

The
Christian Education of Youth

By Ulrich Zwingli

TRANSLATED FROM A REPRINT OF THE
ORIGINAL SWISS EDITION OF 1526

BY ALCIDE REICHENBACH, A. M.

PROFESSOR OF MODERN LANGUAGES IN URSINUS COLLEGE

WITH A BRIEF SKETCH OF ZWINGLI'S EDUCATIONAL
CAREER, BY THE SAME AUTHOR

“Parents ought therefore to bestow great care on the right education of their children.”—ZWINGLI.

COLLEGEVILLE, PA.
THOMPSON BROTHERS

1899

**HOW ONE OUGHT TO BRING UP AND INSTRUCT YOUTH IN GOOD
MANNERS AND CHRISTIAN DISCIPLINE; A FEW SHORT PRECEPTS,
BY ULRICH ZWINGLI.**

GRACE AND PEACE FROM GOD AND OUR LORD JESUS CHRIST BE UNTO THE
HONORABLE AND DISCREET YOUTH, GERALD MEYER, BY ULRICH
ZWINGLI.

As you have just returned from the bath and as every one else has received you with gladness, some presenting you with one gift and others with another, I thought it would be unkind and even rude on my part, my dear Gerald, were I not also to receive you with a present provided for you. I feel all the more pressed to do this, because it is the general custom among good friends thus to honor those returning from health resorts or even before they return.

I have a twofold reason for counting you among my dear friends. You earnestly devote yourself to art and learning, and I hope not without good results. You also strive diligently after learning in the ranks of the young heroes, in the school of our Glarean, the learned and well-informed instructor and master.

In thinking much, for a long time, about what would be most agreeable to you, I have come to the conclusion that the present, in order to please you, should be of a sacred character or of the character of the liberal arts, or it should partake of the nature of both. As you are inclined to godliness and virtue, you also manifest, at an early age, the agreeable fruits of good citizenship and nobleness of character. Though I diligently sought to give you something pertaining to the arts but failed to succeed, I thought it not without value to you and perhaps I might render you a lasting service, if I were to instruct you in certain things pertaining not only to the health of the body but also to the good of the soul. Remembering that I had planned, some time ago, to write a little book on the manner of instructing and training youth, and that I was prevented from carrying out what I had in mind, by many untoward circumstances, as you can now see, it occurred to me, in thinking about a present for you, that my former intention should now be carried out.

Although I see some who are exceedingly careful to place a perfect work of art into the hands of one really worthy of it, I find myself defeated at this point; for the one to whom I desire to dedicate such a work is already present, and I have not the leisure of an artist, nor the nine years of time afterwards to store up the masterpiece [Horace *De Arte Poetica*, V., 386 et seq.]. Being now in a dilemma, since, on the one hand, I ought to make you

a present, and on the other, I have no time to prepare anything without haste and according to the custom, I have found a way, as I believe, that will satisfy both of us on this occasion. I have robbed my occupation of so much time as to collect hastily, certain instructions; but they will be brief and carefully considered, lest you should become weary of reading to the end. As a rule, when little of a good thing is given, more is wanted.

What I teach you here, I hope you will not judge from its style; but I trust that you will appreciate it, on account of its significance and because it comes from the heart. He who is not godless may promise to [write about] holy things [in so short a time], but the most learned man would be ashamed to promise a finished work.

My subject will be treated under three heads: Part first tells how the delicate mind of youth should be nurtured and instructed in the things pertaining to God; part second instructs the youth in the things pertaining to himself; and part third shows how a youth should act towards other persons.

In this undertaking I do not have in view the instruction of infants, nor the manner in which pupils should be taught, when they begin to go to school; but the instruction and conduct of those who have arrived at an age in which they are clever and intelligent and, as men say, are able to swim without dry bark.

I regard you as now having arrived at this age. It is to be hoped that you will read these thoughts attentively and frequently, and that you will conform your life to them, in order that other youths may learn of you as a living example. May God work out these things in your heart. Amen.

Given at Zurich, on the first day of August, in the year 1523.

PART I.—HOW THE DELICATE MIND OF YOUTH SHOULD BE NURTURED
AND INSTRUCTED IN THE THINGS PERTAINING TO GOD.

First of all, let me say that, although man can in no wise draw his own heart to faith in the only true God, even if one could surpass in power of speech the celebrated and eloquent Pericles, but only our heavenly Father who draws us to Himself can do these things; yet faith comes, according to the apostle Paul, by hearing, in so far as such hearing is the hearing of the Word of God. Do not understand, however, that the preaching of the mere spoken Word can accomplish so much, unless the Spirit within attracts and speaks. For this reason, must faith be implanted in the heart of a youth with pure and sacred words coming, as it were, from God himself. The speaker should, at the same time, also pray to Him who alone can work faith, to the end that He may enlighten by his Spirit, the one who is being instructed in the Word of God.

To my mind, it does not seem inconsistent with the teachings of Christ to lead the young to a knowledge of God through sensible objects. When the beautiful structure of the whole world is placed before their eyes, each created object points, as with a finger, to the mutability and the destructibility of all existing things; whereas he who so firmly established and harmoniously united these numberless things must be eternal and immutable. To this it should be added that he who so wisely and skillfully arranged all things ought, in no wise, to be mistrusted or supposed to forget his works or to fail to guide them all in harmony; for among men, a father would be regarded as wicked, if he did not diligently care for his household.

From this the youth will learn that the providence of God provides all things, orders all things, upholds all things; for, of two sparrows bought for a farthing, one does not fall to the ground without the providence of God, who has numbered the very hairs of our heads. His care and watchfulness surely do not diminish when the object for which God cares is small or insignificant.

It is clear from these considerations, that God, in his providence, foreordains and provides not only the things for the soul but also those needed for the body; hence, also, we see how He feeds the ravens and how beautifully He clothes and adorns the lilies of the field. Where the human mind is rightly imbued with the teaching of the providence of God, there it can no longer be anxious about food and clothing, much less be shamefully avaricious. The mind will be kept from a dangerous poison, if the temptation to avarice and the worry about making one's living be cut off and uprooted, as soon as they appear. The mind will then know that God is

not only Lord, but also the Father of all those who trust in Him,—that He would have us go to Him for help no less than we go to our earthly father, and that He promised help in his own words, yea, invites us to come to Him in prayer.

When we are attacked by disease, therefore, whether it be of the soul or of the body, we are taught to pray to God alone for the true remedy. When the enemy oppresses us and with envy and hatred makes our burden heavy, we are to flee to Him alone. When we desire knowledge or skill or wisdom, we know that we are to ask these things of God. Even wife and children are to be asked of Him. When riches and honor are bestowed upon us more freely than upon others, we ought to pray to God that our hearts may not grow faint and that we be not led astray.

What more need I say ? If our minds be so informed as I said before, we shall feel that all things are to be sought from God. We shall also regard it an offense against God to ask of Him favors which should not be bestowed upon us; yea, we shall be ashamed to desire or to possess anything unbecoming to us in the sight of God; on the contrary, we will strive only after those things which are enduring and will further our salvation.

The youth whom we have before us for instruction will come to a knowledge of the mysteries of the Gospel in the following manner: In the first place, he must learn about the condition of our first parents, how they died after they had transgressed the command of God. Then, he must learn how they, with their sins, brought the whole human race under sin and condemnation; for the dead can not give birth to living beings, no more than Moors are ever seen to be born of British parents. From all this our youth will come to know his own infirmities and his sin-sick condition. These infirmities he will also feel, when he knows that we do all things in weakness, or through frailty, or from selfish motives, or through temptation; and when he knows, too, that God is infinitely far from temptation, since there can be no temptation or weakness in Him. It undoubtedly follows from this that we, if we desire to dwell with God, must become free from temptation. Just as the righteous man will have no association with the wicked man and as the wicked man also can not bear the conduct of the righteous; so, also, no one shall dwell with God, except he only who is without spot or blemish, being pure in heart and holy, even as God is holy; for “blessed are the pure in heart, for they shall see God.”

Such a state of innocence and holiness we shall not be able to attain, as long as we are surrounded, on all sides, by temptations. Here we are in a sad dilemma. As God requires such a state of innocence, purity, and holiness and yet, as we are unable of ourselves to do anything but evil in His sight, being poisoned by sin and full of vice, we have no other way but

to surrender ourselves to God and to look to Him for mercy.

Then will dawn upon us the light of the Gospel, the glorious news made known to us, namely, that from such anxiety and misery, from such wretchedness, in which we all lie bound, Christ redeems us; for He is such a Savior, Restorer, and Preserver that the greatest heathen god can in no way be likened unto Him. This Jesus gives peace to our consciences, which hitherto caused us to be in despair; yea, He draws us to Himself that we may implicitly trust in Him and thus are we saved. Since He is entirely free from all infirmities and temptations, for He was conceived by the Holy Ghost and born of a pure and innocent virgin, He first offered up his innocence and righteousness in our stead; and having borne our burdens, pains, and diseases He thereby saved all those that firmly believe these things. For whoever accepts by faith this free gift, which is offered to the lost human race by God through Christ, is saved and henceforth becomes a joint heir with Christ; wherefore he also will be with the Father in eternal bliss, for He wills that his servants be where He is.

The innocence, purity, and righteousness of Christ, which He offered up for our guilt and condemnation, deliver us from sin, guilt, and suffering; and we are reckoned worthy of the favor of God, for the reason that Christ, who was absolutely free from all sinful inclination, was able to satisfy fully the justice of God. Although He is so high and holy, namely, very God, He nevertheless is our Savior. From this it follows that his righteousness and innocence, which are wanting in us, are also imputed to us; for God made Him unto us wisdom, righteousness, sanctification and redemption. So we now have access to God through Christ, because He is our Savior and a pledge of the grace of God unto us. He is our surety, our bondsman, our mediator, our advocate, and our intercessor; yea, He is a perfect Savior to us.

Those who have thus received the Gospel and assuredly trust therein are born of God; for the shortsightedness of the human mind can neither perceive nor understand the heavenly and mysterious council of God's grace.

This truth accounts for the fact that those who are born again through the Gospel do not sin; for he that is born of God doth not commit sin. Whoever believes in the Gospel is born of God. So, then, do those not sin who are born again through the Gospel. To explain more fully, it will suffice to say that their sins are not reckoned to them unto death and damnation, because Christ has paid the debt and has washed away their sins, by having become a precious ransom through his death on the cross.

Although we, while we are in this mortal body and are justly removed far from the Lord in our misery, are unable to escape from temptation and

are therefore not without sin; yet Christ, because He is our Savior, makes full amends for our weakness and failings. As He is an everlasting, an eternal Spirit, He is also so dear and precious in the sight of God, that He pays our debt and takes away our sins; yea, Christ's merits far surpass our sins and transgressions.

Such assured confidence in Christ, however, does not make men lazy, does not make them negligent nor careless; but on the contrary, it awakens us, urges us on, and makes us active in doing good and living righteous lives, since such assured confidence can not come from man. How could it be that the human mind, which is given almost wholly to impressions from without, would lean entirely, and in all hopefulness and confidence, upon a thing which is invisible and which can in no wise be perceived by the senses? From this it is to be understood that this faith and assured confidence in Christ must come from God only. Now, where God works, you need not fear that the cause will not prosper or that good deeds will not follow.

Inasmuch as God is a perfect, everlasting being, and a moving power which is immovable, but which moves all things else, He will ever move and actively engage those whose hearts He has drawn to Himself. This opinion does not require proof, but practice and experience. Only the believers in Christ learn and experience how He engages them in his service and with how much courage and joy they continue in the work of the Lord.

Now he who has well learned the mysteries of the Gospel and rightly understands them will endeavor to live a righteous life; therefore the Gospel should be taught most diligently and, as much as may be, in all its purity. We should also very early teach the young how to practice those things which please God most, those,—in fact, which He continually is to us, namely, truth, justice, mercy, faithfulness, and righteousness. For if God be a Spirit, He can be rightly honored with no other offering than a submissive mind. Therefore every youth should see to it, in all diligence, that he strive early to walk in the way that will make him become a pious man, and that, as much as in him lies, his life be innocent and godlike. The Lord does good to all men; He is helpful to every one and wounds no person, unless he be one who has already done harm to himself. So, also, he who endeavors to be useful to all men and tries to be all things to all men, and who keeps his heart free from all iniquity, comes nearest to the likeness of God. These things are of an exalted character and difficult to do, if we look to our own strength; but to him that believeth, all things are possible.

PART II. THOSE THINGS THAT PERTAIN TO THE YOUTH HIMSELF.

I.

Now, after the youthful mind, which is to be established in virtue, has been rightly molded through faith, the youth should, in consequence of this, order well and adorn beautifully his own heart. Then, after he is rightly and well ordered within himself, he can also advise and assist other persons.

He cannot order his mind and prepare his heart better, however, than by engaging in the study of the Word of God, day and night. This he can do more skillfully and advantageously, when he thoroughly understands Hebrew and Greek; for he will succeed very poorly in gaining a clear and exact knowledge of the Old Testament, without the aid of the former, and of the New Testament, without the aid of the latter.

While we are instructing those who are well grounded in the elements of knowledge, I do not deem it proper to omit the study of the Latin language altogether, as this language is now being so generally used. Although it is less helpful to a clear understanding of the Holy Scriptures than the Greek or the Hebrew language, it is none the less useful for other purposes in active life. It often happens, too, that we come in contact with Latin scholars, in carrying on the work of the Lord Jesus Christ. Far be it from a Christian, however, to use the languages for mere pecuniary gain or pleasure; for they are a gift of the Holy Ghost.

The next language after the Latin, which we should endeavor to study, is the Greek. We should study it, as already stated, for reading the New Testament in the original; for I take the liberty to say that, as I understand the matter, it seems to me that the doctrines of Christ were not treated so carefully nor taught so purely from the beginning, by the Latin scholars, as they were, by the Greek scholars. For this reason, let the youth be led to the original Gospel language.

The student of the Latin and Greek languages must see to it that he keep his heart in faith and innocence; for there are many things in these languages that have been studied to the detriment of the student, among which are wantonness, craftiness, a domineering and warlike spirit, useless and vain philosophy, and the like. If the mind be warned in due time, it can, like Ulysses, pass by these evils, untouched and unharmed. This will be the case, if the student, at the first warning of his conscience, says to himself: This you hear in order that you should take warning and flee from it, and not that you should accept it.

The Hebrew language I place last, because the use of the Latin is so general and the Greek naturally follows the Latin; otherwise I should have

given the Hebrew the first place, and justly, too, because any one who does not know the properties and the peculiarities of this language will find it a difficult task, in many passages, even among Greek scholars, to discover the real sense and natural meaning of the Scriptures. The object I have in view, however, is not to speak at great length of the languages.

With such preparation must he be equipped who would arrive at the inner meaning of this heavenly wisdom, to which no other can be compared, much less made equal. Let him, however, approach it in a humble spirit and thirsting after righteousness.

After he has penetrated thus far into the hidden things of God, he will find many examples to show him how to live righteously, first among which is Christ who is the complete and perfect pattern of all virtues. If he comes to know Christ fully, from the words and the works of the latter, he will so accept Him that in all his works, councils, and business relations he will endeavor to give proof of Christ's virtues, as far as it is possible for man in his weakness and frailty to do.

He will learn from Christ when to speak and when to be silent, each in its own time. He will be ashamed to speak, in his early youth, of those things which belong only to the conversation of men, when he learns that Christ did not begin to speak in public till he was thirty years old; therefore long after he had given proof of his mission, before the doctors in his twelfth year. Hence, rather than to put himself forward when he is very young, the youth will early seek to understand great things that are pleasing to God.

Now, just as the greatest ornament to a woman is to be silent, so, also, nothing is more becoming to a youth than to try faithfully to be silent for a certain time, until not only the understanding but also the tongue, each for itself and both together, are trained and work harmoniously together. I do not mean that youths shall be silent five years, as Pythagoras commanded his pupils; but I would restrain them from being too eager and hasty to speak, and unless it be to speak about useful or necessary matters, they should not speak at all.

If a youth is learning the art of expression from his teacher and if the latter has any defect or any disagreeableness in his speech, the youth should not imitate these unpleasant things in his teacher's speech. This hint is by no means to be regarded as being of little account; for we learn from the writings of the ancients that some imitated their masters not only in errors of speech, but also in the awkward movements of the body.

Any person can easily recognize slowness of speech or a stammering tongue; but I want to call attention to the fact that errors are made in the enunciation of words and in the tones of the voice, not mentioning the

artistic qualities of the latter, as this is not the place to speak of them. These errors are made, when the speaker speaks too rapidly or too slowly, when his voice lacks force and its pitch is too low, when its force is too great and its pitch is too high, and when any speech whatsoever is delivered in a monotone and the visible expression is unchanged or otherwise not in accordance with the subject-matter of the speech. It has been observed that elephants, when they are by themselves, practice those things diligently, which they had failed to do before and had suffered punishment on that account. So, also, should every youth see to it that he practices diligently and at frequent intervals, in chaste facial expression, and in gestures which are so graceful that he will never clumsily swing his arms as if he were rowing.

These things he should regulate in such a manner that they serve the cause of truth instead of flattering his hearers; for how can a Christian heart endure the lascivious manners of some persons? I have no other object in view, when I want a youth to refine his manners, than that every one may be led thereby to free himself from external rudeness or unbecoming manners; because these are not uncertain signs of uncouthness or coarseness of character.

Above all things the mind must be firm in the truth and unmoved by evil influences. If this be the case, it can easily overcome the wild or awkward movements of the body. For example, let the youth refrain from wrinkling his forehead, or making a wry face, or twisting his mouth, or shaking his head, or swinging his hands to and fro. On the other hand, let all his movements be so under control as to indicate plainness, simplicity, and graceful modesty. Let this suffice in regard to speaking and remaining silent.

Arithmetic, surveying, and music, I think, no youth should neglect; but he should not spend too much time on these studies. Although they are very valuable to every one who is skillful in their application and although he who never studies them suffers much from his ignorance, yet no one should become old in studying them; for if he does, he will not derive more benefit from them than does the man who walks back and forth simply to avoid being idle.

II.

Let every youth flee from intemperance as he would from a poison; for, in addition to the fact that it makes furious the body, which is of itself inclined to vehemence, it brings on premature old age; because the body becomes disordered from the beginning. From this it follows that, if the

intemperate man becomes old at all and believes that he will find rest in his latter days, he will be deceived and will find nothing but disease. For it can not be that he who has habituated himself to revel in wine does not, in the end, suffer from dangerous diseases. I refer to epilepsy, paralysis, dropsy, leprosy, and the like. So, then, if you desire to be old a long time, become old [wise] early.

One's food should be plain and simple; for why should a youth, whose stomach is strong and always ready for digestion, need to eat partridges, fieldfares, woodcocks, capons, venison, and like delicacies? Let him rather put off eating these things until he is old, when his teeth will be worn down, his palate and throat hardened from long use, his stomach weakened, and his body deprived of its vigor. Then he will need such food. How can one attain to old age and sustain his strength during the same, if, as a high-spirited youth, one gives himself up to indulgence in those things which old men need for bodily sustenance and enjoyment?

Hunger should simply be satisfied by eating, not driven away never to return. It is related of Galenus that he lived a hundred and twenty years, because he had never left the table, with his hunger satisfied. I do not mean to say that you shall starve yourself, but that you shall not become a slave to beastly appetite, against which life demands that you should struggle. I know very well that men sin by going to either extreme, namely, by becoming like wolves in ravenous appetite or by becoming unfit for work on account of being half starved.

Nothing seems to me to be more foolish than to seek honor and praise, by wearing costly clothing. From such a point of view, the pope's asses could be respected and highly honored; for if they are strong animals, they can carry more gold, silver, and precious stones than the strongest man. Who would not be ashamed of parading his costly clothing, when he hears that the Son of God and of the Virgin Mary cried in the manger, not having more swaddling-clothes around Him than the Virgin Mary carried with her, as she was not prepared for a birth in such a place.

Those who put on strange or new clothing every day thereby show how fickle, or at least how effeminate and childish they are. Such persons do not belong to Christ. While they thus clothe themselves in rare attire, they let the poor suffer from cold and hunger. For this reason a Christian should beware of foolishness and extravagance in dress, as well as of any other evil.

When a youth begins to be fond of young ladies and falls in love with them, he should show how gallant and strong minded he is. Just as daring young knights test their strength and their arms in war, so it behooves the Christian youth to exert all his powers to overcome every temptation to

foolish and unlawful love. If he nevertheless seeks the company of young ladies, let him beware of inordinate affection; and he should select the company of one whose manners and conduct he would be willing to endure through the varied scenes of wedlock. Let him pay attention to her, but his affectionate relation to her, as one chosen for marriage, must be pure and so true that, among all women, he will love no other.

Why need I forbid a Christian youth to love money and worldly honor, since these evils are also condemned among the heathen? No one who will serve covetousness will become a Christian, for this vice has not only ruined individual characters, but also well fortified cities and powerful kingdoms. Covetousness will overthrow any government that comes under its sway. When this vice has taken possession of the mind, no good influence can affect it. Covetousness is a deadly poison and yet, sad to say, it has spread and has become very powerful among us. Only through Christ can we destroy this vice within ourselves, and we can do it if we very diligently and unceasingly follow Him; for what did He oppose more than this root of all evil? The learning of chivalrous arts [*ritterlicher Kuenste*—*Moerikofer*] I do not condemn so strongly; but if I did not see that some rich youths even shun exercise and manual labor, through which much good would accrue to common life, I should judge otherwise [i.e., should prefer manual labor to these arts.—*Fulda's Notes*]. It behooves a Christian, however, in so far as the common good and the peace of all will allow it, not to take up arms at all. Although David was not trained to use arms, yet the Lord God caused him to triumph over Goliath with a sling and He protected the unarmed Israelites from the overwhelming power of their enemies. In the same manner He will doubtless also help and protect us; but if it should please Him to do otherwise, He would arm our hands and train them for the conflict. If a youth, however, desires to become skillful in handling arms, let his only object be to prepare himself to fight for his country and to shield those whom God calls upon him to protect.

I would that all men, and particularly those who are set apart to preach the Gospel, felt as if they ought to live nowhere else except in the ancient city of Massilia, in which no one was received for citizenship, who had no trade which would enable him to make a living. Wherever we would carry out this thought, idleness, which is a fruitful source of all wantonness, would be driven away; and our bodies would become much healthier, stronger, and better fitted to endure hardships.

PART III. HOW A YOUTH SHOULD ACT TOWARDS OTHER PERSONS.

A free and noble youth should reflect on his duties to others, in the following manner: Christ suffered death in my stead and became my Savior; therefore I should offer my services to the good of all men, and I must not suppose that I belong to myself but to my neighbor. I was not born in order that I should live for myself, but in order that I might become all things to all men.

Every young man should, from early youth, strive after steadiness, faithfulness, truth, faith, righteousness, and piety; and he should diligently practice these things. With these he can serve, with fruitful results, the cause of Christianity, society around him, and his country; for he will be useful to the body politic as well as to the individual citizen. Those are weak-minded persons who are concerned only about living a quiet life. They are not so godlike as those who, to their own detriment, diligently serve all men.

We ought to be very careful, at the same time, that those things which we undertake to the glory of God, to the honor of our country, and for the common welfare be not defiled by self and Satan, so that we do not, at last, turn to our own advantage what we wish to be regarded as having been done for the good of others. There are many who begin well and go in the right direction, but they soon become corrupted by vain ambition, which poisons and destroys every good resolution, and as a result they are led away from all that is good and noble.

One who is a Christian will look upon the fortune or misfortune of others as if either one had happened to himself. If another person is fortunate, the Christian will rejoice as if good fortune had befallen himself; on the other hand, he will be sad when misfortune falls to the lot of another. The Christian will regard a community as a household, yea, as one body in which all members enjoy pleasure or suffer pain. Such members will so assist one another that what happens to one will be regarded as happening to all. For this reason the Christian will rejoice with them that rejoice and weep with them that weep. Any event in the life of another he will regard as occurring in his own life; for, as Seneca says, what happens to one person may happen to any other person.

A Christian youth should not so manifest joy or sadness as the common custom is, however; that is to say, he should not become proud and vain in prosperity, nor should he become impatient and finally despair in adversity. Inasmuch as a Christian will not be able to pass through life without these and other temptations and trials, he will, if he be wise, so deliberately and discreetly control them that he will at no time and in no place deviate from

that which is becoming and right. He will thus be as glad when others are prosperous, as when he is prosperous; but he will not give way to despair when reverses come. In other words, he will endure all things calmly and with moderation.

I am not in favor of forbidding a youth to join the company of men and women assembled for innocent pleasure in public places. I refer to weddings of relatives, annual celebrations and festivals; for I learn that even Christ did not refuse to be present at a wedding. Since people will have festive occasions, I very much prefer that they be held openly, instead of secretly or in suspicious homes. Some persons are so constituted that they are afraid to act in a crowd. They are very easily frightened, when a person who may bear testimony against them sees them act; but when they act in secret, the accusing voice of conscience can scarcely frighten them. One must be a desperate rogue, a man from whom no good can be expected, if he is not ashamed to act dishonorably in the presence of a public audience.

Where persons assemble in social gatherings, every youth attending them should see to it that he go away morally benefited; so that he may not, as Socrates complains, always come home morally worse than he was before. He should therefore be watchful and diligent to follow the example of those who conduct themselves honorably and uprightly on social occasions; but, on the other hand, when he observes persons behaving themselves unbecomingly or shamefully, let him beware of imitating them.

Those, however, who are grown up and have become bold and fixed in their habits are hardly able to restrain themselves in this manner; therefore my advice is, that the youth should attend public gatherings, for social purposes, all the more rarely. Should a youth perchance be led into the folly of others, he ought by all means to turn away from it and should come to himself at the earliest moment. His reason for thus withdrawing from such association will satisfy those persons who know that his desire is, always to be intent on doing what is noblest and best

When a neighbor is in trouble, we should at once visit him. In such cases it is, indeed, becoming for us to be first to go to his rescue and last to leave him. We should exert ourselves manfully in his behalf, by investigating the harm done, by doing something to remove hindrances, and by rendering any other assistance or giving advice.

Next to God we should honor and highly esteem our parents. This practice is also prevalent among the heathen as well as among unbelievers. Our will should yield to that of our parents, everywhere; and if they sometimes do not live up to the commands of our Savior, we, as believers in Christ, should not rashly oppose them; but we should rather explain to

them, very kindly, what one ought to do or say. Should they be unwilling to accept such explanations, we ought to let them go rather than insult them with reproach or derision.

Anger, as physicians say, comes from a hasty temper. Since the young are very passionate, every youth should diligently refrain from becoming angry, so that he will neither say nor do anything that is prompted by anger. While anger lasts, let every thing that comes to the mind be looked upon with suspicion.

If, at any time, we can not accept and bear injustice or insults heaped upon us, because it seems to us too much to be endured, we should bring the matter before the magistrate or any other proper government officer. To return a reproachful remark for an insult or to abuse again, when we are abused, is nothing else than to become like him whom we thus treat.

Games played with one's companions, at proper times, I allow, provided they are games that require skill and serve to train the body. Games with numbers require skill, as they involve a knowledge of arithmetic. Games requiring movement, such as chess, also require skill; since one must carefully plan when and where to move, and when not to move. Chess, more than all other games, teaches the player not to take a single step without forethought. It is necessary, however, in playing this game to know when to quit; for some persons have been found, who neglected useful and serious occupations, in order to give their time and talents to playing chess. Only occasionally and, as it were, in passing by, would I allow such games. Cards and dice I reject entirely and would consign them to the carrion-pit.

The plays and games which exercise the body are running, jumping, stonethrowing or putting the shot, wrestling, and the like. Nearly all nations engage in them; and among our Swiss ancestors they have been very popular, and they may be regarded as very useful for some purposes. Wrestling is an exercise in which the youth should engage very cautiously and not too often; for some have made earnest of the exercise and have turned it into a fight. I have not yet seen much benefit derived from swimming, although it is sometimes good sport to stretch out one's limbs in the water and to move like a fish. Swimming has been useful, it is true, in a few cases. As examples I may mention the one who swam from the Capitol and announced to Camillus the miserable condition of the avaricious city of Rome. Clœlia also swam back to her friends at Rome.

All our walk and conversation should be such that those with whom we live will be benefited thereby. If it be necessary at any time to reprove or punish any one, let it be done so pleasantly, so thoughtfully, so skillfully, and with such judgment that we shall be enabled to drive away the evil, and shall win back the person and draw him more closely to ourselves.

We ought to be so diligent and firm in standing by the truth, that we not only weigh our own words but also the words of all other persons, in such a manner that no deception, no lie can be concealed therein. A candid mind should never be more displeased with itself than it is, when it finds itself giving utterance to a lie, even under oppression and therefore unwillingly; and I need not say that a youth should be not a little frightened and ashamed, were he to observe that he willfully gives utterance to light, untruthful language, whether such language be imitated from other persons or whether it be his own invention. A man who is a Christian is commanded to speak the truth to his neighbor; therefore one who is a Christian should stand firmly by the truth. A double-minded man is unstable in all his ways. He who does not stand by his word or is untruthful, is not to be trusted. The words uttered by the mouth intimate what is in the heart. If the words are frivolous and deceitful we have a sure sign that the heart is worse than the words. Such a person may conceal his deceitfulness for a short time, but it will be discovered by and by. How foolish is the man who knows very well that he lies, but imagines that he is so much better than he really is, because no one else knows that he is a liar!

Men ought to be truthful not only in words but also in all their actions, never pretending to be what they are not, nor falsely representing any thing in their dealings. As the heart, the spring of action is, so should the countenance, the eyes, and all one's manner be. He who feigns the gait of another thereby discloses the fact that his step does not correspond to his character; in other words, that his heart is unchaste and frivolous.

What more shall I say? Let every youth diligently see to it that he drinks from the clear and pure fountain of life, which is the Lord Jesus Christ. He who does this will be shown by Christ how to live, how to speak, and how to act. He will no more regard himself above exercising piety and doing right; he will never despair. He will grow in grace daily; nevertheless he will observe that he often fails and falters. In this way he will make rapid progress, but he will still count himself among the most unworthy. He will do good to all men and will revile no one; for thus did Christ set an example. Hence, he will be perfect who undertakes diligently to follow Christ only.

CONCLUSION.

These things, my dear Gerald, I have regarded as helpful to instruct and train good and noble youth; although my thoughts, as every one can plainly see, are very much disconnected and lack methodical arrangement.

Let your own mind, however, dwell on these things. Carry out and

improve, in your manner of living, what I have here outlined and roughly worked out. If you do this, you will, indeed, beautifully weave into your own life what I have here written without good order, and you will thus be a living example of the model which I have herein placed before you. Yes, I dare say that, if you practice these things, you can not fail to become much more refined, cultured, and more nearly perfect than I have been able to outline for you.

It will be necessary, however, for you to go to work vigorously and to strain every nerve. This will help you very much to drive away indolence, the mother of all vice; for many persons, having formed habits of laziness, in early youth, soon become so shamefully indolent that they loiter about, as if they purposely wanted to be devourers of other persons' goods, or even cess-pools of all vices. You, on the other hand, devote the spring-time of your life to that which is good and useful, because time passes rapidly and better opportunities seldom present themselves in later years. No time of life is more promising for doing good than youth. Not the man who can only talk much about God is a Christian, but he who labors faithfully with God to do great and holy things; therefore, my pious and noble youth, continue to lift up and adorn your noble family, your handsome person, and your patrimony— all advantages that you enjoy—with these true ornaments.

I have said less than I ought to say. Regard nothing as a true ornament but virtue, piety, and honor. Nobility, beauty, and riches are not intrinsic good, but they are conditioned by good fortune.

May God preserve you blameless by his grace, so that you may never be separated from Him. Amen.