

**GOLDEN SAYINGS OF  
THE WISE KING ON  
THE CONDUCT OF LIFE**

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Golden Sayings of the Wise King on the Conduct of Life by Thomas Boyles Murray

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**THOMAS BOYLES MURRAY**

**GOLDEN SAYINGS OF  
THE WISE KING ON  
THE CONDUCT OF LIFE**





WHO SO HEARKENETH UNTO ME SHALL DWELL SAFELY, AND  
SHALL BE QUIET FROM FEAR OF EVIL.—Proverbs 1. 33.

GOLDEN SAYINGS  
OF  
THE WISE KING

*On the Conduct of Life.*

WITH METRICAL ILLUSTRATIONS

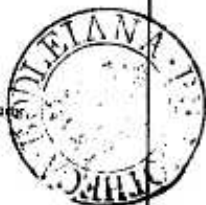
BY THE  
REV. THOMAS BOYLES MURRAY, M.A.  
PARRISH OF ST. PAUL'S.

O, how fair fruits may you to mortal men  
From Wisdom's garden give!

NICHOLAS GRIMMOLD.

Third Edition,  
WITH ADDITIONS.

PUBLISHED UNDER THE DIRECTION OF THE  
COMMITTEE OF GENERAL LITERATURE AND EDUCATION,  
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PREFACE  
TO THE THIRD EDITION.

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THE Author, in offering to his youthful readers a few thoughts on some important subjects for their conduct in life, has adopted the plan of addressing them in verse. His own experience, and the recollection of the days of childhood, have persuaded him, that good sentiments are more easily and powerfully fixed in the memory and heart of a young person by means of poetry than prose; and that even one simple stanza, well remembered, may prove of much service in after life; assuming only, that the lines be worth remembering, if not for the merit of the verses, at least for the lesson which they convey.

It will be seen that all the subjects in this collection have been taken from the PROVERBS OF SOLOMON,—“a book which extends its instructions to every relation and every state of life; and with equal authority directs the king and the subject, the rich and the poor, the parent and child, the young and the old, in the duties of their respective stations and conditions of life.



“For, as St. Basil says, ‘it bridles the injurious tongue, corrects the wanton eye, and ties the unjust hand in chains: it persecutes sloth, chastises all absurd desires, teaches prudence, raises men’s courage, recommends temperance and chastity with such efficacy and force, as at once convinces the judgment and engages the affections.’ In a word, this excellent Treatise not only represents the nature and advantage of true Wisdom, but leads us powerfully by the hand, through her paths, to our truest happiness and chief end.”

William Wogan, from whose *Essay on the Proper Lessons* this passage has been extracted, takes a very solemn and interesting view of WISDOM, in the highest sense, in his Commentary on Proverbs i. 33.

“Who,” says he, “is this Wisdom, that here speaks to mankind; that so affectionately invites to happiness, so earnestly warns against the fatal consequences of sin, but Jesus, the Saviour and Lover of Souls? He is the Word and Wisdom, of God; and the only Righteousness of man. To hear and receive Him is the only way to obtain happiness and escape misery; the only means to dwell safely in his Church here, and to be freed from all possibility of danger hereafter; to be quiet not only from evil itself, but from the very fear thereof.”

LONDON, February, 1849.



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