

a very broad view of a holy life—of an intelligent thoughtful temperance which goes much further than mere abstinence from intoxicating liquors—the vices which have come to the front in modern times as the result of indulgence in alcohol are directly antagonized by these counsels, and it is perfectly legitimate to use these verses as a text for most earnest reasoning and appeal against modern intemperance.

Verse 15. The sage has been giving various maxims, some apparently addressed to a man of talent, who, because of his talents, had been made a royal guest. He now turns from that and other special cases to address his disciples especially, and **my son** is to be regarded as the utterance of the philosopher to his pupils. **If thine heart be wise.** The wise man has no faith in natural wisdom. He has already taught that "foolishness is bound up in the heart of a child." Folly is natural, but by discipline wisdom can be acquired. "The rod of correction" is of value (Prov. 13. 24; 22. 15; 19. 18; 29. 15, 17). Just before this lesson begins we are told not to withhold correction from children, and that beating them with the rod shall become to them a most salutary means of discipline. These repeated counsels to inflict punishment upon erring children are not to be taken as arguments of a pedagogue against modern views of training, and in favor of corporal punishment at home and in school. In Solomon's day, and centuries after, no one had so much as dreamed of bringing up children without the "rod." The sage is not arguing about any system of teaching or training; he is arguing in favor of training and against its neglect; and while unquestionably modern times have planted many moral hedges around the youth, which keep even the worst of the community from committing sins that some of the best of people committed a century and a half ago, we ourselves believe in "the rod" as much as Solomon did; only a superior civilization has taken it out of the hand of the parent and teacher, and put it in the hand of the more remote officer of the law. Without doubt he is the wisest parent, the wisest teacher, who can bring up children aright without whippings or other inflictions of physical pain. But they are no teachers at all, they are a disgrace to fatherhood and motherhood, who neglect discipline. Discipline must to-day be as strict as it was a thousand years before the Christian era. There is no civilization without discipline. It is as necessary for the making of bookbinders and shoemakers and lawyers and physicians as it is for the making of soldiers. There is an awful danger that in getting rid of some outworn types and methods of discipline we may get rid of the discipline itself. **My heart shall rejoice, even mine.** The last two words give rhetorical emphasis to the statement. The happiness of others depends on us; our deflection from the path of duty brings daggers and scorpions to many loving hearts; no man liveth to himself. He who is most loved has simply most hearts in his keeping. You cannot do right without gladdening somebody and

making it easier for others to do right. You cannot do wrong without saddening some one. That is a noble aspiration in William Cullen Bryant's hymn:

"Amid the snares misfortune lays
Unseen, beneath the steps of all,
Blest is the love that seeks to raise,
And stay, and strengthen those who fall;
"Till, taught by Him, who for our sake
Bore every form of life's distress,
With every passing year we make
The sum of human sorrow less."

But the Wise Man here teaches another lesson, more profoundly wise than even his words—a lesson in the art of teaching. Immeasurably better than whips and rods is the sentiment of this verse, that the heart of the teacher is bound up in the success of the scholar. The best influence that can be exerted upon the mind of a scholar is that which comes from love.

16. My reins shall rejoice. A strange phrase to our notions, for if it was literally translated it would be "kidneys;" but in reality it is little stranger than our own phrases about the "breaking of the heart." Bowels and kidneys were regarded in antiquity much as we now regard the heart, as centers of affection, sentiment, passion. **When thy lips speak right things.** For "out of the abundance of the heart the mouth speaketh." "If any man offend not in word the same is a perfect man, and able also to bridle the whole body."

17. Let not thine heart envy sinners. Perhaps the most insidious of all temptations. When we see men who deserve less than we secure the luxuries by manifestly wrong methods (which nevertheless seem to be justified by public opinion) we are strongly tempted to envy them. **But be thou in the fear of the Lord all the day long.** This is the antidote to foolish and sinful envy. Dr. W. J. Deane thus paraphrases the proverb, "Show your heart's desire not by envy of the sinner's fortune, but by zeal for true religion, that 'fear of the Lord' which leads to strict obedience and earnest desire to please him."

18. For surely there is an end. Notice the close connection of this verse with the preceding verse. "The prosperity of sinners is not to be envied, for it is transitory and deceptive, but for the righteous, however depressed at times, there is a happy end in prospect."

19. Hear thou. Here begins the Wise Man's special exhortation to temperance. **Guide thine heart in the way.** In the way of duty. Care for thy heart especially, for out of it are the is-