

For "end" the R. V. has "reward" and in the margin "sequel, or future." It is literally "latter end." Every course of life has its inevitable consequences; these, to the righteous, are a reward, to the wicked, a punishment (Ps. 37: 1-37; Luke 16: 25). The final, or "end," result is reached in the next world. This is one of the few passages in which Solomon distinctly refers to a future life, the others being ch. 11: 7; 14: 32; 24: 14. The true Christian will not be disappointed at last (Ps. 34: 9; John 10: 28).

19. **Hear thou, my son, and be wise, and guide thine heart in the way**—Our fallen nature inclines to self-indulgence, but practice self-control. Keep the desires directed towards worthy objects. This requires an effort, and only steadfast principle will gain the mastery over the fleshly lusts which war against the soul (1 Pet. 2: 11). "The way" here means the manner of life. "Let thy heart go straight forward in the way" *i. e.* the way of understanding (ch. 9: 6; Matt. 7: 14). The gospel was also called "the way" (Acts 9: 2; 19: 9, 23).

20. **Be not among winebibbers; among riotous eaters of flesh**—"Winebibbers" are those who are always "tippling." We are to think of gluttons who, at their carousals, with much wine consume also much flesh. (Baehr). In ancient Palestine animal food did not enter into the ordinary diet of the people, and when at an occasional banquet it was served with lavish hospitality and in inviting variety, there was great temptation to indulge in excess. The "riotous" feature of ancient feasts, in both Europe and Asia, astonishes students of history. (Hurlbut). The warning is against "revelling and banqueting" (1 Pet. 4: 3) and the sort of company one meets with at these feasts.

21. **For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags**—The drowsiness referred to is the stupidity that results from a night of debauchery. Of three thousand persons admitted to the workhouse in Salem, Mass., the superintendent states that in his opinion, two thousand nine hundred were brought there directly or indirectly by intemperance. The superintendent of the alms house in New York states that the number of male adults in the house is five hundred and twelve, of which number there are not

twenty that can be called sober men; that the number of females is six hundred and one, and that he doubts whether there are fifty of them that can be called sober women. On one occasion a deputation waited upon Lord John Russell, respecting the taxation levied on the working classes, to whom he said, "You may rely upon it, that the government of this country durst not tax the working classes to anything like the extent to which they tax themselves in their expenditure for intoxicating drinks."

22. **Hearken unto thy father that begat thee, and despise not thy mother when she is old**—As no conduct is more beautiful in youth than respectful and affectionate regard for a parent's wishes and comfort, so nothing is more indicative of future sorrow than the opposite behaviour.

23. **Buy the truth, and sell it not; also wisdom, and instruction, and understanding**—To buy the truth is to purchase a true and saving knowledge of God and his will concerning thy salvation upon his terms. (Benson). (2 Tim. 3: 15) It is acquired by labor, exertion and sacrifice (ch. 4: 5, 7; 16: 16; Matt. 13: 44, 46). Although received as a free gift (Isa. 55: 1) we surrender for it the sinful desires of our fallen nature (Gal. 5: 24; Eph. 4: 22). Wisdom is the right use of the truth. Instruction implies advancement in wisdom. We are to grow in grace and in knowledge of Christ. Understanding, or discernment, is clear perception of duty, an opening of the spiritual vision. The true cure for intemperance is found in the saving knowledge of Christ and a life filled with worthy ambitions guided by right principles.

24. **The father of the righteous shall greatly rejoice, and he that begetteth a wise child shall have joy of him.**

25. **Thy father and thy mother shall be glad, and she that bare thee shall rejoice**—Wise, sober and God-fearing children are the crown of the parent's life, but dissipated and undutiful ones bring down their grey hairs with sorrow to the grave. The late Principal Cairns of Edinburgh related the following anecdote: "In the north of England region, in a largely filled railway carriage, I took part once in a general debate on the shutting up of public houses by act of parliament. Many spoke, but the brightest remark was made by a Scotch workman, who said, "The best shutting" up act is to shut your own mouth.