

DEVOTIONS
FOR SCHOOL BOYS
BY
LORD LYTTELTON

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PRIVATE DEVOTIONS

for School Boys

TOGETHER WITH SOME RULES OF CONDUCT
GIVEN BY A FATHER TO HIS SON
ON HIS GOING TO SCHOOL

BY

WILLIAM HENRY, THIRD LORD
LYTTELTON

REVISED AND CORRECTED BY
HIS SON, FOURTH LORD LYTTELTON

NEW EDITION

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“Perform all this cheerfully, and uprightly, and honestly ; and count it not a burden to you ; for assure yourself you shall find a blessing from God in so doing. And remember it is your *Father* that tells you so, and that loves you, and will not deceive you.”—*Sir Matthew Hale.*

PREFACE.

THE Author having found this little Manual of use to his own son, sends it to the press in the hope, that, with the Divine blessing, it may prove useful to others. Some such work appears to him, and to persons of far better judgment than his, to be generally wanted for School Boys, whose peculiar situation surely requires peculiar devotional exercises, and moral precepts. How far these will be supplied here, it is not for

the Author to pronounce: he trusts, however, that the little book is composed throughout upon sound Christian principles, such as the best authorities of the Church of England would warrant.

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TO THE
SECOND EDITION.

IN this Edition, some alterations and several additions, will be found, which the Author hopes will be approved. So far as he is informed, a few passages only, occurring in the first Edition, and

retained in the present one, have been at all objected to.

Of these, there is but one (see Rule 16) which appears to him to require explanation, and upon that he has to say,—

That fighting is not sanctioned, except in self-defence, or for the defence of others ;

That School Boys may be, and unquestionably often are, *bullied* by their fellows, *out of doing what is right*, if not *into doing what is wrong* ;

That if a boy ought ever to fight, it is clearly best to tell him at once in what cases fighting is

lawful, lest he should have a doubt on the subject, and perhaps act against his conscience.

January, 1829.

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TO THE
THIRD EDITION.

THIS Edition has received some corrections : it is also augmented by a prayer for Sunday Morning; and by four New Rules—Nos. 2. 11. 13. 19—for the groundwork of which the Author is happy to acknowledge his obligations to one of the Eton Masters.

May, 1836.

Prayers.

MORNING PRAYER.

O ALMIGHTY FATHER! who hast graciously preserved me during the past night : protect me with Thy mighty power throughout this day, and grant that I may spend it, in the love and fear of Thee, in a steady obedience to Thy commandments, and in cheerful resignation to Thy will. Enable me by Thy grace to resist all

temptations to sin, and daily to improve in every Christian virtue. Send Thy heavenly blessing upon me: bless also especially my parents, brothers, sisters, and friends, and favourably accept my prayers, for the sake of our Lord and Saviour Jesus Christ.

Our Father, which art in Heaven, Hallowed be Thy Name, Thy kingdom come; Thy will be done in earth as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we for-

give them that trespass against us;
And lead us not into temptation,
But deliver us from evil: For Thine
is the kingdom, and the power, and
the glory, for ever and ever. *Amen.*

EVENING PRAYER.

ALMIGHTY and everlasting God,
in whose hand are our lives, I
humbly thank Thee for all Thy
blessings vouchsafed unto me
during the past day, and I beseech
Thee to forgive the sins I have
committed. They are known unto

Thee, before whom all hearts are open. I repent earnestly, O Lord! Have mercy on me for Jesus Christ's sake, and save me! Let Thy blessing be upon me: bless also especially my parents, brothers, sisters, and friends, and protect us this night for the sake of Jesus Christ our Lord,

Our Father, &c.

PRAYER FOR SUNDAY MORNING.

O ALMIGHTY FATHER! whose commandments are not grievous,

sickness, and turn it, by thy grace, to my present and eternal good, for the sake of Him who suffered on the cross for us all, Jesus Christ our Lord and Saviour.

ON RECOVERY.

I HUMBLY thank Thee, O gracious and merciful Lord, that Thou hast raised me up from the bed of sickness, and restored me to health. Blessed be Thy holy Name for all things! Let it be good for me that I have been afflicted; teach

me the uncertainty of this life, and give me grace never to lose sight of the change which awaits me at death, but to be constantly prepared for it, through Jesus Christ our Saviour.

ON HAVING COMMITTED ANY
SERIOUS OFFENCE.

I ACKNOWLEDGE, O merciful Lord! that I have sinned most grievously against Thee. I repent, I do earnestly repent! Have mercy upon me, for Thy blessed Son's sake,

and by the aid of Thy Holy Spirit enable me to bring forth the fruits of a true repentance, and to lead henceforth a pure and godly life.

A PRAYER

TO BE USED BY THOSE WHO ARE
TO BE CONFIRMED, WHEN NO-
TICE HAS BEEN GIVEN OF A
CONFIRMATION.

O BLESSED LORD, into whose holy Church, whilst I was yet a babe I was admitted by Baptism : pour now into my soul Thy sanctifying

Spirit, and prepare me to take upon myself, with a pure heart and upright mind, the vows then made in my name. Keep me ever thereafter in the way of Thy commandments, and enable me effectually to dedicate myself to Thy service, to renounce all unholy thoughts, words, and works, and to walk worthy of the vocation wherewith I am called. Let me lay to heart my increased obligation to be really a follower of Christ throughout all the changes,

chances, and temptations of this mortal life. Continually strengthen and purify me by Thy grace, and especially qualify me to partake from time to time, worthily and devoutly, of the Blessed Sacrament of the Lord's Supper. Vouchsafe, O Almighty God ! graciously to hear this my prayer, and whatever I may have omitted to ask that is now more particularly needful for me, be pleased also to grant me for the sake of Thy blessed Son, our Saviour Jesus Christ.

Self-Examination.

HAVE I diligently performed all my appointed duties ?

Have I performed my devotions to God, the blessed Author of my being, and Judge of all my actions and thoughts, with reverence and earnestness ?

Have I avoided all wilful sin ?
Have I avoided slander, and evil-speaking, and all indecent and profane language ?

Have I governed my appetites

and passions ? Have I not given way to any degree of pride, anger, envy, hatred ? of intemperance or of sinful desire ?

Have I felt no ill-will towards another boy who may have risen above me ? Have I been ready to do him full justice in speaking of his talents and disposition ? Or taken pleasure in hearing or relating something to his discredit ?

Have I told no untruth ? nor been guilty of any kind of insincerity or falsehood ?

Have I given no intentional provocation or offence to any one? In particular have I not been guilty of any tyranny, injustice, or unkindness to those who are weaker than myself, or in any way my inferiors?

Have I studied to be at all times good-natured and good-tempered to all?

Am I now in charity with all, even with those who may have treated me ill? If I have fallen out with any one, could I not have

helped it? If the quarrel is not now made up, am I ready to make it up with all my heart?

Have I not wilfully neglected some opportunities of doing good? Have I not turned away my face from some poor man, and not helped him when I felt that I ought, and perhaps easily could? Have I not selfishly spared my time and trouble, when I might have employed them in doing acts of kindness, greater or less, to some persons, particularly to those I live with?

Have I been thankful, and shown thankfulness, to those who have been good to me? Above all, have I been, and am I, thankful, truly and deeply thankful, to the ever-blessed Almighty God, my Maker, Preserver, and Redeemer? And have I tried habitually to govern my thoughts and actions by His Law, as laid down in the Holy Scriptures, and explained to me by my teachers?

A PRAYER

TO BE USED AFTER THE ABOVE.

O ALL-SEEING GOD ! unto whom all hearts be open, mercifully forgive the sins of which my conscience now accuses me (*more especially* ——, *as the case may be*), and enable me by Thy grace to amend my life agreeably to 'Thy Holy Word, that I may not offend in like manner again. Grant this, O

Heavenly Father, for Jesus Christ's sake, our Lord and Redeemer.

(This form of self-examination, or parts of it, may be used at any time, as you may have opportunity; but, if possible, you would do well to go through it every Sunday evening.)

Rules.

1. NEVER omit your Prayers, morning and evening; and say them with all the attention, humility and earnestness in your power. Behave always most reverently at Church or Chapel, and at all public devotions, *whether imposed upon you or not.*

2. Do not forget your Bible. Read it daily, if you can, privately. Mark well the sense; and apply every precept honestly to yourself. Note any difficulty, and

ask to have it explained when you have the opportunity.

3. Do your best, according to your circumstances, to keep Sunday holy. Keep it holy, I say, and distinguish it in your heart and practice from other days; not observing it austere, but performing the duties peculiar to it with cheerful piety and thankfulness; and abstaining from such work or play as may be, in kind or degree, in reason or by custom, unsuited to it. As to what are

the peculiar duties of the day, consult your parents.

4. Never make a profane joke, or irreverent or idle allusion to the Scriptures ; and if any such are made before you, do not laugh, or affect to laugh at, or to be pleased with them.

5. You will have enough to do to keep *yourself* from sin. It will not become you, nor serve any good purpose, that you should *lecture* other boys upon their moral conduct. It would only bring

ridicule upon you, and not mend them. You may, however, give a word of private advice, gently and modestly, to an intimate friend, if you see him going to do anything you really think wrong. And if any such advice is offered you, take it kindly, be thankful for it, and mind it.

6. Shun all canting expressions and affected seriousness. Whoever is sincerely pious, must be humble; and such a person cannot give himself airs of superior piety.

7. You may not always have it in your power to choose your companions ; but never make a *friend* of a boy who swears, or has any habitual vice.

8. Never read any immoral books.

9. If anything base or dishonest should ever be suggested to you, directly or indirectly, reject and resent it at once.

10. Do not mind hardships. If you bear up stoutly against them at first, habit will soon reconcile

you to them. Milksops always suffer most.

11. Ever be cleanly: and in dress, neither fop nor sloven.

“Sit ingenium culto sub corpore.”

12. Be manly on all occasions; and speak your mind boldly (but not arrogantly) against anything wrong that may be uttered in your hearing.

13. I cannot say how much, or how little, it may become you to talk; for that must depend on the company you are in, and other

circumstances. But by all means get the habit of being a good listener. Good breeding requires it in all; in young people particularly; and there is no telling how much knowledge is lost for want of it.

14. Behave with habitual respect to the Masters; and return with gratitude and affection the care of those who are attentive to you. Always treat the mistress of the house you board at with civility and respect.

15. Never be idle, nor imagine that there can be any pleasure in idleness. It has not pleased Heaven so to encourage it. Our faculties were given us to be exercised, and the proper exercise of them is no less delightful than salutary. Therefore, *do your best always*, and set to spiritedly, whether you are at lesson or at play; and, depend upon it, the dunces and the loungers will have the worst of it in happiness as well as character.

16. Never quarrel with other boys, *if you can possibly help it*; but be prepared to defend yourself, and to fight it out manfully, if any attempts are made to *bully* you. Be ready too to stop any bullying of others, at the risk of a battle, unless the odds are clearly too great against you.

17. Spend your money and anything you may have to dispose of generously,—ready to share everything with others. There is a good proverb, “Never

eat your cake in a corner." He who spends most upon others, and least upon himself, is best.

18. I hope you won't get into debt. There are more reasons against it than you are aware of. If you should, however, have any debts, tell me all you owe the first time you come home, and I will pay it. But if your conscience should pinch you a little, I cannot help that.

19. *Being out of debt*, try and have the habit of setting apart a

little regularly from your allowance, to give to the poor.

20. Shun, as you would poison, every kind and degree of lying, and scout it in others; particularly shuffling, which is cowardice into the bargain, and the most ungentlemanlike form of the vice.

21. Go straightforward always; and let neither hope, nor fear, nor censure, nor ridicule, turn you aside from the course of a good Christian and an honest man.

22. Beware of cruelty in all its

forms. Do not even tread on a worm or destroy an insect wantonly ; and never practise or join in any barbarous sports, such as spinning cockchafers, and the like. Remember, “not a sparrow falleth to the ground without your” Heavenly “Father.”

23. Never ridicule old age, deformity, or any natural defect or infirmity. It is exceedingly ill-natured and base. So is teasing, quizzing, and all such modes of hurting other people's feelings,

mistaken by fools and blackguards for wit. *Do as you would be done by*, and mind that your fun is always good-natured.

24. Let your manners be modest and respectful towards your superiors, and be well-bred to every body, more particularly to women and girls, even the poorest and lowest in station; and see that your language and behaviour to them be perfectly pure, such as becomes a gentleman and a Christian. Take care to be always civil

to servants ; and affable, considerate, kind, and charitable, to the poor.

25. Remember the Fifth Commandment ; and consider how every action of yours, and every report that reaches your parents concerning you, will affect their feelings ; with what anxiety they have tended your infancy, and are now watching your youth ; and how much it depends upon you whether their old age, if it please God to prolong their days upon

earth, shall be quiet and happy, or disturbed and wretched.

26. Measure your conduct, and that of others, not by the *prevailing opinions and fashion*, but by *principle*; and take your principles always from the Bible.

27. Read these rules, as often as is needed to make you well remember them at all times; and the more you attend to them, and to the rest of what I have here, with much care and anxiety, written for you, the better, I

trust, you will be, and the happier ; and may God bless, assist, and protect you !

Your affectionate FATHER.

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RULE OF THREE.

Three things to govern—temper, tongue, and conduct.

Three things to cultivate—courage, affection and gentleness.

Three things to commend—thrift, industry and promptness.

Three things to despise—cruelty, arrogance and ingratitude.

Three things to wish for—health, friends, and contentment.

Three things to admire—dignity, gracefulness and intellectual power.

Three things to give—alms to the needy, comfort to the sad, and appreciation to the worthy.

BISHOP'S TALK TO BOYS.

The Bishop of London gave some good advice to the boys of the Stroud Green and Hornsey High School at their prize-giving on Saturday. He said that the five secrets of influence which he had learned by the study of men both in the East and the West End of London were:—

Be absolutely straight forward.

Don't put on "sides," airs, or "frills."

Have a sense of humour.

Cultivate genial sympathy.

Practise the Christian faith.

