

Chapter 15

A soft answer breaketh anger: and a hard word rayseth vp furie.	Meeknes.
2 The tongue of the wife adorneth knowlege: the mouth of fooles boyleth forth follie.	Difcretion.
3 In euerie place the eies of our Lord behold the good and the euil.	Gods omnifcience.
4 A peaceable tongue is a tree of life: but that which is immoderate, shal breake the fpirite.	Calmnes of fpeech.
5 A foole scorneth the discipline of his father: but he that regardeth reprehensions, shal become more pru- dent.	Loue to be cor- rected.
In abundant iustice there is greatest force: but the cogitations of the impious shal be rooted out.	Desire to fulfil al iustice.
6 The house of the iust is very much strength: and in the fruites of the impious is perturbation.	Diligence in teaching others.
7 The lippes of the wife shal low knowlege: the hart of fooles shal be vnlike.	
8 The victimes of the impious are abominable to our Lord: the vowes of the iust are acceptable.	Puritie of hart.
9 The way of the impious is abomination to our Lord: he that foloweth iustice is beloued of him.	
10 The doctrine is euil of them that forsake the way of life: he that hateth reprehensions shal dye.	Lerne of good men.
11 Hel, and perdition are before our Lord: how much more the hartes of the children of men?	Al secretes knownen to God.
12 The pestilent man loueth not him that rebuketh him: nor goeth to the wife.	Harken to good admonitions.
13 A glad hart cheereth the face: in pensifnes of minde the fpirit is cast downe.	A cheerful hart is desirous to lerne.
14 The hart of the wife seeketh doctrine: and the mouth of fooles is fed with vnskilfulnes.	
15 Al the dayes of the poore are euil: a secure minde is as it were a continual feast.	A quiet mind.
16 Better is a litle with the feare of our Lord, then great treasures and vnfatiable.	Contentment with sufficien- cie.
17 It is better to be called to herbes with charitie: then to a fatted calfe with hatred.	

18 An angrie man ftirreth brawles: he that is patient appeafeth thofe that are raifed.	Patience.
19 The way of the flothful is as an hedge of thornes: the way of the iuft is without offence.	Diligence.
20 A wife fonne maketh the father ioyful: and the foolish man defpifeth his mother.	Honour of parents.
21 Follie is ioy to a foole: and the wifeman directeth his fteppes.	Difcretion.
22 Cogitations are diffipated where there is no counfel but where manie counfellers are, they are confirmed.	Defire to liue wel.
23 A man reioyceth in the fentence of his mouth: and a word in due time is beft.	Counfel in feafon.
24 The path of life aboue the lerned, that he may decline from the loweft hel.	To him that is wel trained in good workes, heauen gates are open.
25 Our Lord wil deftroy the houle of the proude: and wil make fure the borders of the widow.	Honeft thoughts and wordes.
26 Euil cogitations are an abomination to our Lord: and pure fpeech moft beautiful fhall be confirmed of him.	A liberal mind.
27 He that purfueth auarice difturbeth his houle: but he that hateth giftes fhall liue.	
By mercie and faith finnes are purged: and by the feare of our Lord euerie one declineth from euil.	Mercie and iuftice.
28 The minde of the iuft meditateth obedience: the mouth of the impious redoundeth with euils.	Obedience.
29 Our Lord is far from the impious: and he wil heare the prayers of the iuft.	God affifteth the iuft.
30 The light of the eies reioyceth the foule: a good name fatteth the bones.	VVordes of edification.
31 The eare that heareth the reprehenfions of life, fhall abide in the middes of the wife.	Loue of difcipline.
32 He that reiecteth difcipline, defpifeth his foule: but he that yeldeth to reprehenfions, is a poffeffour of the hart.	Admonition.
33 The feare of our Lord, the difcipline of wifdom: and humilitie goeth before glorie.	Humilitie.