

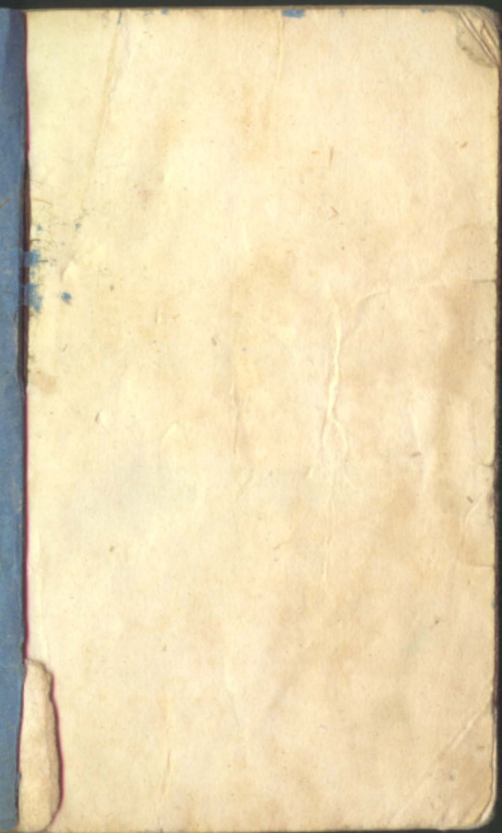
WISE SAYINGS
FOR THE *117*
Y O U N G .



Boston:
MASS. SABBATH SCHOOL SOCIETY,
No. 13 Cornhill.

1839.







WISE SAYINGS

FOR

THE YOUNG.



Wisdom.

“Her ways are ways of pleasantness, and all her paths are peace.”

WISE SAYINGS

FOR

THE YOUNG.

PREPARED FOR THE MASS. S. S. SOCIETY, AND RE-
VISED BY THE COMMITTEE OF PUBLICATION.

Second Edition.



BOSTON:

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ADVERTISEMENT.

MY youthful readers know how common it is to give instruction or enforce our remarks by some wise saying,—some common maxim or proverb. This has been practised among all people, and in all ages. Many of these proverbs with which the world is filled, contain very important truth; and they exert a powerful influence on all classes and ages in society.

They are usually so striking, that they arrest the attention, and so short, that they can easily be *remembered*; and *all* truth, to exert much influence, *must be remembered*.

The most interesting and important proverbs that exist, are those spoken by the wise king of Israel. We are told, that Solomon “spake *three thousand proverbs*.” Those given us in the book of Proverbs, are not only the sayings of the wisest man that ever lived, but they are the sayings of the *Holy Spirit*.

Nothing can surpass the beauty and the wisdom of some of these proverbs. There are no sayings,—no rules, which the young, and indeed all, can so safely follow as these. What a world this would be, were all to make them the man of their counsel and the guide of their lives! They point out the only sure path to wealth and honor and length of days and peace and immortal life.

Hoping thereby to interest and benefit the young, I have selected and arranged, in this little book, under twenty-five

different heads, such of the wise sayings of Solomon, as seem to be most appropriate to children and youth.

Take this little book, youthful reader, and treasure up its precepts in thy heart, and practise them in thy life, and "when thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble."

WISE SAYINGS

FOR THE YOUNG.

1. FILIAL DUTIES.

My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck.

My son, forget not my law: but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee.

Keep my commandments, and

live; and my law as the apple of thine eye; bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee: when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

Hearken unto thy father that begat thee, and despise not thy mother when she is old.

My son, attend unto my wisdom, and bow thine ear to my understanding.

Hear thou, my son, and be wise, and guide thine heart in the way.

Hear, O my son, and receive my sayings; and the years of thy life shall be many. For they are life unto those that find them, and health to all their flesh.

2. WISE AND DUTIFUL CHILDREN A JOY
AND HONOR TO THEIR PARENTS.

A wise son maketh a glad father.

My son, if thine heart be wise,
my heart shall rejoice evermore;
yea, my reins shall rejoice when
thy lips speak right things. Thy
father and thy mother shall be glad,
and she that bare thee shall rejoice.

The father of the righteous shall
greatly rejoice; and he that beget-
teth a wise child shall have joy of
him.

Whoso loveth wisdom, rejoiceth
his father.

3. WICKED CHILDREN A SHAME AND
GRIEF TO THEIR PARENTS.

A foolish son is the calamity of
his father, and the heaviness of his
mother.

A foolish man despiseth his mother.
He that begetteth a fool, doeth it
to his sorrow; and the father of a
fool hath no joy.

A foolish son is a grief to his fa-
ther, and bitterness to her that bare
him.

He that wasteth his father, and
chaseth away his mother, is a son
that causeth shame, and bringeth
reproach.

Whoso robbeth his father or his
mother, and saith, It is no trans-
gression; the same is the companion
of a destroyer.

He that is a companion of riotous
men, shameth his father.

4. THREATENINGS AGAINST UNDUTIFUL,
WICKED CHILDREN.

Whoso curseth his father or his

mother, his lamp shall be put out in obscure darkness.

There is a generation that curseth their father and doth not bless their mother.

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

5. PARENTAL DUTIES.

Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

Train up a child in the way he should go; and when he is old, he will not depart from it.

He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes.

Chasten thy son while there is hope, and let not thy soul spare for his crying.

Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

Withhold not correction from thy child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.

The rod and reproof give wisdom: but a child left to himself, bringeth his mother to shame.

Correct thy son, and he shall give thee rest: yea, he shall give delight unto thy soul.

6. OLD MEN'S CROWN.

Children's children are the crown of old men.

7. THE GLORY OF CHILDREN.

The glory of children are their fathers.

8. EXHORTATION TO GET WISDOM.

Wisdom is the principal thing: therefore get wisdom: and with all thy getting get understanding. Forsake her not, and she shall preserve thee: love her and she shall keep thee. Exalt her, and she shall promote thee; she shall bring thee to honor when thou dost embrace her. She shall give unto thine head an ornament of grace; a crown of glory shall she deliver to thee. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

'Take fast hold of instruction ; let her not go : keep her ; for she is thy life.

My son, if thou criest after knowledge, and liftest up thy voice for understanding ; If thou seekest her as silver, and searchest for her as for hid treasures ; Then shalt thou understand the fear of the Lord and find the knowledge of God.

The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding.

'Then shalt thou understand righteousness and judgment and equity ; yea, every good path.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee. To deliver thee from

the way of the evil man, and from the strange woman.

Say unto Wisdom, Thou art my sister; and call Understanding thy kinswoman.

He is in the way of life, that keepeth instruction.

Buy the truth and sell it not; also wisdom, and instruction, and understanding.

Hear instruction, and be wise, and refuse it not.

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me, findeth life, and shall obtain the favor of the Lord. I love them that love me; and those that seek me early, shall find me.

My son, keep sound wisdom and discretion. So shall they be life unto thy soul, and grace unto thy neck.

Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet.

He that getteth wisdom, loveth his own soul; he that keepeth understanding shall find good.

9. VALUE OF WISDOM.

Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious

than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.

Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies.

Riches and honor are with me; yea, durable riches and righteousness.

My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

How much better is it to get wis-

dom than gold? and to get understanding rather to be chosen than silver.

Understanding is a well-spring of life unto him that hath it.

10. DANGER OF NEGLECTING INSTRUCTION.

Poverty and shame shall be to him that refuseth instruction.

Whoso despiseth the word shall be destroyed.

He that sinneth against me [Wisdom] wrongeth his own soul; all they that hate me love death.

11. WARNINGS AGAINST WICKED ASSOCIATES.

My son, if sinners entice thee, consent thou not. Walk not thou in the way with them, refrain thy foot from their path.

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

Forsake the foolish and live.

Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

Be not amongst wine-bibbers; amongst riotous eaters of flesh.

Make no friendship with an angry man, and with a furious man thou shalt not go; Lest thou learn his ways, and get a snare to thy soul.

He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

12. CHASTITY.

When wisdom entereth into thine heart, and knowledge is pleasant

unto thy soul, discretion shall preserve thee, understanding shall keep thee; To deliver thee from the stranger which flattereth with her words; For her house inclineth unto death, and her path unto the dead; none that go unto her return again, neither take they hold of the path of life. Her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death, and her steps take hold on hell. Remove thy way far from her, and come not nigh the door of her house; Lest thou give thine honor unto others, and thy years unto the cruel: Lest strangers be filled with thy wealth, and thy labors be in the house of a stranger; And thou mourn at the last, when thy flesh and thy body are consumed; And

say, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me.

Hearken unto me, now, therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways; go not astray in her paths: For she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.

13. BENEVOLENCE.

He that giveth unto the poor, shall not lack: but he that hideth his eyes shall have many a curse.

Whoso stoppeth his ears at the

cry of the poor, he also shall cry himself, but shall not be heard.

He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

The liberal soul shall be made fat: and he that watereth shall be watered also himself.

He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

Say not to thy neighbor, Go, and

come again, and to-morrow I will give, when thou hast it by thee.

14. LYING.

A lying tongue is but for a moment.

Lying lips are abomination to the Lord.

A righteous man hateth lying.

A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.

A false witness shall not be unpunished; and he that speaketh lies shall not escape.

A false witness shall not be unpunished; and he that speaketh lies shall perish.

A poor man is better than a liar.

The Lord doth hate a lying

tongue, and a false witness that speaketh lies.

The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

15. PRIDE.

A man's pride shall bring him low.

Only by pride cometh contention.
Pride goeth before destruction,
and a haughty spirit before a fall.

He that is of a proud heart stirreth up strife.

Pride do I [Wisdom] hate.

Every one that is proud in heart is an abomination to the Lord; though hand join in hand, he shall not be unpunished.

When pride cometh, then cometh shame.

A high look and a proud heart
is sin.

16. EXCELLENCE OF HUMILITY.

By humility are riches and honor
and life.

Before honor is humility.

Better is it to be of an humble
spirit with the lowly, than to divide
the spoil with the proud.

Let another man praise thee, and
not thine own mouth; a stranger,
and not thine own lips.

Honor shall uphold the humble
in spirit.

Put not forth thyself in the pres-
ence of the king, and stand not in
the place of great men: For better
is it that it be said unto thee, Come
up hither, than that thou shouldest

be put lower in the presence of the prince, whom thine eyes have seen.

17. FOLLY OF SLOTHFULNESS.

Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger.

He also that is slothful in his work is brother to him that is a great waster.

A slothful man hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

The sluggard will not plough by reason of the cold; therefore shall he beg in harvest and have nothing.

Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

The desire of the slothful killeth him; for his hands refuse to labor.

The slothful man saith, There is a lion without, I shall be slain in the streets. There is a lion in the way, a lion in the streets.

I went by the field of the slothful, and by the vineyard of the man void of understanding; And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall was broken down. Then I saw, and considered it well; I looked upon it, and received instruction.

Yet a little sleep, a little slumber, a little folding of the hands to sleep; So shall thy poverty come as one that traveleth; and thy want as an armed man.

The sluggard is wiser in his own

conceit, than seven men that can render a reason.

Go to the ant, thou sluggard; consider her ways and be wise: Which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.

How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

As the door turneth upon his hinges, so doth the slothful upon his bed.

As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

The way of the slothful man is as a hedge of thorns.

Drowsiness shall clothe a man with rags.

18. THE SLOTHFUL AND THE DILIGENT
CONTRASTED.

The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.

The hand of the diligent shall bear rule: but the slothful shall be under tribute.

He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

The soul of the sluggard desireth and hath nothing: but the soul of the diligent shall be made fat.

The thoughts of the diligent tend only to plenteousness.

Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

19. EVILS OF INTEMPERANCE.

Wine is a mocker, strong drink is raging; whosoever is deceived thereby is not wise.

He that loveth wine and oil shall not be rich.

Be not amongst wine-bibbers; amongst riotous eaters of flesh. For the drunkard and the glutton shall come to poverty.

When thou sittest to eat with a ruler, consider diligently what is before thee; and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties; for they are deceitful meat.

Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine,
they that go to seek mixed wine.

Look not thou upon the wine
when it is red, when it giveth its
color in the cup, when it moveth it-
self aright: At the last it biteth like
a serpent, and stingeth like an ad-
der.

20. BE MERCIFUL AND PEACEABLE.

Let not mercy and truth forsake
thee; bind them about thy neck;
write them upon the table of thine
heart: So shalt thou find favor and
good understanding in the sight of
God and man.

Devise not evil against thy neigh-
bor, seeing he dwelleth securely by
thee.

Strive not with a man without

cause, if he have done thee no harm.

21. THE WICKED AND THE UPRIGHT CONTRASTED.

A wicked man hardeneth his face; but as for the upright he directeth his way.

He that walketh uprightly walketh surely: but he that perverteth his ways, shall be known.

The way of the Lord is strength to the upright: but destruction shall be to the workers of iniquity.

The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.

By the blessing of the upright the city is exalted : but it is overthrown by the mouth of the wicked.

The upright shall dwell in the land : but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

They that are of a froward heart are abomination to the Lord : but such as are upright in their way are his delight.

The words of the wicked are to lie in wait for blood : but the mouth of the upright shall deliver them.

Righteousness keepeth him that is upright in the way : but wickedness overthroweth the sinner.

The house of the wicked shall be overthrown : but the tabernacle of the upright shall flourish.

The sacrifice of the wicked is an

abomination to the Lord: but the prayer of the upright is his delight.

Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

Whoso causeth the righteous to go astray in an evil way, he shall fall into his own pit: but the upright shall have good things in possession.

Whoso walketh uprightly shall be saved: but he that is perverse in his ways shall fall at once.

22. THE WICKED AND THE JUST CONTRASTED.

The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just.

The path of the just is as the

shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble.

Blessings are upon the head of the just: but violence covereth the mouth of the wicked.

The memory of the just is blessed: but the name of the wicked shall rot.

The wicked is snared by the transgression of his lips: but the just shall come out of trouble.

There shall no evil happen to the just: but the wicked shall be filled with mischief.

A just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

The tongue of the just is as

choice silver: the heart of the wicked is little worth.

23. THE WISE AND THE FOOLISH CONTRASTED.

It is a sport to a fool to do mischief: but a man of understanding hath wisdom.

The lips of the righteous feed many: but fools die for want of wisdom.

The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.

Fools make a mock at sin: but among the righteous there is favor.

A wise man feareth and departeth from evil: but the fool rageth and is confident.

The crown of the wise is their

riches: but the foolishness of fools is folly.

The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly.

Wisdom is before him that hath understanding: but the eyes of a fool are in the ends of the earth.

A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

Wise men lay up knowledge: but the mouth of the foolish is near destruction.

24. ANGER, WRATH, CONTENTION.

He that is soon angry dealeth foolishly; and a man of wicked devices is hated.

A soft answer turneth away wrath: but grievous words stir up anger.

A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

A gift in secret pacifieth anger, and a reward in the bosom strong wrath.

He that hath no rule over his

own spirit is like a city that is broken down and without walls.

Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

An angry man stirreth up strife, and a furious man aboundeth in transgression.

He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.

Proud and haughty scorner is his name, who dealeth in proud wrath.

Only by pride cometh contention.

The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with.

A fool's lips enter into contention, and his mouth calleth for strokes.

A brother offended is harder to

be won than a strong city; and their contentions are like the bars of a castle.

Cast out the scorner, and contention will go out; yea, strife and reproach shall cease.

As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.

It is an honor for a man to cease from strife: but every fool will be meddling.

25. CONCLUSION.—COUNSEL OF WISDOM.

My son, attend unto my words: incline thine ear unto my sayings: Let them not depart from thine eyes; keep them in the midst of

thine heart : For they are life unto those that find them, and health to all their flesh.

Keep thy heart with all diligence : for out of it are the issues of life.

Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee.

Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left, remove thy foot from evil.

Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

Trust in the Lord with all thy heart ; and lean not unto thine own understanding. In all thy ways

acknowledge him, and he shall direct thy paths.

Be not wise in thine own eyes: fear the Lord and depart from evil.

Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

Now, therefore, hearken unto me, O ye children; for blessed are they that keep my ways.

Early Piety.

By cool Siloam's shady rill
 How sweet the lily grows!
 How sweet the breath beneath the hill
 Of Sharon's dewy rose!

Lo! such the child whose early feet
 The paths of peace have trod,
 Whose secret heart with influence sweet,
 Is upward drawn to God!

By cool Siloam's shady rill
 The lily must decay;
 The rose that blooms beneath the hill
 Must shortly fade away.

And soon, too soon, the wintry hour
 Of man's maturer age
 Will shake the soul with sorrow's power,
 And stormy passion's rage!

O thou, whose infant feet were found
 Within thy Father's shrine!
 Those years, with changeless virtue crowned,
 Are all alike divine:

Dependent on thy bounteous breath,
 We seek thy grace alone,
 In childhood, manhood, age, and death,
 To keep us still thy own!

**The Spring, the Morning of Life.—
 The Dew, the Flower of Youth.**

Sweet is the time of Spring,
 When nature's charms appear :
 The birds with ceaseless pleasure sing,
 And hail the opening year :
 But sweeter far the spring
 Of wisdom and of grace,
 When children bless and praise their King,
 Who loves the youthful race.

Sweet is the dawn of day,
 When light just streaks the sky ;
 When shades and darkness pass away,
 And morning's beams are nigh :
 But sweeter, far, the dawn
 Of piety in youth ;
 When doubt and darkness are withdrawn,
 Before the light of truth.

Sweet is the early dew,
 Which gilds the mountain's tops,
 And decks each plant and flower we view,
 With pearly glittering drops :

But sweeter far the scene,
 On Zion's holy hill;
 When there the dew of youth is seen
 Its freshness to distil.

Sweet is the opening flower,
 Which just begins to bloom,
 Which every day and every hour
 Fresh beauties will assume:
 But sweeter that young heart,
 Where faith, and love, and peace,
 Blossom and bloom in every part,
 With sweet and varied grace.

O may life's early spring
 And morning, ere they flee,
 Youth's dew, and its fair blossoming,
 Be given, my God, to thee!

Love to Parents.

To honor those who gave us birth,
 To cheer their age, to feel their worth,
 Is God's command to human kind,
 And owned by every grateful mind.

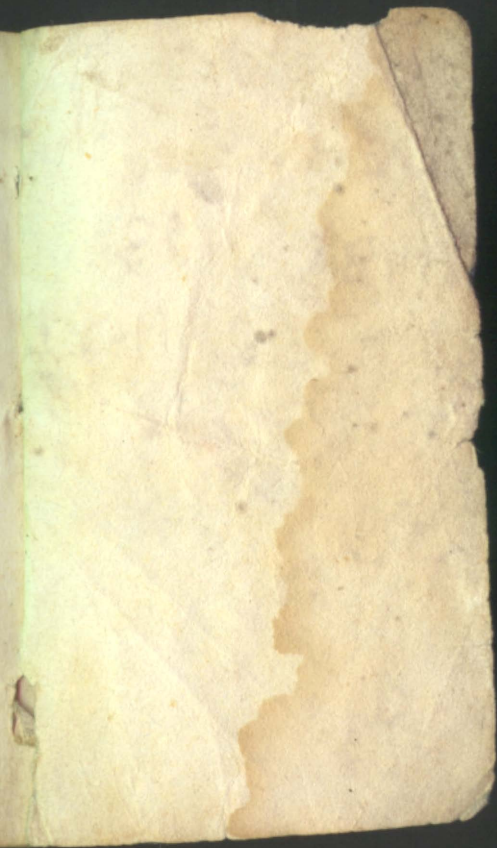
Trace then the tender scenes of old,
 And all our infant days unfold;
 Yield back to sight the mother's breast,
 Watchful to lull her child to rest.

Survey her toil, her anxious care,
To form the lisping lips to prayer;
To win for God the yielding soul,
And all its ardent thoughts control.

Nor hold from memory's glad review,
The fears which all the father knew:
The joy that marked his thankful gaze,
As virtue crowned maturer days.

When pressed by sickness, pain, or grief,
How anxious they to give relief!
Our dearest wish they held their own;
Till our's returned, their peace was flown.

God of our life, each parent guard,
And death's sad hour, O long retard;
Be their's each joy that gilds the past,
And heaven our mutual home at last!



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