart,
 Thou dost then faint ; for need of strength more strong
 Is then thy requisite. But do not faint,
 But gather thou the earnest prayer of prayers—
 Most strength to combat with thine inward foe.
 Lift up thy soul, as when Elijah left
 This earth for heaven, and Elisha prayed—
 " I pray thee let a double portion of thy spirit
 On me descend." So shall thy strength be made
 In weakness strong, and they who thought thee lost
 Shall find thee living ! Be thou ever strong,
 Lifted in majesty of prayer to God :
 Be good and grateful, and in day of woe
 Do thou be humble : thou wilt then receive
 That strength which will not suffer thee to grieve.

11.

O, dost thou hear the awful mandate given,
 "Yon man is doomed to suffering and death!"
 And lo! the innocent is led thereto,
 And thou stand'st looking on
 And know'st him innocent. Thou hear'st the cry,
 "Who can acquit this sufferer?" Who prove
 His head is guiltless and his hands are clean?
 And dost thou know him innocent of crime,
 And in thine heart believ'st him to be such,
 And yet refrain'st from interceding, too,
 And say'st, "We know him not!" O, weep indeed,
 Weep for thy guilt, thy cowardice and shame,
 As Peter wept. O, frail—frail, mortal man,
 O, God of life and glory! O, how prone—

12.

How prone are we to let another pass,
 And take no notice of his suffering!
 Detested pride! deceitful Mammon, hence!
 Go down to darkness! Let the heart's best chord
 Be strung in pity by the hand of love;
 And He who is all love receive thy soul,
 And fear not to defend by word and deed
 The innocent, the guiltless, though condemn'd.
 There is account to God, and God will give
 Abundant measure of His peace within
 To Him who will defend, or will attempt
 To save, the innocent from suffering.
 But be thou calm, though thou should'st suffer here,
 For sake of God. Thine high, yet humble soul—
 Thine holy heart, afflicted by the proud—
 May yet experience benevolence.
 Whilst all around unheeding let thee pass,
 Or count thee fool, or madman, or a knave,

Fear not at any time to intercede
 For man condemned, that God who is thy judge,
 And know'st thine heart, may mercifully look
 One day on thee, and for the sake of Him
 Who was condemned for all, though innocent ;
 As God is love and innocence, may give
 A crown of glory for thy deeds well done,
 In faith, in hope, in charity, and love.

13.

There is a sweetness found in wisdom's way
 More excellent than honey from the comb.
 O, let thy taste, directed to that food,
 Indulge thine appetite ; 'twill never cloy—
 'Twill teach thee to be wise in little things ;
 Not overwise in matters of great weight,
 Beyond the compass of thine intellect.
 The honey-comb is pleasant to thy taste,
 And thou dost eat the sweets which drop therefrom :

14.

So let pure wisdom, from above distill'd,
 Give to thy soul that wholesome, rich delight,
 Which, when attain'd, shall promise thee reward ;
 And yet fulfil the promise : for the hope
 Shall add new joy and never be suppress'd.

15.

O, wicked man ! Thou who in plots of ill
 Against another dost delight to spend
 Thy days in evil actions ; and would fain
 Destroy the good and prosperous, like Cain,
 Only because thou canst not bear the good,
 Since God approves them ; but canst never rest
 Until the dwelling of the just, thrown down,
 His place of rest, is smitten and destroy'd.

16.

Though the just man, through nature's weakness fall,
 Yea, many times, and suffer in his fall,
 His agony and terror in his sin,
 His deep contrition is so keenly felt,
 God will permit him, through His grace and love,
 To rise again ; and carefully will teach
 Repentance and amendment ; and at last
 Lead him to love and honour. But the vain,
 The wicked, and the vicious, they shall sink—
 Shall never rise again ; but, more and more
 In error fallen, they will find at last
 Calamity and woe their only friends.
 Do thou, my son, for ever keep thy soul
 Dependent upon God ; for ever be
 In humble hope of better world than this,
 Prepared to leave whenever thou art called
 To happier state : so shalt thou stand, fix'd firm,
 In day of glory—in the hope of God.

17.

O, hear ye this, my children, and beware !
 For nothing is more apt to catch the soul,
 Than to rejoice when enemies may fall.
 This does not mean a public strong-arm'd foe,
 Boasting his strength, defying every power ;
 But one who falls by self-will'd evil ways—
 Rejoice not thou in secret o'er his lot ;

18.

Lest God who sees thee should avert his blow,
 And turn it upon thee : but say within,
 O Lord, protect me from a fall like this,
 And keep my feet from stumbling in their step !
 O, be thou present with me—let me live
 And worship thee in honour through my life.

19.

O, let not anger rise against the man
 Who may be prosperous in wickedness ;
 Nor envy thou one moment his proud state.
 Be wise ! be wise !

20.

The wicked may appear
 To have reward ; but never can they know
 That rich reward which God Himself bestows—
 True peace of mind—true happiness within—
 Calm passions well controll'd and fill'd with love—
 Judgment matured and founded on God's love—
 These are His gifts, more gracious than much gold :
 Their light will shine when polish'd gold grows dim ;
 And he in whom the Lord shall chose to make
 His light most shine will be a well-trimm'd lamp.
 The wicked's light will shortly be extinct ;
 Their lamp is smother'd in their wickedness.

21.

Fear thou thy God ; yea, always fear thou Him,
 And give Him honour : let His laws be thine,
 And make them thine observance. Fear the king,
 As instrument of God for good to thee,
 If thou dost well ; but evil for thee, too,
 If thou dost evil : but avoid those men
 Who seek for change ; who love alone to live
 In fresh excitement of events and laws.
 Do thou be wise ; a long-tried friend is good,
 So are good laws, beneath whose government
 Thou may'st proceed and prosper ; but the vain,
 Who love experiments, will quickly find
 Their folly in destruction.

22.

Be thou wise,
 For none can tell how quick the judgment falls

On those who may desert their God, and those
Whom God appoints as rulers. Be thou wise,
And keep the course of justice through thy life.

23.

These proverbs also are the wise man's thought,
The best fruits of his judgment. 'Tis not good
In any way to pay respect to men
In point of judgment ; but to look at law,
At equity, at wisdom, and decide,
Not from appearance, but from strictest fact.
Facts speak the truth ; but never do thou lean
To personal appearances for facts,
Lest thou give judgment 'gainst a righteous man.

24.

But worse is he who for a bribe, or fame,
Or interest, or ambition, or from pride,
Says to the wicked, " Thou art just and good."
False flattery, and mad deceitful man !
Thou dost believe the wicked to be lost
In midst of wickedness ; yet falsely kind,
Easy and flattering, thou giv'st good words
To him who is an infidel in life—
A liar in his heart—unsound, untrue :
The people's curse for cowardice and pride
Shall follow them. The nation will detest
And shun their company, and hold them damn'd.
And he who smiles upon a wicked man,
And courts his friendship, is at heart himself
As bad as him, whom, fearing to rebuke,
He would fain cherish in the ways of sin.

25.

Men will delight in those who will rebuke
The false and hollow sycophant, whose ways
Would bring to sorrow all the sons of men

Who put their confidence in such a man.
 He who with judgment doth oppose the vain,
 And gives no parley to his foolish tongue,
 But speaks out boldly to expose his sin,
 Such man shall reap a blessing from his God.
 Cowards long talk, and boast, and bustle on,
 Until they meet with truth; and, then asham'd,
 They shrink and hide in malice all their sin :

26.

Men will salute him with an holy kiss
 Who gives right judgment in a righteous cause.
 Such satisfaction to a sober mind
 Is truth and honesty in judgment found,
 Where wisdom and discretion, too, abound.

27.

Set out thy work, prepare it in the field,
 Consider well the cost thou must incur
 Before thine house thou dost proceed to build ;
 And, having next considered all those things
 Which make contingencies, then do thou go
 And build, so shall thy building firmly stand
 Fix'd and immoveable. All works whate'er,
 When undertaken hastily, will prove
 How little wisdom doth the man possess.
 Weigh well the costs, the toil, the plan, the end.
 And to these words of wisdom give thine ear—
 All things considered ere thou take thy course ;
 Do thou proceed, and look thou to thy way,
 And God will give thee judgment through thy day.

28.

Against thy neighbour witness not a word
 Without just cause; nor with thy lips deceive ;
 Say not, for sake of vengeance, " As the man
 Hath done to me, so will I give return :"
 For God's all-seeing and all-righteous eye

Will look on equity. Commit to Him
 All justice and all judgment, and be wise.
 Hast thou been injured? Better 'tis to pour
 Thy plaint to Him, and leave it to the course
 Of His supreme disposal, than to seek
 Revenge or injury; for, if thou burn
 With undue vengeance, thou art just the same
 As him who did commit 'gainst thee a crime;
 Leave judgment unto God, and do thou good;
 Return thou good for evil, thou wilt find
 God will reward thee for celestial mind.

30.

The sluggard's field I pass'd it, and I found
 Thorns, thistles, briars, and weeds defaced the soil;

31.

Yea, near the vineyard of the unwise man
 The nettles grew and flourish'd, and its wall
 Was broken down a wide and dreary waste;
 The fields, once fertile, had a waste become—
 They spake a desolate, distasteful mind.

32.

I thought thereon intently, and perceived
 The cause of this confusion; and my heart
 Return'd this answer:—"Look thou at the man,
 Thou wilt discover him a lazy son
 Of indolence and sluggish discontent.
 Not rising early, loving to sleep long,
 And to indulge in laziness; he says—

33.

'A little longer will I fold my arms;
 A little longer clasp my hands in sleep;
 A little longer slumber in my dreams.'"
 But thou, my son, flee thou such ways, and rise—
 Rise when the sun shall gild the eastern skies;

Rise and be working ; for, if slumber ease
Thy shoulder from thy burthen, thou wilt find
The weight more heavy and thy groans more hard ;

34.

Thy soul oppress'd, till poverty at last
Will bind thee with the chords of sorrow fast :
Thy wants will come as mighty armed throng,
And so deprive thee of thy food and song ;
And thou wilt sit in sorrow through thy day,
Murmuring, dissatisfied, in hunger's way ;
And discontented with the prosperous lot
Of those around thee in a happier spot :
Shun thou the sluggard !—in the morning rise,
And be thou diligent, and good, and wise.

CHAPTER XXV.

1.

THESE proverbs, too, the wise king's truths denote,
Which Hezekiah's scribes of Judah wrote.

2.

'Tis the Lord's glory to conceal a thing ;
To search for truth is honour to a king.

3.

For depth, the earth ; for heaven, too, the height ;
And hearts of kings—no reading them aright.

4.

Away from silver let the dross be ta'en,
The substance for the finer will remain.

5.

From the king's presence when the bad are gone,
In righteousness established is his throne.

6.

In the king's presence do not thou be grand,
Nor in the place of princes do thou stand.

7.

'Tis better far it should be said to thee,
" Friend, come up hither, and exalted be !"
Than in the presence of the prince, once known,
Thou art requested to go lower down.

8.

Haste not to strive, lest ignorance thine end,
Asham'd before thy foes thou should'st descend.

9.

Seek thine opponent, and thy cause debate ;
But others' secrets do not thou relate :

10.

Lest he that hears thee put thee to thy shame,
And infamy should never leave thy name.

11.

Like silver baskets bearing fruits of gold :
So is a sentence seasonably bold.

12.

As a gold ear-ring, or a golden gear,
Is wise reproof unto the hearing ear.

13.

As a cold ice, in harvest's sultry day,
Is a good messenger, man sends his way ;
His master's spirit comfort shall repay.

14.

Who makes a promise and will ne'er perform,
Is like a rainless cloud or passing storm.

15.

By long forbearance can a prince be won ;
And a sweet voice will soften, too, the bone.

16.

Hast thou found honey ? Eat, but not thy fill,
Lest thou be surfeited, and sick, and ill.

17.

From thy friend's house thy feet withdraw 'ere late,
Lest in his weariness thou mov'st his hate.

18.

The man who bears against his friend false word,
Is both a club, sharp arrow, and drawn sword.

19.

Faith in the faithless, in the day of woe :
A broken tooth and twisted joint will show.

20.

Who takes thy garment in a winter's day ;
 And who on soda vinegar would spray—
 Such to a heavy heart the songster's lay.

21.

An hungry enemy be sure to feed ;
 And, if he thirst, bring water for his need.

22.

For coals of fire are heap'd upon his head :
 Jehovah will present to thee thy need.

23.

The north wind blows and drives the clouds along ;
 So doth an angry look a sland'rous tongue.

24.

'Tis better in the housetop to abide,
 Than with a brawling wife in palace wide.

25.

As cooling water to a thirsty soul :
 So doth good news from distant countries roll.

26.

A righteous man, before the vain provoked,
 Is like a ruin'd wall, or spring when chok'd.

27.

To eat much honey is insipid food :
 So, to add fame to fame, it is not good.

28.

Who with good spirit cannot rule his own,
 Is like a city with its walls thrown down.

 1.

King Solomon these proverbs also made,
 Which Hezekiah, who in Judah reigned,
 Appointed scribes to copy and make plain.

2.

Herein doth God excel all earthly kings ;
 His grandeur none can see—no tongue express !
 His glory needs not to expose Himself
 To prove His wisdom ! Men but little know
 His majesty and greatness, so conceal'd !
 His province none can enter, to perceive
 How His vast counsels may originate.
 But 'tis the glory of the kings of earth,
 To make their wisdom known and understood,
 That they may be for understanding known,
 And celebrated greatly for their works :
 Hence, with such pains and care they search out truth,
 And then proclaim the wisdom they have found,
 For which posterity may give them praise.

3.

As the high heavens lifted o'er our heads,
 Exalted greatly o'er this spacious globe,
 Incomprehensible, expansive, shine ;
 And as impenetrably deep the earth,
 Where mines, and stores, and other treasures lie,
 So is the heart of kings unsearchable :
 Their projects lie conceal'd from most men's minds :
 They do not give account of thoughts which prompt
 To acts of majesty ; but, once resolv'd,
 They give command, and subjects do obey.

4.

Take from the silver all the useless dross,
 What will ye find but substance fit for those
 Who work the metal into instruments !

5.

So once remove the wicked from the just
 In presence of the king, and then the good

Will find encouragement ; and so his throne,
In righteousness established, shall be strong.

6.

Do not affect in presence of the king
A grandeur and a dignity of port
Which ill becomes true modesty. Be calm,
Quiet and humble, gentle and serene,
And let him see humility is thine :
Not gain'd by study, but a gift thine own.
It is not natural for man to be
An humble creature, since, his nature fall'n,
Is proud o'er man ; but still before thy God,
Or God's anointed king, remember Him
Who teaches wisdom, and commands to keep
Humility before Him. Do not try
To take thy station in a great man's place,
Or e'en to court his company in haste ;

7.

For better far the word should come to thee,
And call thee higher in the courts of men,
Than in the prince's presence, whom thine eyes
Have once familiarly seen, 'tis said—
“ Take thou a lower place ;” and so with shame,
Confounded justly, thou should'st shrink and fall,
And sit in nothingness ; or, worse, reduced
To scorn or base derision, thou should'st be
Known for the want of strict humility.

8.

Go not too hastily to plead thy cause,
Lest, unprepared by wisdom, thou should'st waste
All thy best arguments before the end,
When in all power and force conclusion should
Expose, explain, and accurately lay
Before the judge the justice of thy plea.

Retain thy strength, and keep thou back some force,
 Until thine adversary think thee weak :
 Then show thine ardour—then let judgment speak,
 And claim for thee a verdict on the case ;
 For if thou hasten thou wilt find the end
 Give thee more trouble, and thy foe's success
 Will put thee to the blush of foolishness.

9.

When in thy cause thou dost advance to plead,
 Let justice and integrity confine
 Thy case within the boundaries of truth :
 That, truth confined to measures all thine own,
 Do not involve another in thy plea,
 Seeing that other cannot help thee out,
 But only tediously protract the case,
 And give occasion to thy foe t' expose
 Thy want of generosity—thy shame ;

10.

Lest to thy name a certain fix'd disgrace
 Should be attach'd, and through thy course of life
 The scornful finger point thee out a man
 Unfit for good society. So shame
 Should live with thee, nor perish with thy name.

11.

How pleasant to the sight, and tasteful too,
 Are well wrought apples in the richest gold
 Placed in a silver basket : they will please
 Both for their worth and lustre. So will seem
 A word well spoken in its proper time :
 'Twill seem as good, and be as grateful too,
 When ta'en in wisdom ; for the word applied
 At moment when 'tis wanted, must convey
 A seasonable present to the heart
 Of those who venerate the wise and good.

12.

As beautiful as jewel set in gold,
 Or golden ornament becomes the form
 Of those who wear them, so indeed is he
 Who with a word well-timed, discreet, and wise,
 Reproves the auditor whose ears awake
 To words of wisdom, can receive their sound.
 Hear and be wise, and let thy mind expand
 And take rebuke: 'twill make thee understand.

13.

How grateful in the harvest's hottest day
 To taste the cooling beverage which comes
 Most like to ice in summer! Yea, 'tis good
 To have thy draught well cool'd in summer time;
 'Tis pleasant to thy palate. So is he
 A faithful messenger to those who said—
 "Go forth and prosper." For his master finds
 In his fidelity a joyful friend
 Who doth refresh his spirits. Lord of life!
 We, thy poor messengers, are now sent forth
 To preach thy Word—to teach thee to the world—
 To make men see the grateful gift of grace,
 Which on their sultry sinfulness descends
 In pure forgiveness. Let us hope alone
 That we may one day hear thy cheerful voice—
 "Well done, good servant." This to us will be
 The loftiest summit of fidelity.

14.

See yonder clouds, which passing o'er thy land,
 Seem full of water, and the winds which blow
 Portend their rupture, that the showers may come
 And welcome be; but passing on they fly,
 And leave no rain to fertilize the soil.
 So are those fair, deceitful, artful men,
 Who make thee promises but ne'er fulfil

That word which they expected thee to keep.
 Make not a promise, but desire to do
 The good thou canst, and do it if thou canst
 Without a promise ; so whene'er 'tis done,
 Like bounteous clouds, which give thee forth their rain,
 Thou wilt not disappoint an hungry man.

15.

Be slow to anger, thou wilt find the man
 Who is thy ruler will be calm'd thereby ;
 For if his anger meet not with repulse
 'Twill burst itself, and, bursting, pass away,
 And leave a calm ; but, if opposed to him,
 Thou in return dost answer in thy rage,
 Thou wilt increase his wrath, and lose the chance
 Of favour in his eyes. A gentle word,
 Spoken with calmness, yet respectful tone,
 Will break the bones far better than a club,
 And do more good ; for with that breaking power
 Thou dost not crush, but heal. Thy word of grace
 Will make the spirit milder to thy face.

16.

Hast thou found honey, eat thereof enough,
 But eat no more, lest, surfeited thereby,
 Thou should'st be sick and vomit it again.
 Let judgment rule thy taste—discretion sway
 Thy eyelids choice, and, having ta'en enough,
 Be thou contented, for enough is all
 Man can possess in wisdom. Be thou wise,
 Esteem sufficiency as great supplies.

17.

Let not thy foot be often in the house
 Of him thou call'st thy neighbour, lest he be,
 By oft repeated visits so annoyed,
 Thy presence is distasteful to his sight.
 There is true friendship which abides as well

Without intrusion, as so oft to be
In habits of an intimate concern ;
For too much freedom leads at last to hate :
It interrupts employment, and destroys
That equanimity which peace should feel
After long toil. Be intimate, but keep
The distance of discretion, and let love
Increase without distaste. So, friendship fix'd,
Shall not with doubts and dangers too be mix'd.

18.

He who false witness bears against his friend,
Such man will prove destructive as a club,
A sword, or pointed arrow. For as well
Might the false friend attack and bruise his head,
As wound his heart, destroying him in life.
He does but kill ; although he lets him live
And die by disappointment or disgust :
He wounds the heart, and wounded there he dies
By violent concussion of the blood,
Which, though the blow be silent, mortal proves,
As deadly as a blow of sword or club—
As sharp as poison'd arrow, and as bad.

19.

In day of woe place confidence in God,
Not in a man perfidious, who pretends
To share thy sorrow and avert thy grief.
For oft the friendship of the world is such,
Men do pretend to help thee with their love ;
But when calamity at last arrives,
Off drop thy seeming friends, and leave thee then
A prey to disappointment and disgust.
Yea, like a broken tooth, whose nerves exposed,
Incessant pangs inflict, and make thy flesh
In agony experience such pain

That all thy frame is tortured ; or, like foot,
 Trembling and weak, which will not keep thy form
 Erect, but tottering, and so deceives.
 Just so unfriendly, and so galling too,
 Is perfidy in man, when days of woe,
 O'erwhelm the destitute and lay him low.

20.

Sing not the songs of cheerfulness and joy,
 To Him whose heart is heavy in his woe ;
 His soul is bitter, and thy stranger song
 Does not divert the suffering : but sounds,
 So full of merriment, do seem as harsh,
 As cruel and discordant, and as sharp,
 As vinegar on nitre : or as one
 Who is a usurer and takes away,
 Thy soft warm garment on a wintry day.

21.

Hear me, my children, let thy God's command
 Be ever present to protect thy way ;
 And guard thee from a want of charity.
 Feed thou thine enemy, if hunger gnaws
 His vitals for the want of nourishment ;
 Or give him drink if thirst o'ercome his soul.
 Thy draught he asks. Be glad that thou canst give,
 Not that he wants, but give him that thou hast,
 And be thou merciful. Leave hate to him,
 If kindness cannot sooth him. Be thou kind
 And leave to God the vengeance on his head.

22.

Do thou, like David, sooth the angry Saul,
 By gentle measures : on thy head descends
 Grace in abundance, but on his alone,
 If never touch'd by mercy, God will pour,
 The fire of wrath, the burning coals of rage,

Rejoice not thou ; but as a man when spared
From gulph of death, whilst other men are plunged
And sunk therein, do thou behold thy God,
And bless Him for the mercy of His rod.

23.

As from the north the wind, with sleet and rain,
Comes sweeping on and makes the trav'ler shrink
From cold and wet, so doth a slanderous tongue
Make the face angry ; and awaken oft
That cold and shuddering distaste of man
Who speaks from envy or from evil thought
Of others' ways. Let envy be destroyed :
Wish well to all : do good to all and be
A friend to all in peace and charity.

24.

'Tis better far to be at peace and poor,
Than rich, litigious : if a married man
Far better in the house-top to abide
In quiet corner, than possess a wife,
One who is quarrelsome, she knows not why,
But to indulge her humour. Better far
To live alone and quiet, than in war.

25.

As a cool draught of water to the throat
Of him who thirsty doth desire to drink,
And feels the pleasure of the spring's pure stream,
Ah ! so delightful are the draughts we drink
From distant lands, whene'er we hear of those
Whom once we loved, whom once we knew as friends.
Canst thou find pleasure purer or more full
Of all the heart can cherish than good news ?
So came the Gospel to the thirsty soul

Of him who weary, with his long lost love,
 Finds life return. My pen, my faithful child,
 Is silent : God alone can tell
 What my soul feels—how thankful and how full
 Of gratitude to Him so justly call'd
 Man's great deliverer ! O be thou wise,
 And give Him glory ; praise Him in the skies.

26.

See'st thou the righteous, through the chance of life,
 Through want of wealth, when placed before the vain,
 Compelled to suffocate the rising truth,
 The just remark—the proper time to speak,
 Suppress'd, distress'd, oppress'd, at last borne down.
 O hateful sight ! 'tis like a ruin'd wall,
 Or spring broke in whose waters are cut off,
 Turn'd back to choak their current : hateful sight !
 Son, in the righteous, place thou thy delight.

27.

To eat much honey will but make thee sick :
 Too much is but a poison. Thou might'st go,
 Add sweet to sweet till turn'd insipid food :
 It makes thee suffer. So incessant praise,
 To seek and ask it will at last disgust ;
 Be thou content and ask not for the praise—
 The praise of mortals fulsome—rather hope
 Through many trials to receive the boon,
 “ Well done, my good, my good, and faithful son.”

28.

As a vast city entered by the foe,
 And broken through and left without a wall,
 Presents a spectacle of sad dismay,
 A weak enfeebled and defenceless place ;

So is the passionate unguarded man,
Who cannot keep his anger to himself,
Who is not able to restrain his soul,
By exercise of spirit ; but exposed,
He leaves an open passage for the foe,
To send the venom'd vengeance in his blow.

CHAPTER XXVI.

1.

As snow in summer as in harvest rain ;
So honour for a fool is all in vain.

2.

As wandering bird as swallow sailing by :
A curse when unprovoked shall harmless fly.

3.

For horse a whip, the ass will want a rein :
For the fool's back, a rod thou must retain.

4.

At the fool's folly give not thou reply,
Lest thou be noted as his company ;

5.

Yet in his folly give him his defeat,
Lest he be mighty in his own conceit.

6.

By hand of fool the man who sends his will :
Cuts off the feet and may expect some ill.

7.

As cripples awkwardly their feet will raise :
So a fool's mouth, the proverb ill displays.

8.

As in a purse a man who puts a stone :
So he who honoureth a fool hath done.

9.

As in the drunkard's hand the thorn is ta'en :
In the fool's mouth the proverb will give pain.

10.

Ambitious men all terror would inspire :
Whene'er the fool or sinner they may hire.

11.

As to his vomit turns the dog again :
So fools their folly love to entertain.

12.

See'st thou a man in his own sight grown wise :
A fool alone in him his hope describes.

13.

Thus speaks the slothful, "There's a lion near :
A lion prowls about the streets, I fear."

14.

As on its hinges turns the creaking door :
So on his bed the sluggard will turn o'er.

15.

Into the dish his hand the slothful dips :
'Tis troublesome to raise it to his lips.

16.

In his own eyes the sluggard's better taught,
Than many men with arguments well fraught.

17.

With passing strife whoe'er will interfere :
Is like a man who wrings a mastiff's ear.

18.

As man, when mad, with fury in his breath,
Casts brands of fire with arrows and with death.

19.

So is that man who makes deceit his fort,
And to his neighbour says, 'twas but in sport.

20.

Where there's no wood, the fire hath no more life :
Where there's no tattler, there will end the strife.

21.

As coals to burning coals, and wood to fire,
So the contentious man will kindle ire.

22.

The words of talebearers as dainties cloy :
They seem to give the inmost bowels joy.

23.

A wicked heart, and lips of ardent gloss :
Are like a pot o'erspread with silver dross.

24.

The man who, hates, yet with his lips will greet :
Lays up within him treasures of deceit.

25.

Though kind his words, yet place no trust therein :
His heart conceals abominable sin.

26.

His hate is covered by deceit alone :
Before the assembly shall his sin be shown.

27.

Who digs a pit shall fall therein alone :
And on the roller turns the rolling stone.

28.

The liar hates the man he gave a blow,
And will with flattery his life o'erthrow.

1.

As in the summer chilling blasts may come,
And bring untimely snow, which men may call,
And justly too, unseasonable ; since it gives,
Such evident contrasted circumstance,
That all who see it cannot but remark
The strange appearance : when we see a man
Exalted unto honour, and a fool,

Be well assured the contrast is so great
Between the station and the man himself
They ill become each other ; 'tis but vain,
To give much honour to a foolish man.

2.

As o'er thine head the sparrow flies along,
But little noted ; as the swallow flies,
Harmless through air, and gives thee no surprise,
But seems to sail in quietness, so swift
She makes no noise, and cannot cause thee start ;
So doth a curse, when unprovoked by thee,
Convey no injury. It passes on
Unheeded by thee : it doth give no wound,
Save for the swearer. On thy head 'tis light ;
On his most heavy : for it breathes revenge ;
And, as the man would do, so 'twill be done
On him hereafter. Be thou wise and kind
Do not provoke an injury, but be
In peace with all, in love and charity.

3.

'Tis with the whip the horse is urged along,
And oft doth need the knowledge of that scourge,
Lest he grow lazy, and would ne'er perform
The journey, or the work, thou may'st require.
And, as a bridle for the ass is kept,
To lead him in the middle of the road,
And to prevent his wandering ; to guide
And lead ; so, truly, is a rod retain'd
For the fool's back, to teach him to be wise—
To urge him on—to make him mind the way,
To make good progress and avoid delay.

4.

With tongue of folly answer not a fool,
Lest thou should'st be in folly so inclosed,

So caught by his absurdity, that men
Do deem thee foolish as the fool himself.

5.

Yet, though thou give him not a fool's reply,
Let not his foolishness pass unrebuked,
Lest he should think himself in wisdom great,
And, so conceited, puff himself, and swell,
As if his words were wisdom. Set him down,
And let his folly to himself be shown.

6.

He who will send a message by a fool,
And trust a matter to his careless hands,
Prevents the feet from coming at command,
Deters their progress by his blundering.
Or, he imbibes some mischief by the way,
Some false interpretation of the word,
By which, like poison ministered by those
Who know not its effects, he falls a prey
To lingering sickness through his thoughtless way.

7.

As a lame man so awkwardly doth move,
And lift his legs, obedient to his will,
All men do see him sensibly to halt :
So do men see, as evidently too,
When the dull fool doth hobble out his speech,
And mar the proverb which the wise should use,
He doth pervert it and destroy its force,
And makes it inefficient, weak, and coarse.

8.

Take thou thy purse, and hasten to the road,
And pick up stones, and put them in thy bag—
Pray, how much richer art thou ? Or the worth
Of that same bag ; how much is it increased ?
Thou hast been foolish to put that whose worth

Is but as nothing into that same place
 Where gold and silver should be glittering :
 So, to give honour to a foolish man
 Is vain and fruitless ; for the honour good
 Is like the purse, which ought to hold good store,
 Not worthless stones. Thus, honouring a fool,
 Thou dost pursue but folly for thy rule.

9.

Seest thou the drunkard, how he grasps the thorn,
 Unmindful of the piercing of his hand,
 'Till blood and pain convince him of his state,
 And then he suffers both in mind and frame :
 So will the fool a wise speech utter ill,
 And when he finds his folly hath but brought
 Indignant answers from the sons of men,
 Who see his foolishness ; he then, perhaps,
 May feel 'twere better had he held his tongue.

10.

A mighty man, ambitious, proud, and great,
 Doth terrify the little minds of men ;
 Whene'er he hires a person for his work,
 He doth enjoin him to perform the same,
 As if the power of life and death were his.
 Men cannot work from terror ; they must halt,
 And stupified thereby will soon appear
 Half-witted, half determined, half unnerved,
 And half as fools. Proceeding to their work,
 O'er their weak heads doth hang their master's threat ;
 And if their work is well, they find no praise ;
 If ill, no profit. But the humble man,
 Blesses, is blest, and finds the work well done
 Which he expected from that servant's hand
 Whom he employs. O, gracious Lord, approve
 Our works of labour in thy holy love.

11.

As the sick dog will eat again that food
 Which once he vomited, although made sick
 By eating it : so will the fool return,
 And still indulge in those same foolish ways
 For which, chastised, he suffered for a time.
 A wise man, of his error once convinced,
 Doth not return to it. His fears are just
 And felt in wisdom : he will shun the way
 In which he finds himself the least astray.

12.

Seest thou a man in his own sight so wise,
 He doth appear possessing to himself
 The spirit of pure wisdom, and doth speak
 So positively pompous that his word
 Seems like a proverb. Thou may'st rest assured
 All self conceited men are ignorant,
 And fools alone put confidence in them,
 And find their folly can procure them naught ;
 Their hopes are wind—their promises deceit.

13.

The sluggard cries, " A lion walks the street,"
 And to his mind all horrors seem so great ;
 All difficulties, dangers, and distress,
 So present, so apparent, that he sleeps,
 Or lazily will slumber o'er his dread.
 Up, then, my child, and do not think it hard
 To do thy work ; put up thine heart's best prayer,
 To God for help, and go thou to thy work ;
 And should a lion meet thee, thou'rt a man,
 And many a man whose confidence was placed
 In God's assistance hath o'ercome the beast.

14.

But, as the door upon its hinge doth turn,

And, slowly moving, creak and creak again ;
 So doth the sluggard move upon his bed,
 Unwilling yet to rise.

15.

The slothful man
 Dips in the dish ; but, nourishing his sloth,
 He doth not hasten, properly alert,
 To raise his fingers to his mouth again,
 Yet is he to himself so wise, conceited too,
 All men are fools compared alone with him.

16.

His way is best, and wisely laid his plans,
 More than the wisest of the wise of men :
 At least, he thinks so ; and by him alone
 Are his bright fancies ever ably done.

17.

Who will be foolish, and attempt to stop
 The passing cur, or mastiff, on his way,
 By taking him, regardless, by the ear,
 He may expect a sudden snap to be
 His merited reward. And so may he
 Who will as foolishly in strife take part
 Without occasion, with a matter too,
 Which does not him concern. O, keep thou clear,
 And do not with another's business interfere.

18.

As like a man who feigns that he is mad,
 And yet hurls weapons, firebrands, spears, and darts,
 Destructive to the bodies of mankind ;
 So doth the man who cheats his neighbouring friend
 With errand, false or foolish, or in fraud
 Deprives him of the produce of his toil ;
 Yet, in his folly, all the while pretends
 'Tis but in sport. All foolish tricks give pain,
 Whether in earnest, or in midst of sport,

They may be done—'tis mischief, and no good,
And doth deserve correction from the rod.

19.

Where wood is not, the fire will soon go out
For want of fuel ; 'tis a truth so plain
That all must know it.

20.

If the fire's not fed,
It cannot burn : so, where no list'ner is
To bear the tale to others, it must fall
And vanish, and contention pass away.
Do thou, my child, let every evil drop,
And do not mention it ; but let the earth
Find the tale buried in her, if 'tis ill ;
But if 'tis good, and adds to other's good,
Then do thou speak it ; for a holy flame
Should not want fuel, nor a "light be put
"Beneath a bushel." Let it burn, and give
Good fuel to the fire which burns aright,
To warm the naked, and make darkness light.

21.

To add fresh coals to burning coals of fire,
Or new dry billets to the burning wood,
How doth the blaze, the heat, the smoke, the fire,
Increase and rage, and fiercely send forth flames ;
So doth the man whose disposition is
Both querulous and quarrelsome but add
Fresh flame to flame, fresh fuel to the fire,
And make contention hotter with their ire.

22.

The soft sweet words which tale-bearers reveal
Act like those sweets, which, whilst they please the
taste,
And do descend into the inmost parts,
Produce their nausea ; avoid those words.

Shun thou the man who doth delight to bear
A whispering fable to thy listening ear.

23.

Oft hast thou seen a vessel made of clay
Glitter like silver—yea, an earthen pot,
Burnished with dross, apparently so bright,
Thy sight deceived, thy fancy doth attach
Great value to the vessel: 'tis but naught;
Soon broken; for the surface only shines,
And seems like silver. So an earthly man,
Whose lips are ardent, ready to betray,
To praise for sake of pleasing, or to please
For love of praise—whose words are very smooth,
Warm, and insinuating; full of slime,
Slipping along. So doth an earthly man
Appear of value; but his heart is bad
Just in proportion as his tongue is glib.
The truly good have seldom much to say
For their own praise; nor claim they any worth,
Though of more value than they seem to be;
For those who seemingly are very good,
Have hearts which secretly on evil brood.

24.

He is an enemy whose lips deceive
And lead thee into error—who persuades
With words of seeming kindness, and whose heart
Treasures deceit, and desperate resolve
To injure thee or any one. Himself
He fain would cherish, and promote in grace
And in much favour.

25.

Trust him not at all,
And place no confidence in such a man;
His heart is foul; abominations hang

In clusters ripe for foolish hands to pluck
From the forc'd garden of his faithless heart.

26.

Deep does his hatred lie concealed in guilt
With base deceit. Not long, howe'er, his shame
Shall live unknown ; his wickedness conceal'd.
The great assembly, on the judgment day,
Shall see his folly, and his deeds repay.

27.

He who will dig a pitfall for his friend,
Or for his foe, shall fall therein himself,
For seeking to destroy another man
By art and subtilty. As he would do,
So shall the deed be done unto himself ;
Or if intent on mischief, man will roll
A massive stone unto the mountain's top,
Ere it shall reach the verge of one short hill
It shall return, and, rolling down again,
Destroy the vain destroyer. So be wise,
Do not on others' ruin seek to rise.

28.

The man whose tongue in falsehood will delight,
Will hate those men whose ruin he had caused,
And for this reason, that he knows his guilt.
Their innocence and justice make him fear
Lest a just sentence should salute his ear,
And tell the oppressor that the truth must be
Seen in his shame and his depravity.
Hence will he flatter to avert the blow,
And seek the innocent to overthrow.

CHAPTER XXVII.

1.

Not of the morrow make thy selfish boast,
Thou canst not reckon what a day may cost.

2.

Another's praises, not thine own, are good ;
Thou should'st not praise thine own ; another should.

3.

The stone is heavy, and the sand has weight ;
The wrath of fools is heavier with hate.

4.

Cruel is wrath, revenge hath no command ;
But envy who is able to withstand ?

5.

Rebuke in public will far better prove,
And do more good than hidden, secret, love.

6.

The wounds of friendship will but faithful be ;
Deceitful kisses hath the enemy.

7.

The soul when full the honeycomb will waste ;
To hungry souls e'en bitters have sweet taste.

8.

As bird that wanders from its native nest,
Is he who wanders from his place of rest.

9.

Ointment and perfume will the heart rejoice ;
Better than scented wood is friendship's voice.

10.

Thy father's friend forsake not, nor thine own ;
Nor to thy brother's house in woe go down.
'Tis better that thy neighbour be thy friend,
Than to thy distant brother thou should'st bend.

11.

My son, be wise, and make my heart-strings glad,
That I may answer him who makes me sad.

12.

A prudent man, foreseeing ill, will hide :
The simple shall be punished in their pride.

13.

Take thou his robe, for stranger surety found,
And take his pledge for a strange woman bound.

14.

He rising early, clamorous to bless ;
A curse shall be accounted his distress.

15.

An angry woman and a rainy day,
Are both alike unpleasant in their way :

16.

Who would conceal her, might the wind as well,
Or ointment on the hand at once conceal.

17.

Iron sharps iron ; so an angry man,
The countenance of man, with angry plan.

18.

Who keeps the fig-tree, shall the fruit possess ;
Who guards his master, honour shall caress,

19.

As face to face in water answers well,
So heart to heart, a man his friend can tell.

20.

As never full is hell's devouring fire ;
So, never sated, lustful man's desire.

21.

As pot for silver, furnace, too, for gold ;
So man is tried whene'er his praise is told.

22.

Though midst the wheat the fool be beat with flail,
Still will his folly o'er his heart prevail.

23.

Thy flocks with diligence well numbered tell,
And to thy herds of cattle look thou well.

24.

For riches not for ever are thine own,
Nor generations long can wear their crown.

25.

The hay is made, the tender grass will spring ;
The mountain herbs the gatherers will bring.

26.

The lambs for clothing will their fleeces yield,
The goats will pay for produce of thy field ;

27.

Their milk thy household amply will supply,
Maintain thy maidens, too, abundantly.

1.

The morrow ! 'tis not come ; it may not be ;
This is the day to work in ; now the time.
This moment that I read, and write, and speak ;
These are my own, to think upon my God,

This moment as it passes may record
 How much I love thee, O, my God and Lord !
 Though poor my praises, yet accept them now ;
 This day may pass ; but thou wilt still remain.
 To-morrow ! I may see thee face to face,
 In solemn grandeur awfully my judge.
 Then let me now this moment seek thy love,
 And pray thy pardon for the past bad days
 Misspent and lost. For ever would I write,
 And praise thee, and improve that time
 Which is now present ; for to-morrow's sun
 May shine, and cease to glitter, and be gone.
 To-day exists, and I exist to-day,
 Thus to express my wisdom whilst I pray :
 To-morrow is to-morrow, and may be
 For ever spent in joy or misery.
 Then, as I know not what a day may bring,
 Let me this instant pray, this instant sing,
 And thus confess how truly I may say,
 I look not at the morrow, but this day.

2.

Praise not thine own. Whatever thou mayst do,
 Do not, for praise or vanity, thy works ;
 For true humility will scarcely know
 Aught but the imperfection of her deeds.
 For if thou find'st the boaster puff himself,
 He hath not left thee space to give him praise ;
 But with avidity he grasps the gift,
 Which others should bestow, before 'tis given.
 He takes the praises which the air bestows,
 And 'neath his own conceit most richly glows.
 But thou, my son, hope only for this word,
 " Well done, good servant ; come thou with thy Lord."

3.

The stone from out the quarry, off the shore,
Or from the land, is heavy to be borne ;
It makes the men who bear it bend their backs
Beneath the burden. So the sand, when borne
Upon the shoulders of the lowly poor,
Or on the loins of half-starved beasts, hath weight
Oppressive. To our minds it bears the truth
Of toil and trouble ; but the wrath of fools
Is worse than these : it scarcely can be borne ;
It makes the wise man shudder for his fate,
And doth oppress his spirit, till the sigh
Proves how oppressive is the angry fool,
Who rages in his folly, and would waste
Whatever God has made both good and chaste.

4.

Wrath, when 'tis nurtured by revengeful fire,
Will burn in cruelty ; 'tis bold, indeed,
And daring in the method of attack.
Lifted in haughty consciousness of pride,
Insulted or dissatisfied. No matter where
The force is felt, 'twill crush the very worm
And stamp it, lest, recovering its life
The wounds are heal'd, and creeping on its way
It intercept again the proud man's sway.
Anger arising through the sudden gush
Of heated blood impetuously pours
Its fury on the object of its rage ;
But oft repents, and quickly may be cool'd
By sorrow in its shame. But jealousy—
Weak, proud, and vicious jealousy—ne'er knows
What generosity, or life, or love,
Can suffer ; for it feels not but for self.
Who can withstand her ?—she is worse than wrath,

Worse than fierce anger, for she lurks to kill,
 And oft assumes the sanctity of love.
 She will be ready to defame ; so sly,
 She seeks a place where piety and faith
 Alone would live. She mourns her loss of life,
 Yet thinks she lives superior to most ;
 And would destroy the happiness of those
 Who would promote the welfare of their kin.
 Who can withstand her ? Envy lives with her,
 As love and openness abide with those
 Whose hearts love God, and righteousness, and men.
 O, Envy ! Envy ! Jealousy, and Pride,
 And slow deceitful poison fill thy fangs ;
 But, God be prais'd, true love can conquer thee,
 And from the wounds of malice set us free.

5.

Open rebuke, when candidly bestow'd,
 Although 'tis piercing at the moment given—
 Open rebuke for public course of sin,
 Hath much more dignity and love therein
 Than tame indifference, or pitying tone
 Of false fallacious feeling. Art thou firm—
 Firm in thy faith and duty ? Do not fear
 If thou dost love another as thyself,
 And for his soul do feel a perfect wish
 That he may hear religion's holy word
 Rebuke with openness, with manly love ;
 Show him his error. If his spirit quail
 In conscious knowledge of thy good intent,
 And thy just word come aptly to his heart,
 The wound is cauteriz'd : 'twill heal at last,
 And thou hast boldly stay'd the black disease,
 Which else had bred corruption through his life.
 Thy love is thus made manifest ; thy wish

Is thus accomplish'd. But had feeble fear
Kept thee from openly rebuking him,
Thy love in secret would have done no good :
He had not known it.

6.

Faithful are the wounds
Which friendship gives, they turn thee on thyself
And tell thee to beware of flattering lips,
Which, whilst they spread a poison o'er thy skin,
Create such irritation with a kiss,
They damp thine ardour and destroy thy life—
So treacherous the kisses of deceit.
Then love that spirit with the firmest love
Which doth rebuke thee openly for faults,
And will not palliate the smallest sin.
So shall true wisdom be thy purest friend,
And thou be happy in thy latter end.

7.

He who is full will loathe the golden drop
Which from the honey-comb is oozing out ;
Sickly he turns, though sated with his food
He is dissatisfied ; to him such sweets
Are but insipid ; but the hungry soul,
Glad e'en of bitters, will not wait to choose,
But thankfully will eat what God may give.
So, my dear children, seek not to be full
Of this world's wisdom, lest your palate spurn
The wholesome bitters of a Christian state.
Your sorrows may be sureties of your hope
For brighter days : contentedly behold
Your God and Saviour—water from the rock,
Food for thy spirit ever new to taste,
And ever fresh and pure.

8.

Where is thy place ?

'Tis here, within the precincts of Christ's Church :
 Here is thy home, thy happiness, thy love.
 As the young bird doth wander from his nest
 And fall a prey to enemies who seek
 To catch him in his wanderings, so he
 Who leaves Christ's Church for fancy or for fame,
 For vain philosophy, sectarian pride,
 Or too great love of self, or wealth, or world,
 Will fall away to follies, and become
 Unmindful of his fathers or his home.

9.

Both oil and perfumes may rejoice man's heart,
 And make him feel the luxury of ease,
 Of cleanliness and comfort ; but, the words
 Of those we love are sweeter to our souls
 Than any perfumes ; for our hearts rejoice
 In all the admonitions of a friend.
 Our spirits acting on his kind advice,
 Feel true dependence upon God's support ;
 And, knowing that from heaven descends all love,
 So doth such unction gratify the mind,
 And tune the harp of friendship to our Lord.

10.

Forsake not him who is thy father's friend
 For any fancy of that feverish brain,
 Which doth disdain his homeliness. True love
 Is not in words, but deeds of kind intent,
 When most in need. Forsake not, then, the friend
 Who is attach'd by love unto thine house ;
 So wilt thou find that in thy day of woe

Thou shalt not need to seek thy brother's hall,
And bow before him. Ask of him a home,
That home he grudges ; but thy neighbour near
Is better than thy brother afar off.
Seek thou his friendship, and resolve to be
Dependent on true love as liberty.

11.

Be wise, my son, and gladden thou my heart,
So shall my sorrows in this weary life
Be all well comforted and soothed by thee,
So shall my spirit give reply to him
Who may be bold to scorn me in reproach
For negligence and heedlessness to thee.
Be wise, my son, my joy will then assuage
The weary moments of my grey old age.

12.

The prudent man who cautiously proceeds,
And notes the times and seasons, who can see
By knowledge of the past ; and, knowing man,
Can understand his dealings. He perceives
The rising evil, and will hide his head
Till tyranny of madness be o'erpast.
He, wise in wisdom of that peaceful state
Which loves retirement from the bustling scenes
Of busy proud ambition : he foresees
When kings and people have provoked the Lord ;
And, conscious that His judgments must ensue,
He hides himself. The simple pass along,
Caught by the clamour of the boisterous throng ;
And as the wicked to their doom are led,
So is the fool transgressing punished.

13.

Who for a stranger will be surety found,
And loves for folly to pretend to be
Most eminent for his philanthropy,
Take thou his pledge, for alien he's bound,
And he must smart for it. Be wise, my son,
Keep to the virtuous, and strive to be
A friend to those who may be near to thee,
And do not be excessive in thy alms
For vanity or fame; but give, and try
To give God glory for all charity.
Love thou thy countrymen, and those the best
Who are of faith; for so shalt thou be blest.

14.

Mark thou the man who foremost in his praise,
With loudest vehemence will seek to bless
And praise thee to thy face—that man will be
Justly suspected of some mean intent;
For he who blesses to obtain thy name,
Thy favour, or thy hand, thy wealth, or word,
Such man will be at best a sycophant,
And will deserve the measure of thy scorn.
His curse shall come upon the very means
He artfully contrives to gain his end.

15.

As one continued dropping from the eaves,
When drizzling rain prevents thy going forth;
Or, as thou hear'st the splashing in a tub
Beneath the corner of projecting roof,
So is the dropping of contentious words
From her who lives with thee—an angry wife.
Would'st thou restrain her, she will lift her voice

Pitch'd to the highest key, and speaking shrill
Thine ears are stunn'd.

16.

Thou might'st as well attempt
To keep the winds confined within thy palms,
Or keep concealed the ointment on thine hand.
Beware, my child, and never marry her
Whose boisterous feelings nothing can restrain,
Whose words are haughty, or whose conduct says
Thou never can'st expect a gentle wife.
Lest thou should'st be in trammels so confined,
The air, the heath, the forest, or the field,
More pleasantly their solitude afford,
And home be misery.

17.

As iron knives
By iron knives are sharpened ; so a man,
Coming in contact with his fellow man,
With countenance sharp set against his face,
Will so inflame him, that 'tis well, indeed,
They do not cut each other in their rage.
Beware, my son, and keep thy courage cool,
Calm, and collected. Fear not thou a face
Which looks its vengeance ; but let justice keep
The confidence of love within thy reach.

18.

As he who carefully protects the tree
From which he hopes to gather off his figs,
So shall that servant, who with honest heart
Protects his master from his foeman's hand,
Find himself held in honour by his lord.
His master's interest thus proves his own.

Hear then, my children, and remember Him
 Who is your Lord and Master, and be true ;
 Guard thou His honour, though He need not thee,
 And thou wilt find His glory make thee free.

19.

As in the water face to face will shine,
 Apparently so like they seem the same,
 So doth the heart in man, to fellow heart,
 Bear the same semblance. Face and face alike,
 And heart and heart, how happy are twin friends ;
 So like in spirit, that one Lord in both
 Doth reign triumphant o'er their path of life, ^r
 And guide and stimulate the thoughts of good ;
 So Christian doth in Christian's favour shine,
 And all in Christ united shall entwine.

20.

The grave ! the grave !—'tis never, never full—
 'Twill hold the millions of created things
 Which earth hath nourished. 'Twill not cease to
 call,
 While life exists, for nourishment. Enough !
 It never can be satisfied. The grave !
 Fill it with food, still will it call for more,
 And yet would have, would still possess and have,
 And in its regions still there is vast room.
 So man's desires appear to be as great—
 All greedy—all devouring—never sated lust !
 O, man, vain are thy wishes : get thee to thyself,
 And look thou in the corner of thine heart,
 And see if thou can'st fathom it, and find
 A safe commodious spot for anchorage.
 O, no ! 'tis like the issue of the deepest spring—
 There is no stopping it. As sand on sand

Is cast from out the bubbling of the stream,
 So is one lust, which ever will but raise
 Another lust, till in one rapid stream
 It reach the vortex of a world on fire,
 There never quench'd.

21.

The fining-pot prepared
 For silver, and the furnace for the gold :
 Both these will quickly try the metal's worth,
 And prove if it can bear the force of fire.
 So is man proved by praising him. If vain,
 He rises on the wings of vanity, self-love,
 And self-conceit ; and, whirling in his flight,
 Unsteady, much exalted, and surprised,
 Falls in his folly by the praise of man.
 The wise man thinks, and deeply in his soul
 Sends the praise given to the God of gifts,
 And so goes humbler in the scale of life
 That, conscious only of unworthiness,
 He may not be conceited, or withhold
 The glory of all talents from his God.
 Beware, my child, and never to thy soul
 Apply the unction of the flatterer's tongue,
 Lest he who has not judgment to declare
 Thy praise when due should bury thee in life,
 And make thee useless through thy vanity.
 In taking praise, then, take it not as thine,
 But as the right of goodness, e'en of God,
 And give it Him ! So never wilt thou find
 Thyself enfeebled, but increased in mind.

22.

If in a mortar thou should'st beat a fool,
 And grind him into atoms 'midst the wheat,

Still thou wilt find his folly will not fly ;
 'Tis like the essence of some strong, rank plant,
 Which, though 'tis crush'd, will never lose its scent.
 The bad in heart though beaten for their crimes,
 Knowing naught else, will still be bad again,
 Till thou, O God, their nature dost improve
 By new infusion of thy spiritual love.

23.

Know thou thy flock ; most accurately, too,
 Their faces study. 'Tis a pleasant thing,
 And shows thy vigilance and industry,
 Thy care and kind attention. Let thy herds
 Be well attended to, and what thou hast
 Show 'tis thine own as given thee by God,
 And valued by thee as a sacred trust ;

24.*

For substance will not for a length of time
 Live as thine own, nor will thy crown endure
 Through many generations. Be thou wise,
 And pay attention, and do well with that
 Which in thy power is placed.

25.

The grass will rise—
 The tender grass upon the new sown field—
 The herbage of the mountains will be dry,
 And gathered in for fodder for thy herds :

26.

The lambs for clothing, and thy goats will pay
 The rental of thy fields. Their milk will be
 Sufficient for the sustenance of those
 Who live within thine house.

27.

Do thou be wise,
And give God thanks. Be provident and good,
God will not fail thee, nor His mighty hand
Neglect His providence. O Lord, my God,
To thee my soul in thankfulness shall rise :
I am thy debtor—ever am in debt—
For all thy goodness ; but the day will come
That jubilee of majesty and love,
When glory, honour, and all praise is given
To thee the Lord of honour and of heaven.

CHAPTER XXVIII.

1.

Though none pursue, the wicked man will flee ;
The righteous as the lion bold will be.

2.

A land transgressing many rulers rise :
The State is saved by knowledge of one wise.

3.

The poor oppressing poor, like sweeping rain :
Will let no food for poverty remain.

4.

They who forsake the law, the bad commend :
But such as keep it, with the bad contend.

5.

Judgment, the wicked ne'er can understand :
Who seeks the Lord hath all things at command.

6.

The poor is better in his upright life :
Than one, though rich, whose ways are full of strife.

7.

Who keeps instruction is for prudence known :
Who lives with gluttons is a shameful son.

8.

Whoe'er grows rich by usury and fraud :
Collects for him who will the poor regard.

9.

Who from the law will turn away his ear :
Abomination shall attend his prayer.

10.

Who tempts the righteous to an evil way,
The pitfall shall behold that man his prey ;
But good alone the upright shall repay.

11.

In his own sight the rich man will be wise :
The poor, in wisdom, all his knowledge spies.

12.

Great is the splendour when the good are glad :
Men hide in secret when arise the bad.

13.

He shall not prosper who hath sins conceal'd :
Mercy is his who leaves them when reveal'd.

14.

That man is happy who will always fear :
The hardened heart in trouble shall appear.

15.

As roaring lion, or as prowling bear,
A wicked ruler will the poor man tear.

16.

An unwise prince, and great oppressor dies,
Who hates to covet, a long life supplies.

17.

Who shall the blood of any person shed,
Hath to a pitfall for his safety fled.

18.

Who walks in honesty secure shall be ;
He shall soon fall who loves perversity.

19.

Who tills his land shall bread of plenty reap :
Who loves the vain, him, poverty shall keep.

20.

A faithful man with blessings shall abound :
Who hastes for riches guiltless is not found.

21.

Respect of persons never can be good :
No man should sin for morsels of man's food.

22.

Who covets riches hath an evil eye,
Unheeding, quickly, comes his poverty.

23.

He who rebukes shall afterwards find grace :
More than the tongue who flatters to the face.

24.

Who doth his father or his mother wrong,
And saith, "I sin not," seeks the spendthrift's throng.

25.

He who is proud in heart will stir up strife,
Faith in Jehovah shall enrich thy life.

26.

He is a fool who trusts his own proud heart :
Who walks in wisdom shall from ill depart.

27.

Who to the poor will give shall have full purse :
But he who will not see them finds a curse.

28.

Whene'er the wicked rise good men will hide :
The righteous flourish when decays their pride.

1.

Though none pursue, the wicked thou wilt find,
With mind so restless that he cannot live
In peace and quietness. His conscience meets,
In every glance, the accuser, judge, and crime.
From place to place, like Cain, he takes his flight,
And seeks for darkness to conceal his sin.

Vain are his efforts ; driven from his height,
 Far from the place of innocence and love,
 He lives a wretched wanderer in sin.
 O, turn him, Lord ! O, turn him to thyself ;
 Bring him to Calvary, and make him see
 How great his sin !—how great his heavy crimes
 Against all good ! O, bring him to thyself,
 And, having wounded him with piercing dart,
 Dividing e'en the marrow from the joints,
 Grant him that balm, which, yet applied in time,
 He may be heal'd. O, who can feel a sin,
 Or see a sinner and not pray to thee
 To take away the evil, and renew
 The mind by spirit. But observe the man,
 Unconscious of intentional offence,
 How he speaks truth, and boldly steps along
 In fear of nothing but his God, who gives
 The grace to cherish him ; as lion walks
 Fearless of creatures of the bestial kind,
 So walk the righteous, fearless of the world,
 And only anxious to promote man's good.

2.

'Tis for transgressions that the land shall see
 Such change of ministry, such wayward plans,
 That men can scarcely act judiciously.
 Rulers are changed, and rules, and laws, and acts,
 Are so enacted, that you find a maze
 Of winding intricacies stop your path.
 No way straightforward—nothing open, plain,
 Commanding, fix'd, and settled. All is waste,
 Uncertain fickleness ; and men so fast
 Do change opinions, and themselves and laws,
 You cannot find obedience in one,
 Or firm direction for their country's good.

One man, with wisdom acting, with regard
 To pure and upright principle, shall be
 His country's safeguard, better than a host
 Of fickle changelings seeking for a glance
 Of phantom folly in the applause of men.

3.

Seest thou a man, who poor, has known what 'tis
 To feel the pangs of poverty in woe,
 Oppress another. Wretched is the man :
 Yea, doubly hateful is his character !
 He groan'd, himself, beneath the mournful weight
 Of heavy burdens ; but, when once removed,
 He finds a brother upon whom he lays
 The weight of his unworthiness ! O, shame !
 Poor ! oppress poor ! 'Tis like the sweeping hail !
 Which breaks the corn, and levels with the dust
 The food of man, and leaves him in distress.

4.

They who forsake the covenant of God,
 And leave the way of His commandments given,
 Such will commend the bad man in his crimes ;
 Call him good-hearted, generous, and free,
 A man of spirit and philanthropy ;
 But they who keep the tenor of His law,
 Contend with vice, and will not bide with those
 Who live in base infringements of God's laws.

5.

The wicked never can be made to feel
 What equity and justice may contain ;
 To feel at least with love, and truth, and light,
 How estimable are the ways of life !
 They, so accustomed to deceit and fraud,
 Live in deception of themselves, and turn

From thoughts of equity as foolishness.
 They think none wise but those who can outstrip
 Their cunning craft and subtlety, and make
 A bolder dash of desperate deceit.
 But they who seek Jehovah know His will,
 And find therein all wisdom and delight,
 All things are clad in truth. The world itself
 Shines as it is, and man awhile endures
 The sorrow of his lot in hope of joy—
 That perfect joy of faith, and love, and peace,
 May one day bid his grief and trouble cease.

6.

Much better is the poor and honest man,
 Who in integrity and open life
 Walks in humility, than he whose way
 Is full of all perversity and pride ;
 Who, though with riches loaded, yet is poor
 In goodness, grace, integrity, and peace.

7.

Who will observe and profit by advice,
 And mind instruction from his tutor's lips,
 He shall be call'd a careful prudent son ;
 But he who is companion of those men
 Who live in gluttonous and greedy state
 Shall cause his parents to lament his shame.
 O, mind ye this, my children. Let your time
 Be cherish'd as your riches well employed.
 Shun all the greedy, and the vain, and bad,
 And live improving daily in your life.

8.

He who by increase of usurious kind
 Adds wealth to wealth, and hoard to hoard will heap,
 And is not thoughtful for another's good,

Loses the joy which riches might afford,
 And lays up treasure for another's hand,
 Whom God will one day order to receive
 The miser's goods and give them to the poor.
 For he whose heart is kindness, and would bless
 The poor around him, he shall have the hoard
 Which others gain, and joy shall be his lot,
 When meting it in measure to the poor.

9.

Who turns his ear from hearing of God's law,
 And yet pretends to pray for any gift,
 He shall be justly called an hypocrite :
 Yea, when he prays, his very prayer shall be
 A source of condemnation to his soul ;
 For man should pray forgiveness of the past,
 And at the same time cherishing the law
 Which tells him his transgression, he should mind
 The object of improvement, and advance
 In better life to meditate on God.

10.

Who lays a snare for others to be caught
 Shall soon be taken in the snare himself :
 That which men do with evil for design,
 That shall they feel in all its hated force.
 Think not that God will long endure their state :
 He doth perceive, and justly doth prepare
 A vengeance for the crafty in their way ;
 But all the righteous shall inherit good,
 Enjoy their time, and live and die in Him
 Who guards, and guides, and cherishes their way
 Through all their trials to the perfect day.

11.

In his own eyes the rich man will be wise,
 And think all men must bend unto his way :

His own conceit, his consequence, his weight :
The weight of his great substance must o'erload
The scales of justice and integrity.
How absolute do riches make the vain ;
How mighty in his own eyes is his plan—
'Tis undisputed wisdom ! Who shall dare
Dispute his science or philosophy ?
The poor, howe'er, discerning how much love,
How much of wisdom, and of God's decrees,
Are cherished in his deeds, doth note him well,
And form true estimate of character,
Whilst he imagines that the poor are blind,
As ignorant as poor. Alas ! how vain.
The poor can judge—few better than the poor ;
For they bear humbly with the rich man's frown,
Knowing their poverty will gain them naught ;
But in their souls discerning they can see
Through all the rich man's ways as well as he.
Poor in their spirit, they can view the wise
With faithful estimate, impartial eyes ;
Happy, indeed, if envy never prey
Upon their vitals in deceitful way,
Or make them wish to be as rich a man
As he who is deceitful in his plan.

12.

When righteous men exult in prosperous state,
Exalted by the honours they deserve,
At least know how to bear and how t' acquit
With all due equanimity and ease
The station they command. 'Tis then, indeed,
True splendour shines in their exalted state.
And men behold no ill-placed favour given
To one whose littleness and awkward gait
Proves him as ignorant of dignity
As clown of elegance ; but one to whom

Honour is taken with a mind composed.
 And men of honour do delight to see
 The righteous joyful in prosperity ;
 But when the wicked are exalted high,
 And think none equal to their mightiness ;
 Proud of their talent's superficial caste,
 And yet so vain, and so conceited, too,
 They cannot bear to be advised and warn'd
 Of danger in their measures. When they rise
 The false and vain, the wicked and the proud,
 Then do the good in secret hide their heads,
 Till such men by their tyranny oppose
 Their own advancement, and at length o'erthrow
 Their own proud station in the gulf below.

13.

He who conceals the sinning of his soul,
 He cherishes the vanity of life—
 A constant load depressing all his joy,
 He groans in secret o'er the sin he hides.
 Conscious of sin, yet careful to conceal
 That consciousness from others. O, could man
 Tell how much better is an honest soul
 Than one deceitfully engaged to keep
 The secret of his sorrows, he would pour
 At heaven's bright shrine of mercy—pour forth all
 Tell all, bring all, confess to God the whole,
 And make complaining of himself alone
 And all his wretchedness. Go, go, my child
 Enter thy chamber, and to God make known
 The secret movements of thy soul. There tell
 All thy past wanderings of thought and deed—
 Of imperfection, and of crimes and shame,
 There make confession. Let thine heart find vent
 In earnest application to thy God,
 In honest, open, candid, unconfin'd

Confession of thy sinfulness and guilt.
Pray thou for grace to help thee to amend,
And, making full confession of thy sin,
Forsake it utterly. Yea, though thou seem
Most desolate therein, 'tis better far
Thou should'st forsake the darling sin of life
Than be forsaken of thy God at last.
Better at once to bid farewell to all
Thy cherished friends, companions of thy guilt,
Than find a welcome in that burning lake,
Where mercy never shall thy torment slake.

14.

How happy he who always stands in awe,
And sins not through the carelessness of words,
Who wishes ever to be kept from sin
To fear, and reverence, and worship God !
In thought, word, deed : in heart, and soul, and mind,
In private and in public. Whose delight
Is only ever to be found in fear
Of God, and all His majesty, and laws.
But he who hardeneth his heart, and bold
In mad presumption questions every good,
All ways of godliness—all good intent,
And will not walk in honesty and truth ;
But, winding into hardness of his heart,
Will careless be : he shortly will be found
To dwell where poverty and woe abound.

15.

As lion roaring for his savage meal
Spare not the poorest cattle of the plain,
But only anxious to possess that food
Which satisfies his hunger—e'en his roar
Is but his call for prey. As hungry bear,
Prowling to catch the straggler of his herd,

And to devour him ; so the evil man,
 Placed in authority o'er needy men,
 Spares not, though poverty may plead his need.
 He doth exact like Pharaoh—more, still more,
 Till 'neath his iron rule he crush the poor.

16.

Not long the oppressor wanting wisdom lives,
 An unwise prince : he rules not by the law,
 But by caprice, false wisdom's fatal code.
 He may be great, a monster in his State,
 One who, deprived of understanding, dares
 In his bold folly to condemn the just.
 Not long he lives, his weakness is so great,
 He cannot bear adversity : he falls,
 He sickens, pines, and miserably dies,
 If not by violence, yet vengeance sure
 From Him who doth the oppressor laugh to scorn.
 Long life is his who is not covetous,
 Be he a prince or noble, or a plain
 Poor honest mortal of integrity.
 He is most wise, not coveting this world,
 But wisdom, great Jehovah's precious gift.
 To him contentment is enough though poor :
 He hath, whereof the riches cannot give,
 Blessing of heart, the happiness to live,

17.

One who has killed another by deceit,
 No matter how, in passion or in pride,
 In malice or revenge, will flee away,
 Fearful of vengeance for his bloody deed.
 He flies from Him whose flaming sword prepared,
 Will meet him in his once accustomed walk ;
 But, fleeing Him, his refuge is the pit—
 The pit of darkness into which he falls,

Escaping man, but not escaping God.
O, let thine hands be guiltless, free thy soul
Thy mind untainted, and in blest controul
Thy passions and thy senses. Be thou calm,
Let not thy spirit give a false alarm,
But loving all : e'en those who would destroy,
Let not malicious feelings life annoy,
But just and good, and merciful be known,
That God may take thee to Himself, His son.

18.

Who in integrity walks boldly on
Without intentional deceit ; and spurns
The artful tricks which truckling men devise,
He shall be safe ; for open, wise, and free,
No man can question his integrity.
But he who wilelily pursues his way,
Perverse and fretful, unresign'd, unsound
In mind and spirit—grasping at a gift,
Or not a gift, possession of a right
To which he has no title : he shall be
O'ertaken at once and suffer for his sin,
Fall into errors ; and from errors fall
To deep destruction : whence no pitying call
Shall waken him to action for his good ;
But grief and misery are there his food.

19.

He who will cultivate his lands in peace
Shall find his God will give him what he wants :
Enough of food and clothing, strength and health,
Sufficient for the progress of his life ;
And, satisfied with bread, shall never be
In want, in sorrow, or in poverty.
But he who joins the lawless, in their train
Will find his folly bring him fast to shame,
From shame to poverty, from grief to grief,

From sin to sin, from bitterness of woe
 To woes, last suffering-despair for guilt,
 Till poverty has proved his foolish way,
 Was want of industry throughout his day.

20.

What blessings have the faithful ever had
 Their hearts are full and ready to bestow
 As readily as God hath given to them.
 They have abundance; for they make their lives
 Answer the purpose of existence. They
 Want not, because their God hath given store,
 And they abuse it not. They take His gifts
 As given by Him, whilst their hearts and hands
 Spread far and wide the blessings of the Lord.
 But he who hasteth to be rich, and grasps
 At more than God would give him for his lot,
 And craftily, or subtly, or worse,
 Rapaciously would seize upon his gain,
 Howe'er he may escape the eye of law,
 Is yet most guilty, covetous, and bad—
 A base idolater—who worships what?
 Not, sure, his God; but Mammon. O, beware,
 Haste to be good and just; leave wealth for care.

21.

In judgment, never look thou to the man,
 But to his deeds. For outward men deceive,
 And good men often thinking of the place
 Which man may tread in, in society
 Do fearfully pervert the justest laws.
 Laws were not made for good men, but to rule
 The vicious rightly, and to guide and guard
 The simple in their ignorance. 'Tis shame
 So many do pervert and change, evade,
 And use such quirks and quibbles for their law,
 That poor men seldom gain their equal right.

Lawyers, indeed, have benefit of law :
 They live thereby and make a trade of woe.
 Not, e'en for bread, a man should so transgress
 As to bring death upon his family.
 Bread comes from heaven, and will feed all those
 Who keep God's word. The infidel will say,
 'Tis better rob and plunder than to starve.
 Few try starvation long enough : they fear,
 And wilfully pervert, and change their law,
 To make their living often to grow rich.
 Give ye no compromise for justice—none.
 Let the law wound thee e'er thou fear the man
 Who threatens thee with visit from the law,
 And this to terrify. Let law proceed,
 And suffer injury ; but give no bribe ;
 Defend a poor man from iniquity,
 And let thy loss be counted so much gain.
 There is a day of judgment yet to come,
 When conscience only, in the deeds of life,
 Shall stand acquitted by true charity.

22.

The evil eye will covet long for wealth.
 He wants more riches, though he still be rich,
 And never satisfied with what he has,
 And never looking with a gracious smile
 On others' happiness ; it guards not them,
 But would devour their substance. Envy, lust,
 And all bad passions, do so swell his eye,
 His vision is contracted ; and so blind
 He sees not poverty, which mostly comes
 On men of covetous, unholy, minds,
 Who never feel contented to do good,
 Or, satisfied with mercy from their God,
 Live in His goodness, but still thirst for gain :
 Such find, indeed, that want will be their stain.

23.

Mind this, my children, you will find it true,
 Most true in life—that courage and true love
 Is much more found in him who will rebuke
 Than in the flatterer. Men love deceit,
 And yet love praise, and so deceive themselves ;
 But he who loves you in the sight of God,
 Gives you rebukes, and seldom says, “ Well done,”
 Lest ye grow vain. In after life, howe'er,
 Such man finds favour in your wiser sight,
 Because you find how little you deserve
 The plaudits of the wise, for any deed,
 Which done, at best, imperfect will be found,
 And needs forgiveness rather than much praise.

24.

Son, let your father's honour be your love.
 Think not his property your own, nor take,
 Because 'tis his, and think it is no wrong.
 Thy father's property is not thine own.
 His duty is to feed thee ; thine to serve,
 To honour, and respect, and reverence him,
 Whilst 'neath his roof ; your greatest freedom is
 To let his property be sacred ; add,
 But naught diminish ; rob not, nor deceive,
 But be contented with whate'er he gives :
 So, when thy portion is in life bestowed,
 Thou may'st not be with wicked spendthrift found,
 Careless and thoughtless ; but a son whose love
 Is what it ought to be—his father's joy.

25.

Man, proud in spirit, will excite but strife :
 Contentious ever, nothing gives him joy ;
 No happiness is with him ; naught but pride.
 He will for ever find some fault or stain ;
 Incessantly be striving to o'erbear
 Some sufferer beneath him, or to wound

Some generous spirit of a higher sphere.
 Ruled by his passions, judgment seldom finds
 A place of rest within his troubled mind.
 But he who trusteth in Jehovah shall
 Be rich in grace, and every gracious gift :
 For he shall have good judgment to decide,
 Good conscience to acquit, good heart to guide,
 And from his spirit shall be banished pride.

26.

Trust not the dictâtes of thine own conceit ;
 Deliberate, and pause, and weigh thou well
 The cause in hand, the object of thy mind :
 For fools do fearfully neglect the truth,
 And follow vanity. 'Tis better far
 To be a fool unto thyself than wise,
 And so behold thine ignorance than think
 Few mortals wiser than thyself. Walk on
 In ways of wisdom, and employ thy soul
 In ways of pure integrity. All men
 Do fail in some things, and do fall therein :
 For man is fallible, and prone to err ;
 But those of humble mind are lifted up,
 Supported, rescued, by the Lord their God.
 But proud men perish : sometimes they go mad,
 And spread their mania throughout the world.
 Be wise and humble ; walk thou on in life
 Free from conceited vanity and strife.

27.

He who bestows on poor men shall not want—
 His store shall fail not. Like the widow's cruse,
 And barrel, too, of meal : throughout his day,
 The Lord will so supply him that as long
 As travail in this world shall be his lot
 Bread shall supply his need. O, do not fear ;
 Give to the needv, not the vain and proud,

Who trumpet forth their claims and rob the poor ;
 Give to those beings who are poor, to try
 Thy generous heart, as thou art rich to give,
 And for thyself shall treasure up reward ;
 But he who cruelly averts his eye,
 And will not hear the poor man in distress,
 But will be hardened 'gainst his own poor flesh,
 He shall be punished ; yea, with many a curse ;
 If not expressed, for fear of human laws,
 Yet felt within, reserved unto the day
 When judgment shall with recompense repay.

28.

When wicked men exalt themselves in pride,
 And disregarding virtue, even life,
 For vain ambition's idol ; set at naught
 The laws of God, of nature, and of men,
 And in their own proud selves swell high with lust,
 Spurt forth the venom of their selfishness ;
 And so do find by talking loud and false,
 Deceiving, long and bold, they can be raised
 To rule o'er others— then, the good do hide,
 And men of wisdom waiting for return
 Of better men, and better times to come,
 Patient in honour, do rejoice to be
 Awhile unknown ; till overthrow shall come,
 Brought by those men, who, raised by rabble minds,
 Have lived their day, done naught, and died away.
 But, when they perish, then the righteous grow
 Spontaneously from their native soil ;
 Their good increases like the well-set grain,
 Nurtured by showers of heaven's benignant gift :
 Then heads of worth, desirous of a crown,
 Reserv'd for good men worthy of renown,
 Arise and live, and such examples show
 As help the just, but wicked men o'erthrow.

CHAPTER XXIX.

1.

Who oft reproved his neck will still unbend,
Beyond all remedy meets sudden end.

2.

When in authority the good have voice,
'Tis then the people in their hearts rejoice ;
But, when the wicked have dominion torn,
'Tis then the people in their anguish mourn.

3.

Who wisdom loves his father will commend :
Who loveth harlots will his substance spend.

4.

The king by judgment stablishes his land :
But he who taketh bribes shall lose command.

5.

He who with flattery will friendship meet,
To catch his neighbour's footstep spreads his net.

6.

An evil man transgressing snares will bring :
The righteous ever shall rejoice and sing.

7.

The righteous man will mind the poor man's woe :
The wicked for the poor no care will show.

8.

'Tis scornful men the city set on fire ;
They who are wise will turn away their ire.

9.

If with a fool a wise man will contend,
In rage or laughter, he can gain no end.

10.

Blood-thirsty men despise the upright man,
And would involve him in destruction's plan.

11.

A fool will utter rapidly his mind;
The wise will keep it till the time they find.

12.

If but to lies a ruler will give ear,
In wicked ways his servants will appear.

13.

The poor and usurer together live;
His light, their portion doth Jehoshaph give.

14.

The king who judges faithfully the poor,
His throne for ever shall in truth endure.

15.

Reproof and rods have wisdom's certain claim:
A child ill-manag'd brings his mother shame.

16.

Transgressions grow when wicked men have sway;
The righteous see them fall, and note their way.

17.

Thy son correct, in comfort shall he live;
Yea, to thy soul great gladness shall he give.

18.

Where all are blind the people perish soon:
Who keeps the law has happiness his boon.

19.

A slavish man by words will not be won;
An answer, though he can, he gives to none.

20.

Se'est thou a man whose words have hasty scope ?
In him will fools place confidence and hope.

21.

He who his servant softly trains at home,
Shall find at length he will a son become.

22.

An angry man to stir up strife is found :
A furious man in sin will still abound.

23.

'Tis pride to poverty will bring a man ;
The humbled spirit honour shall sustain.

24.

He hates his soul who with a thief takes part ;
He hears the curse, yet hides it in his heart.

25.

The fear of man a snare will soon supply :
Who in Jehovah trusts is set on high.

26.

Full many seek the ruler's face to gain :
Jehovah judgment will alone sustain.

27.

As all just men the wicked will condemn ;
So all bad men the just will sure contemn.

1.

Who will not mind, though oft rebuked for sin,
Yet never better for correction given—
Still obdurate and careless—still untamed,
No heed will take, but will pursue his sin—
His own proud will, though often being bi'
To mind his course—though oft entreated, pray'd,

To look upon the future and the past,
 Yet all in vain—so stubborn and so proud !
 Such man will one day find a sudden blow
 Deprive him of the faculties of life,
 And hurl him headlong from his giddy height
 To spend his latter days in darkness and in night.

2.

When righteous men, increasing, fill the State,
 And so uphold all good and holy ways,
 And worship God and reverence His laws ;
 Then do the people happily rejoice,
 God speeds their labour and confusion flies.
 All order, regularity, and peace,
 Reign through the stations of the well-grown State.
 But when the wicked o'er the people rule
 So changeable and fickle are their ways,
 That no stability remains with them,
 From projects vain, to worthless deeds of shame
 They hasten on, degrading as they go,
 Each friend of firmness into care and woe.
 The nation groans beneath their deadly weight,
 And sighs for order fill the encumbered State.
 Whilst fierce rebellion hovers o'er their head,
 And mournful sufferers to death are led ;
 The Almighty's hand the pestilence has sent,
 And men of wisdom are in sorrow bent ;
 Till humbled souls the dust have lick'd in pain,
 And good men rise against the wicked's reign.

3

He who loves wisdom makes his father glad :
 He doth rejoice to see him, and to hear
 Those just enquiries which a wise son makes.
 What blessed joy to pure parental love
 Is a child's growth in virtue, love, and truth,

The parent's heart in secret swells with joy !
 And whether equal to his son in gift,
 Or less his own advantage, 'tis delight
 To see him prosper in the righteous sight.
 A parent's happiness is shared in heaven
 And holy aspirations there ascend
 In gratitude to God. My children, hear,
 Such is a father's love ! His grief as great
 When in a foolish path ye spend your lives,
 And upon harlots squander all your time,
 Your property, affections, and regards.
 Flee ye the harlot's path, and fear not man :
 Let no seductive arts your nature bribe ;
 But fear to grieve a parent and a God.
 Observe, true virtue is to love thy home ;
 Nor seek with wanderers afar to roam.
 Love thine own soul, and keep thine heart with God :
 Observe His warnings, mind His chastising rod.
 Fix your affections on His word, and be
 From harlots kept—from libertines as free.

4.

The king, by equity, his land makes firm,
 Establishes the order of good laws ;
 And, doing justice, is for judgment praised.
 How happily his subjects round him live !
 Blest in the consciousness that right and truth
 Without corruption are administered ;
 They fear not then to enter into life,
 To expend their produce in improving it,
 And, conscious that in equity they live,
 Fear not the issue of a righteous case.
 How different the conduct of that king
 Who gives a bribe, or takes one to pervert
 The ways of justice and integrity !

Doubt upon doubt, and trembling, cautious, steps
 Of men of wisdom, warn him of the truth ;
 But he, unmindful of the righteous cause,
 Cares not for equity, and so at once
 O'erthrows his government, destroys his land,
 And makes His people perish 'neath His hand.

5.

Whene'er thou hearest flattery—that is,
 The voice of one who praises but to gain
 The wicked side of vanity—be sure
 That neighbour's heart is hollow as a tree
 Whose sap is lost. His praises look so fair,
 And seem to grow so gracefully, they please,
 In fair proportion, estimated well ;
 But strip that easy tongue, that warmth of words,
 And calmly look into the path of praise,
 Lo ! there's a snare unseen, and covered o'er
 With such deception till thy foot is ta'en,
 And thou begin'st to feel the smarting pain
 His flattery hath managed to deceive,
 And rob thee of the substance thou hast gain'd ;
 And, in the stead thereof, thy gain shall be
 Nothing but sorrow for thy vanity.
 Hear honest truth and mind it, then, my son,
 And bid the flatterer's lip and tongue be gone.

6.

A snare is hidden in the way of him
 Who will transgress the well-known laws of truth :
 'Twill hold him fast and keep him in the bonds
 Of servitude and slavery, and chain
 His mind in misery. His grief will come,
 Involve him in the folly of his crime,
 And wound, and bruise, and bring him to the dust ;
 But mark the upright !—they will sing their song,

And still will openly preserve the truth ;
 And, guarded by the consciousness of good,
 They sing aloud and cheerfully their lay,
 Rejoicing in the way of life and love,
 In peace with man and justified above.

7.

The righteous man is mindful of the poor
 And shuns the oppressor. He will do them good,
 Will, for their sake, refuse not to defend,
 Against the wicked, their deserted cause.
 He who stands up entreating for the poor,
 Or suffers in behalf of their distress,
 Will find more wisdom ultimately crown
 His latter days, than his who, worldly wise,
 Despisd the knowledge of futurity :
 He could not see the happiness of good
 To come upon the promise of his God :
 That He who gives should only so receive,
 That all His gifts are given back again,
 With interest on interest overtold.
 Not this discerning, he oppressed the poor,
 And drove the houseless wanderer from his door.

8.

Scoffers who care not for the cause of God,
 The love of revelation, or His laws,
 Will kindle flames of infidel desire,
 O'erwhelm the city in their rebel course :
 Careless of good, and reckless of the State,
 Provided only they can gratify
 Their lust for power and authority ;
 But wiser men their anger turn away :
 By gentler words and measures firmly given,
 They will conciliate the love of men,
 By honouring the righteousness of God.

9.

When men of wisdom, who have learnt the truth
 By deep research and trials ; both by grace,
 Experience, and understanding, too,
 Hold converse with a fool in argument,
 No matter whether pleasantly or not,
 In words of kind persuasion, or with smiles
 Of gentle reas'ning, or of calm rebuke :
 No matter whether angrily he urge
 The force of language in defence of right,
 Or striving to convince him of his wrong,
 Use every lawful vein of argument,
 He can gain nothing : still the fool will speak,
 And, unconvinced by wisdom, argue on
 As if his premises were sound and just,
 And all his reasonings on Scripture true,
 And truth itself were present to his view.
 No rest is found, the fool is wiser still,
 And, more than argument, will have his will.

10.

Blood-thirsty men, whose passions ever rage
 For deeds of desperation and deceit,
 Love not the upright. They will act from pride—
 From prejudice, and passion, and revenge ;
 Their cause is righteous in their own conceit,
 Because their judgment will acquit themselves,
 And ne'er, dispassionately calm, they think
 Their ownelves fallible ; but all who dare
 Oppose their sentiments to death are doom'd.
 They hate the upright, who behold themselves
 With humble consciousness of much defect ;
 Of mental wisdom, and with due regard
 To others' welfare and opinions act,

In best intention, for the good of all.
 They hate the upright; for they find them strong—
 Strong to withstand them in their headlong course;
 Though they may seek to slay them. God perceives
 And guards the upright, though the wicked burn
 To do them injury, their lives to slay,
 God keeps the upright in the perfect way.

11.

A fool will quickly utter all his mind,
 Nor wait with patience till occasion rise
 To speak in time; but, hastily resolved,
 As hastily he ventures to declare
 His firm opinion upon things which take
 E'en wise men time and trouble to resolve.
 They wait till seasonable moments rise,
 In which their wisdom can be well applied;
 And when necessity has called them forth,
 Then do they shine, and prove to all who hear
 That wisdom kept in store can well appear.

12.

He who will listen to a false man's tale
 Will, through his weakness, soon be overcome.
 Is he a ruler, and consents thereto,
 And doth encourage the dishonest man,
 He will not long retain within his rule
 An upright man. His ministers will be
 As soon as wicked as himself, and deal
 With art, and lies, and subtlety, their sway,
 Till bursts upon their heads the judgment day.

13.

Lo, where the poor man, and the lordly bend
 Before Jehovah's throne! He suffers both
 To see the sun rise on their different states,
 And gives to both. O, let me be as poor,

And feel a poor man's heart, however rich,
 That poverty may never be despised,
 Or disregarded by me ! O, my God,
 Give me such heart of pity that to all
 I may be minister of Christian grace.
 I ask no plaudits but to feel thy love,
 The humble thankfulness of honest heart,
 That when with poor men I do bend me low,
 I may for them, and with them, speak the truth.
 For thou dost open equally as well
 The rich man's eyes to see the poor man's want,
 As poor man's vision to behold the rich
 And ask for his assistance. Give to both
 One heart of thankfulness, O Lord my God !
 That both beholding thee in Jesus Christ
 May love each other, and respect thy will,
 And all the purposes of life fulfil.

14.

The king who faithfully will judge the cause
 Of those who suffer poverty, and sees
 That right and justice are administered
 In their behalf ; who, thoughtful for the poor,
 Will not permit the oppressor to press down
 His weight of burthen on the indigent ;
 That king shall prosper—yea, his throne shall stand
 Fix'd on the basis of the greatest good,
 And so enduring, that as long as life
 Retains its charity with grace and love,
 His reign shall prosper, and for ever be,
 Blest with his people's love—that people free.

15.

Rods and rebuke will make thy children wise
 When given not in anger, or to ease
 A fretful spirit of its restlessness.

Passion avoided, principle will stand,
 And all thy good correction will be found
 To have its weight in manhood: then will be
 The sure reward of wisdom. But the child,
 Who, never bridled, has a free, loose, rein,
 And uncontroul'd, will wander where he will—
 Be sure of this—will bring himself to shame,
 And load his mother with his infamy.

16.

When wicked men, increasing in the earth,
 Do multiply their progeny in crime,
 Offences grow. So came the deluge down,
 Destroying man: and so will come the fire,
 The last explosion of this worthless world.
 Destruction comes and hurls the offenders down:
 The righteous see it, and with trembling souls
 Give to their God the glory He deserves.
 Not long do sinners prosper in their course
 Of guilt and irreligion; for the shock
 Will fall upon them and destroy their hopes;
 And whilst the righteous, moving on to life,
 Behold their fall, humility preserves
 And makes them thankful unto Him who holds
 Their feet from falling, and support their steps
 Onward to better worlds and brighter hopes.

17.

Chastise thy son when chastisement is due;
 Thou dost it for his good, and good shall come.
 He will respect thee when his years advance,
 And enter upon manhood; and thy soul
 Shall then rejoice in making him so wise.
 Correction turns him from the path of woe
 Into the honourable, steady, road
 Of self-control, humility, and life.

Fear not to exercise judicious power,
 And keep the reins of thy correction firm,
 To guide him safely through the days of youth.

18.

Where there's no open exposition made
 Of truth and righteousness, the people sink
 And fall into the multitudes of sin.
 No open vision of the Word of God,
 No public ministration of His word,
 No zeal for service of a spiritual kind ;
 But all is secrecy and mystery,
 And hidden intercourse of private works,
 And faith is lost in darkness of the night.
 Then do the people fall away from good,
 And cherish errors, in disorder live.
 But they who keep the laws and word of God,
 Do openly expound them, and observe
 Both inward cleansing and external rule
 Of abstinence from evil. Such men live,
 And 'neath the righteousness of God do thrive.

19.

A slavish man, who does not wish to work,
 And hath no love of liberty in life,
 And no engagement of refined delight,
 No interest in labour, none in toil,
 For freedom, or for virtue, or for love,
 Will not obey thee by the use of words.
 He understands thee ; but his sluggish soul
 Sinks into apathy, and, slumbering on,
 Would rather sleep, and sleep away his time,
 Than work in wisdom for a better world,
 Or for thy profit in the present state.
 He needs the spur of force too oft, indeed,
 The arm of thy correction to compel

His body most unwillingly to work.
All slaves of sin are sluggish in their souls,
Till quickened by correction of thy rod
They tremble for their punishment and pray
Thy help to guard them from their own delay ;
To urge them on, correct, and guide them right,
And keep them from the wicked one's delight.

20.

Dost thou behold the furious man of scorn
In hasty words denouncing what is good,
And raging at the wisdom of the wise ;
Self, self-elated, conscious of the force
Of torrent words, repeated o'er and o'er,
Like streams incessant from a rocky shore.
A fool in him can only have delight ;
His hope he fixes, in his fancied sight,
On talking much and loudly ; but within
There wants all wisdom in his talk of sin,
In passion's hastiness, and angry slips
Of thoughtless utterance from rapid lips.

21.

He who with tenderness ill-judg'd will treat
A servant or a slave, as if he were
His bosom friend, will find him at the last
So strongly centred in his ways and works,
He doth approach him as a child would do,
And claim a child's compassion. 'Tis not wise
To train a servant from his youth too much
With intimate indulgence ; but, if good
And faithful in thy service by long use
Of well-spent time, he doth insure regard,
Then thou may'st give him friendship for reward ;

And he will then thy friendship daily prove
Most well bestowed, and so repay thy love.

22.

An angry man will always stir up strife
On every subject : prone to discontent
He will dispute, and wrangle, and will rage,
Provoke thy choler, and involve himself
With thee and others in adversity.
Avoid the angry—keep thine own right hand,
And speak in wisdom with a just command.
He who would drive thee with his cutting words
To angry deeds, expressions of disdain,
Or any other provocation give,
Is not worth speaking to. Avoid and live—
Live to thyself and others ; but disdain
To check the angry with an angry strain.

23.

The pride of man will bring him to the dust,
In poverty, in penury, and shame :
Thou wilt behold him trampled on by pride,
And levelled by the spirit in himself.
A woeful object, to the world and life,
Of all the hated passions which can swell
The soul of man, or putrify his flesh,
Pride is the worst. A nameless thing at best—
As full of emptiness as life can be,
He lives for nothing but for misery !
The humble man, in every state of life,
Lays hold on glory as his brightest hope.
If he should fall, his sorrows can be heal'd,
And he may rise recovering from his sin.
Not so the proud : they champ the bit of scorn,

And bite to pieces all the reins of life ;
They rush like demons down the rock's steep side,
And perish in the pageantry of pride.

24.

He, the receiver of the thief's bad spoils,
Who will not speak when call'd upon for truth,
But hides in secret all he knows of him
Who hath obtain'd by fraud, deceit, and shame,
The things which he possesses ; such will hate
His own sure safety : for he hides a crime
Which on himself will some day come at last.
He hears the cursings of the upright fall
On him who plunders others, and he knows
How much he doth conceal. He shares his sin,
And with the thief involved, shall find his crime,
Rewarded as the robber's is in time.

25.

The fear of man contains a fatal snare ;
The good do never think of fearing man,
But God ; and anxious only for His love,
Onward they move, determin'd in all peace
To walk in rectitude ; to own His sway
Who guards his soul from darkness through his day.
Trust in Jehovah, and let slavish fear
Sink to his proper place and there remain
In anguish, trembling for the day of pain.
Be brave, my children, in the open truth,
And speak out boldly through thy day of youth ;
'Tis better far than cringing unto man
For bread or riches, or for power—a span.
Be wise and fear Jehovah, through thy day,
And let not man obtain o'er freedom sway.

26.

What thousands seek the ruler's face, to learn
 His will and pleasure, and perform for bread
 The stated mandates of his ministry.
 They seek his favour, and of that employ,
 No matter whether competent or not—
 Not that they seek—but competence for life.
 But men of judgment, who can rightly learn
 From God their duty, will perform His will,
 And feel that He gives judgment—such will wait
 Till He shall make them useful in their state.
 They speak when He has call'd them to their work,
 And speak with firm decision of His will,
 And all He doth require their hearts fulfil.

27.

As wicked men will ever be beheld
 With just abhorrence by all righteous men ;
 And will be shunn'd by them as nothing worth,
 Or dangerous to dwell with ; lest like them
 The righteous their companions are esteemed :
 So upright men will ever be beheld
 With scorn, and fear, and hatred, by the vain ;
 For they as much dread seriousness of mind,
 As do the upright levity. The one
 Can never with the other long abide,
 Being so opposite. But God, who turns
 The sinner to the wisdom of the just,
 Can take away all levity of mind,
 And make the wicked by His Spirit bend,
 And at the last with righteousness to blend.
 Turn thou the wicked, gracious God and Lord !
 To hear thy holy mandates and thy word.

O let the just like angels have their joy
To see the sinner cleansed of his alloy :
And so renewed he may with patience learn,
A better life of worthiness to earn.
For if the just from justice turn away,
They will be judged upon the judgment day.
And if the sinner all his sin will leave,
His soul no longer shall in sorrow grieve.
'Tis better far to turn and to repent,
Than be on selfishness of conduct bent.
'Tis better far the just should keep their way,
Than turn aside and with the wicked stray.
'Tis better far that all should worship thee,
And live in rectitude and charity ;
That faith may be triumphant o'er the soul,
And keep the body in its just controul.

CHAPTER XXX.

THESE words of Agur, Jakeh's favoured son—
Yea, e'en this prophecy made by him alone !
This solemn protest unto Ithiel known,
E'en unto Ithiel and Ucal shown.

Surely more brutal than the human race
No mental powers in myself I trace.
I sought not wisdom with the learned brow,
Nor aught of knowledge of the Holy know :
Who hath ascended into heaven's space,
Again descended to this lower place ?
Who hath the winds within his grasp retain'd ?
Who in his garment hath the waves restrain'd ?
All ends of earth's foundation who can claim ?
Say, can'st thou mention His or His Son's name ?

The word of God : yea, every word is pure :
He is their shield who in His word endure.
Unto His words, O add not thou one line,
Lest He reprove thee and the liar shine.

For these two things to thee I make my cry :
From me withhold them not before I die.
O, far away ! O, far remove from me
The liar's tongue, and lips of vanity !
O, neither poverty nor riches give :
Feed me with food, with bread enough to live,

Lest I be full, and so deny thy word,
Or of Jehovah say—"Who is the Lord?"
Lest I be poor, and stealing be my plan,
Or, worse, should take the name of God in vain.

A servant's faults not to his lord rehearse,
Lest thou be guilty and obtain his curse.

Some to their fathers will a curse express,
And from their hearts their mothers never bless.
There is a class who think themselves quite pure,
And yet in filthiness unwash'd endure.

There are a race, how lofty are their eyes!—
Their eyelids lifted to the very skies!
There is a race whose teeth are very swords,
Whose fangs are knives, so piercing are their words!
From off the earth the poor they would devour,
And on the needy of their brethren lour.

Two greedy daughters of the horse-leach cry—
"Give! give us blood! of blood we want supply."

Three things dissatisfied for ever cry:
Yea, four through discontent, have no supply—
The earth when dry, the barren womb, the grave,
The fire which never sated, can but crave.

He who his father mocks with scornful eye:
He who his mother's precepts would defy,
His eye, pick'd out by ravens of the vale,
Shall be for eaglets of the rock a meal.

Three things too wonderful for me appear:
Yea, these four things I know not how they are.

The eagle's way, when soaring o'er the flock ;
 The serpent's way, when winding up the rock ;
 The way a ship doth in the ocean make ;
 The way to win a maid a man must take.

This way adulterous woman is inclin'd :
 She eats, and wipes her mouth, nor says—"I've
 sinn'd."

For these three things earth will a tumult rear :
 Yea, there are four she cannot safely bear—
 First, when a servant hath obtain'd the rule ;
 Next, when with meat well fill'd man proves a fool :
 Then for the odious in marriage bound ;
 Last, when the mistress' heir, the maid is found.

Four things on earth, but little though they seem,
 Yet in their wisdom, wisdom you may deem.
 The ants but feeble little people are,
 Yet in the summer they their meat prepare.
 The conies are a puny little folk,
 Yet make their dwellings in the lofty rock :
 The locusts have no king to give commands,
 Yet go they forth in multitudes of bands.
 The spider with her hands fast hold will take,
 And in kings palaces her web will make.

Three things there are which well themselves can
 bear :

Yea, four will comely in their gait appear—
 The lion, strongest of the bestial kind,
 Who to retreat from others hath no mind ;
 The girded loins, the he goat also strong,
 And king 'gainst whom none rises up in wrong.

Thyself exalting hast thou folly brought ;
Be silent in the evil of thy thought.
As milk when churn'd the butter will compose,
As blood will flow from wringing of the nose ;
So after wrath provoked will follow blows.

MY DEAR CHILDREN—I would have you take particular notice of this chapter, as it contains, perhaps, the greatest quantity of wisdom in the shortest possible space. It is represented to be the words of Agur the son of Jakeh, as the solemn declaration unto his pupils or his children, Ithiel and Ucal.

He begins with the first declaration of wisdom, that in himself he can discover nothing but ignorance ; and every one who grows truly wise will very soon make this discovery and be humble. He looks upon himself as the most ignorant of all mankind—as upon a level with the brute creation—as having never studied wisdom and without any comprehension of the most High God. He asks a question, which may be very well asked of any one who dares to explain God beyond that revelation of Himself which He has chosen to bestow upon us—who has ever gone up to heaven and come down again ? Who has ever enclosed the winds in His hands ? Who has bound up the waters in a garment ? Who has established all the ends of the earth ? What is His name ? What is His Son's name ? Tell me, if thou knowest.

You know, my dear children, that no one hath ascended but He who came down from heaven, even Jesus

Christ. He it is who hath enclosed the winds in His hands and bound up the waters as in a garment; whose word, "Peace, be still," was sufficient to command the winds and raging waves; who hath established or built up all the ends of the earth; and who is now establishing His authority therein. His name is Jesus the Son of Jehovah—the Son of the Highest. None but He can be considered such as Agur here contemplates. Do not, my dear children, seek to add unto the word of God, for He is sufficiently pure without your additions; but take refuge with Him, for He is a sure defence against your enemies; but, if you add to His revelation, He will rebuke you and will cut you off as a liar.

He next desires, and asks of God, these two things, as most conducive to human happiness, to the production of piety, and the preservation of a peaceful contented mind, the foretaste of an entrance into eternal rest. First, that the Lord would remove far from him lying lips—that is, that He would place the Spirit of Truth in him, that he may ever obey His dictates, and speak His word. Secondly, that God would be pleased to give him neither poverty nor riches, but convenient food and clothing; for the danger of either extreme is great, which every man who sees anything of the world, and knows anything of human nature, will testify. The danger of riches is, that he should be in possession of such plenty that he should with lying lips deny the God who bought him, and say, Who is Jehovah? The danger of poverty is, lest he should be reduced to want and steal, or swear falsely by the name of his God, or be addicted to blasphemy.

The next advice given is, that you do not talk of a servant's faults to his master, lest a curse should come upon you for so doing. Send to the man thyself, if thou

seest him do wrong, or tell him at once of his fault. It depends greatly upon the nature of his offence. If you see him committing any fault against his master, your duty is not to aggravate his error in his master's eye. With this thou hast no business; but, if he transgress against thee, thou hast a just right to complain of him to his master, whose duty it is to correct him. Even, then, let mercy be shown on thy part in the hope that the servant may amend his ways.

Take notice, my dear children, of the following verses; and O let your souls be very humble that you may benefit by the consideration of them, and may avoid the dangerous company of such companions as are here mentioned. You will find in the world a species of men who curse their father and never bless their mother—men without any natural feeling or any natural affection—who, thinking themselves wiser than all nature, do violate the first law of their existence. Their father they would curse because of their own wickedness; and, rather than repent and learn wisdom and obedience, they set at defiance all parental governance and are bold enough to curse their parents. A son should scarcely see his father's faults, unless, indeed, they be violations of the laws of God, and then he should, with earnest prayer to the Almighty, use every respectful and dutiful means to convince him of his error; but he should never curse his parent, or cease to bless his mother for her tender care of his infancy. True piety is never ashamed but always fond of its parents, and anxious to serve them and honor them and bless them.

You may always conclude that man to have a bad heart who speaks ill of his parents or jests upon them, or in any way forgets the reverence, respect, and

love which he ought to feel towards them ; for the first commandment, which has a promise attached to it, should never be forgotten—always avoid those men who speak irreverently of their father or mother.

There is a class very nearly connected with the former who think themselves so very pure that no one may in any respect approach them : they are both self-righteous and selfish. You will hear them always speaking of themselves—“ We this or I this—or we that or I that”—as if they were by themselves, or in conjunction with a choice few, so immaculate that they were distinct from all the rest of the human race. So they are, but not for wisdom or humility. Avoid all such ostentatious or self-righteous men ; for they are not yet washed from their filthiness, for all their righteousness is as filthy rags. There is a class also of such supercilious behaviour that, when you come into their company, you will find them treat you as their slave rather than their equal—who look down upon every man as subservient to their views and interests. They walk lifted up with pride, as if they were borne upon the shoulders of men : their eyes are lofty as the skies, and such a poor degraded being as an humble man is in their eyes little better than a dog. Such were the proud children of Amalek, and such every self-righteous Pharisee—such alas, too many of the heathen world, and too many who bear the name of Christian !

Remember these words, my children, do not you be ever proud or desirous of courting proud men, lest they should show you contempt and you then feel your folly. But put your trust in God, and walk humbly with Him, and He will exalt you in due time. There is another class of men whose teeth

are swords, who love to cut with words, as if all their pleasure was in cruelty, either to condemn to destruction some poor uneducated being who ought rather to claim their pity and compassion, or to hold up to ridicule and contempt some one whom they cannot subdue by argument. Their teeth are like fangs, as sharp as knives. They crush the poor, they lord it over them as if the rich only were to have any enjoyment of life; or else, as if the destitute were to take all their enjoyment at their hands. They destroy the wretched, and would drive them out of the earth, but "the poor shall never perish out of the land." They would fain drive the needy away, as if it were a crime to be destitute. O, my children, be you yourselves as poor: put yourselves always in the place of suffering humanity, and address your petition to your own heart, as if you were in actual want; so will your heart be exercised in right principle, and your spirit will be comforted.

There is a proverb in Israel: The horse-leach has two daughters who incessantly cry, "Give, give." The meaning of this proverb is, that there are some who, give what you will, are never satisfied, but still ask for more and more. There is no satisfying their minds with any explanation, or with any kind of equitable adjustment. There are some who, though rich, are so avaricious that they are beggars to the very last moment of their lives. There are bloodthirsty men who are never satisfied with their revenge. There are many whose charity is never extended from their own bounty, though they possess the means but not the spirit; and always cry, "Give, give," but never give themselves.

There are three things which cannot be satisfied—

yea, there are four which never say, "It is enough." The first is the grave, which is never full, though generation after generation descend into it: the grave devours all, and spares neither infancy nor age, manhood nor youth, but all alike descend into the dust. So, my dear children, must we all! But let us hope that, when the grave shall have sent forth its myriads, our souls and bodies being spiritualized may then meet together in Jesus Christ, the Author and Finisher of our salvation—the Atonement for all penitent sinners.

The next is the barren womb. Barrenness, among the children of Israel, was always considered a reproach; and, consequently, is here represented as never to be satisfied till that reproach should be taken away. The dry sands of the desert which suck up the rain in an instant and still appear dry as if they had never been watered, and the fire which the more you feed it only requires the more food, are the things which never can have enough. The wisdom to be learnt from this is the necessity of contentment, and the restraining of our desires, else they will become as greedy as the grave, as dissatisfied as the barren womb, as thirsty as the sandy soil, and as fierce and burning as the fire.

The eye which looks upon a father with scorn, or which will not obey its mother when she asks a son's assistance, shall perish, and be picked out by the ravens of the brook and be devoured by the eagles. This is a powerful representation of the impious and undutiful child. The probable consequence of filial disobedience is generally a desertion of the home of our fathers. Such frequently become outcasts upon the world—either wanderers in poverty or food for the sword. As a promise of long life is attached to the

command, "Honour thy father and thy mother," and days of prosperity are the general attendants upon obedience, it seems the curse is the greater upon unnatural and undutiful children. They perhaps perish by want or the sword, and their bodies lie unburied and are picked to pieces by the birds of the air. Many are they my dear children, who have so perished.

The wisest of men beholds three things too deep for his penetration. He considers the track which so great a bird as an eagle makes in the air when he is soaring through it in search of his prey: he considers that he must make a passage for himself; yet it is so imperceptible that with all his wisdom he cannot discern it. He professes himself unacquainted with the principles and laws by which this bird supports itself in the air, and sails along without making any mark of its course. This is too intricate a thing for his wisdom, although it were a daily sight and apparently so simple. Again: he cannot understand the way in which a serpent, a creature without legs or arms, winds up the most precipitous and craggy rocks, and leaves no track behind him. He moves along rapidly and as if he were a centipede: he scrambles up the steepest place, and leaves the spectator in astonishment. The same: the track of a vessel in the sea, which, though it be daily ploughing the waves, yet leaves no apparent passage, but passes over the surface of the ocean to its destined home without leaving any trace behind it. The last: the way a man must take to win the affections of the maid he loves. In eastern countries kings had seldom to seek the affections of any woman: they were part of their state, and were brought to the king as honourable wives or concubines; but that affection which seeks an honourable return and an engagement for life—that devotion of attention which is wrapped up in the welfare of

another—that kindness, and honour, and esteem which a faithful lover feels and expresses in his attachment to the maid he loves, by which her affection is won and her interest united with his, was unknown to king Solomon : to him it was as imperceptible, and as intricate, and undefinable, as any of the former. The way of an adulterous woman is full of deceit : she commits iniquity and is never ashamed ; but as one who wipes her mouth after she has eaten stolen fruit, and appears as if she had not touched it, so the adulterous person enters upon the world, and says, “ She has never been guilty of iniquity ”—so bold is determined wickedness ; but men of wisdom discover her and shun her company.

There are three things for which the earth is disquieted, and which, in their unnatural and uncouthly state, do disturb and disgust the order of all virtuous society. The first is, a slave when he rules : so unfit is he, by reason of his slavish mind, to govern with prudence, that he can feel no kind of compassion for society which has laws for freedom ; and he, most probably, will govern by the severity of an unprincipled and slavish tyranny. A fool, when he is filled to the full with bread or when he has received any sudden rise of fortune, is generally so domineering and lordly, so preposterously exalted in his folly, that the earth yearns to get rid of him ; and men groan beneath his awkwardness, buffooneries, and absurdities. Again : for a woman who is odious both in mind and person, bad in disposition, haughty and uncourteous in her manners—when such a woman marries, her husband can expect but little domestic happiness, his neighbours but little friendship, and society but little benefit ; except by the warning she affords them of her wretched temper and unhappy disquieted disposition. Again :

a maiden, or a servant maid, who supplants her mistress in the affections of her lord, and so becomes the possessor of those duties and attentions which are due only to a lawful wife, will create such disquietude and discord as totally to disorganize the society of a family and involve them in wretchedness. How necessary, then, is it for wisdom to guard and guide mankind, both in private and in public, that the earth may not be in an uproar, but that the children of men may rest in peace !

There are four things from which we may learn wisdom notwithstanding their insignificance. The ants are a little people and not strong ; but view their industry !—see how they prepare their store in summer against the time of winter—how they provide against the day of necessity. You find their industry is rewarded : they are not sluggish or slothful, but awake and at work. So ought we to be laying up in store a good foundation against the time to come, that we may attain eternal life.

The conies are a little people, yet do they make their burrows in the sides of the craggy cliff : they manage, by their industry, to clear out a habitation for themselves, notwithstanding their insignificance.

The locusts have no king, yet such is their disposition to order and regularity that they take their flights in separate bands. So we ought not to be behind them in the regular arrangement of our families and in our disposition to good government.

The spider knows no distinction between the palace of a king and a poor man's hut : he takes hold of a gilded cornice as fast as of a whitewashed beam. If a spider set at naught such things, man, who is wiser, should remember in every station of life his own insignificance, and not suffer himself to be puffed up with

his own conceits: he may learn wisdom from the spider, and be humbled and industrious.

There are three things stately in their step which bear themselves well: yea, there are four which are majestic in their carriage—the lion, who moves stately and solemnly over the earth, and will not crouch with terror for any one: the girded loins, which are prepared for the race or the battle: how stately does a man appear when he is ready for the combat, when his armour is upon him! How well does any creature bear himself who is trained for the race: the horse, the greyhound, or any creature whose loins are prepared for exertion! Have, then, your "*loins girded*," and, like men ready for the coming of the Lord, be always ready for His appearance, and let Him find you prepared. The he goat, who moves stiffly and stately along, as if he would be disturbed by no one—be firm in your walk. The king also, who is so well beloved by his people, that there is no rising up against him—so strong is affection.

If thou hast been foolish in exalting thyself in thine own estimation, and hast in the heated conceit of thy mind formed any wicked projects or devices—if thy soul have deliberated upon them and thou hast fed thy spirit with some determined invention—check the words of thy mouth—correct thine heart before it gives utterance to the unholy fancies of thy bewildered imagination. Place thine hand upon thy mouth and seal the door of thy lips; for, as surely as that the churning of cream brings forth butter and the wringing of the nose brings forth blood, so, when the puffing nostril indicates the contentious language of the mouth, contention and strife will follow. The sum total of all this advice is—keep quietness and wisdom and you will enjoy present and eternal peace.

CHAPTER XXXI.

These words of Lemuel, a king of old,
The advice his mother taught him is now told.

What, ho ! my son, thou whom my womb didst know,
Aha, my son—son of my early vow !

O, not to women give thy life's pure springs,
Nor give thy way to that which killeth kings.
'Tis not for kings to drinking to incline ;
Princes, O Lemuel ! should flee strong wine ;
Lest, in their drinking, they the law desert,
Or judgment of the afflicted should pervert.
Give thy strong drink to him whom death would
part,
And wine to him who is of heavy heart.
Let him have drink—his poverty forget,
And o'er his misery no longer fret ;
Open thy mouth in pleadings for the dumb,
In cause of those appointed to the tomb.

A virtuous woman, who can hap'ly find ?
Far above rubies is her worth of mind :
To her her husband safely trusts his heart ;
So that of household stuff he wants no part.
No evil thing throughout her lengthened life,
But good alone is done by such a wife.

Her wool and flax are present at command,
And willingly she spins them with her hand.
As merchant ships from distant countries come,
So she from far her earnings will bring home.
Long before sunrise she has stirring feet,
To give her maidens and her household meat.
She views the field; the freehold she will buy,
And plant a vineyard with her industry.
Her loins are strong, her girdle she will take;
Her arms, 'tis labour will their strength'ning make:
Her merchandize is precious in her sight;
Her candle, too, will burn throughout the night;
Her hands the spindle readily will wield:
The distaff to her hands its worth will yield.
To all the poor her alms she will extend,
And to the needy readily will lend.
Not for her household has the winter fear,
For all her household double garments wear.
Coverings and tapestry her house adorn;
Her silk and purple clothing will be worn.
Known in the gates, her husband can command
Respect amidst the elders of the land.
She makes fine linen—sells the ready bale,
And to the merchant girdles gives for sale.
With strength and honour, for her garments, clad,
In prospect for the future is she glad.
Her mouth is constantly with wisdom fraught,
Her tongue in law of kindness is well taught.
In all her household ways she will be neat,
And ne'er the bread of idleness will eat.
Her children rise, and with their voices bless;
To her, her husband will this praise address:—
“ Full many daughters worthily have done,
But, midst them all, thou art the favoured one.”

Applause deceives, and beauty, too, is vain :
But she who fears Jehovah praise shall gain.
Fruits of her hand, O, give her perfect weight,
Let her own works speak praises in the gate.

MY DEAR CHILDREN—We are now come to the last chapter of the book of Proverbs. The task which has engaged your attention has employed me through many hours of labour and retirement, and the only reward I promise myself is that you may be benefited. Does the Christian religion tend to make us kings of righteousness and peace, in our Lord and Saviour?—so, my dear children, will you find in divine wisdom the best guide to that conclusion. Faith in Jesus Christ, will teach you the excellence of all wisdom.

There are two things which this last chapter principally unfolds—the character of a just man and a virtuous wife. The just man is recommended to be never addicted to voluptuousness nor wine; for the former would destroy the springs of life and health and lead to premature old age, and the latter would tend so to stupify the senses as to pervert the order of justice, judgment, and mercy.

Do not be in the habit of drinking strong wine, but keep it for the poor and destitute who are driven to the last extremity of distress. Let a portion of that with which God has blessed you be given to them for their support, that they may forget their former wretchedness and their hearts be poured out in thankfulness to God.

May God grant, my dear children, that you may be blest with virtuous and industrious wives—such as may add to your respectability and domestic happiness; women who are not slothful, but industrious, charitable, amiable, prudent, humble, blest with Christian graces, and virtues, rather than heathenish accomplishments; for applause deceives and beauty is but vanity; but the woman who reverences Jehovah shall be praised.

And now I bid you an affectionate farewell, praying for you that you may be guided into all truth and holiness, and at last rest with your Father in the land of quietness and assurance for ever.

Thanks be to God who has permitted this to be written for your instruction, by your affectionate father,

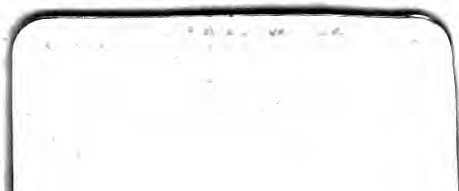
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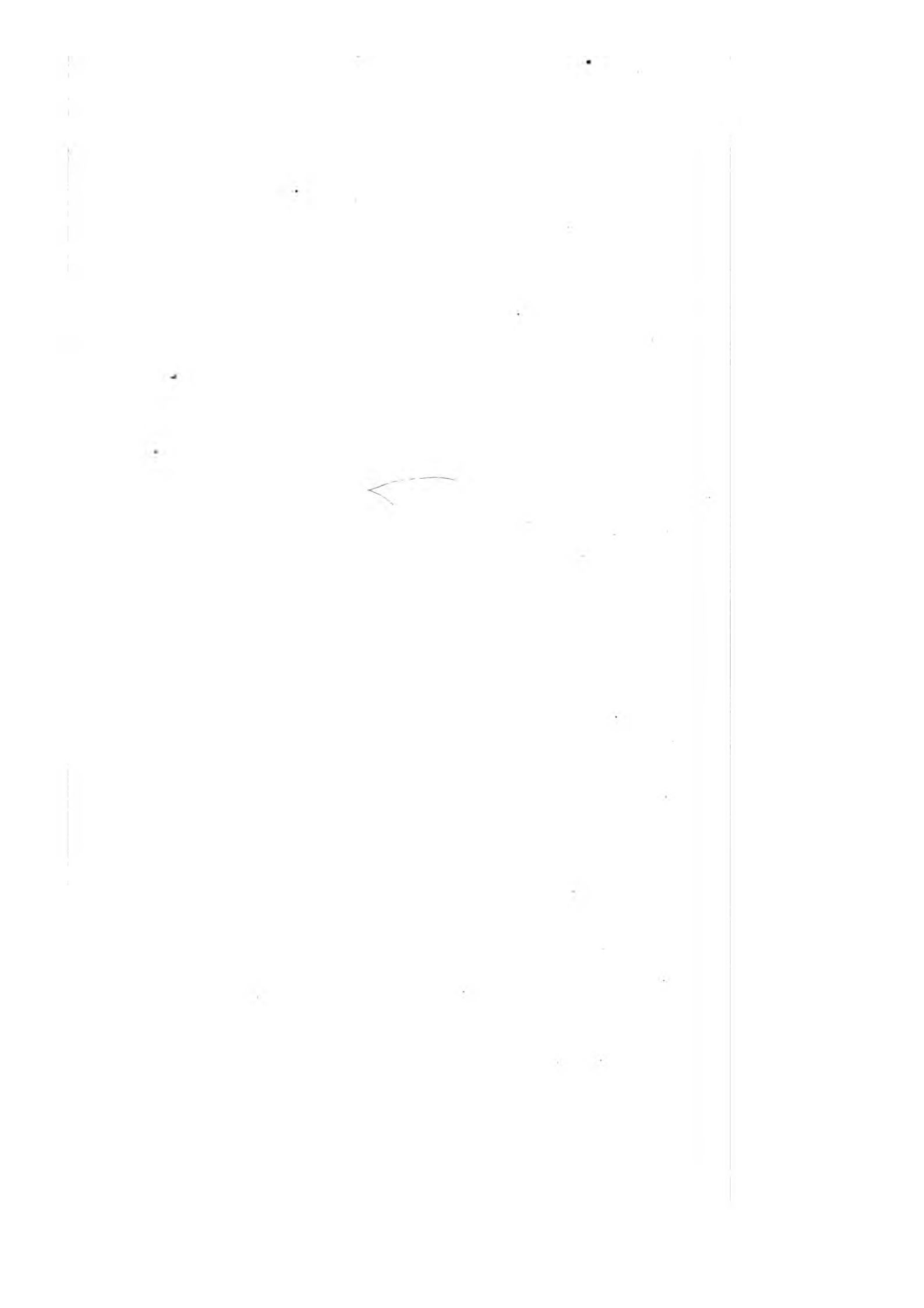
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