

**A BOOK OF PRAYER IN THIRTY  
ORDERS OF WORSHIP, WITH  
ADDITIONAL PRAYERS AND  
THANKSGIVINGS FOR PUBLIC OR  
PRIVATE DEVOTION**

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A Book of Prayer in Thirty Orders of Worship, with Additional Prayers and Thanksgivings for Public or Private Devotion by R. Crompton Jones

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By the late Rev. R. Crompton Jones.

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REV. R. CROMPTON JONES ✓

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## P R E F A C E.

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IN every form of Public Worship, there will always be some portions which owe not a little of their meaning and value to the fact that they have become very familiar to the minds of the worshippers. In the absence of any Book of Prayer this element is, to some extent, supplied in the well-known Hymns, in the more purely devotional Lessons from Scripture, and in the Lord's Prayer, and the Benediction; and where a Liturgy is used, the familiar and oft-repeated words of prayer and thanksgiving become enriched with something more than their own natural beauty and significance, as they gather round them a treasure of sacred thoughts and memories, and the solemn impressions of worship.

Few can be insensible to the influences of such associations; and it may also be felt that a Liturgy in which the Congregation have a distinct part and voice, will help to confirm and deepen the feeling of *common* prayer, and to bring the minds of fellow-worshippers into more close and conscious union.



In the stress, however, which is often laid on these features of liturgical worship, it may be that too little account is taken of the special meaning of the free prayer of the Minister. However truly and beautifully the prayers in a Liturgy may express those spiritual needs and desires, those pious thoughts and aspirations, which are common to all religious minds in every age, it may yet be felt that the Minister, in his own prayer, has an opportunity, not to be neglected, of fresh and, in some sense, of more personal utterance, varying with the varying knowledge and experience of the day, and lifting up into the light of divine communion the thoughts and feelings, the dangers and temptations, the gifts and blessings, of the present time. And although it is not the *same* thing to read the well-known words from the book, and to follow the words of the Minister in extempore or written prayer, yet, if the minds of Minister and People are in any true accord, his prayer will be the prayer of all, his voice the voice of the Congregation.

With a conviction of the distinct value of both Liturgical and Free prayer, the following Collection of Prayers has been made on a somewhat different plan from that of most existing Liturgies. Instead of providing for the whole, or almost the whole, of the congregational worship, the prayers have been arranged so as to form, with the Sentences and short Addresses which precede them, the opening portion only of the service, leaving a

distinct and sufficient place for the Minister's prayer ; and they are confined, as a rule, to those simpler utterances of pious love and trust and self-consecration, often so touching and impressive in their earnestness and grave simplicity, which have a power of their own to take the soul, as it were, into a calm and peaceful region of religious feeling, where it may always feel at home and at rest.

It might seem, perhaps, that the number and variety of these Orders of Worship were greater than was needed, and that a more limited collection would have ensured more certainly the advantages of common use and familiarity. It is expected, however, that, out of the whole number of Services, a smaller group will, in fact, be selected for habitual use ; the Minister and Congregation choosing, in each case, the prayers which they can join in most earnestly and consistently, as the natural and sincere utterance of their own devotion. The Orders have, accordingly, been arranged in the book rather for convenience of reference and selection than for consecutive use. The first twenty-two have been compiled almost entirely from the older devotional literature ; the seven which follow are from more recent sources, or have been contributed specially to this collection. The concluding Order, adapted from the Book of Common Prayer of the Church of England, has been included,—as has also the

Litany in the twenty-second,—not in the belief that these adaptations can ever be really satisfactory, but because, in one form or another, they have been in frequent use, and they would have been missed in a collection which claimed to be at all a comprehensive one.

In adapting to the plan and purpose of the work the selections which have been made from the older books of devotion, many omissions and changes of phrase have been inevitable; and, indeed, a considerable number of the prayers can only be said to be adapted from, or merely suggested by, the originals. If it had been possible, with any literary propriety, to have connected with them the names of their authors, there would have been found amongst them not a few of those eminent in the literature of devotion. In the work of adaptation and revision, and in much else, valuable help has been given by a few friends, to whom the greater part of the book has been submitted while it was in progress. Several have also contributed to its contents. Almost all the prayers which are common to this and other collections have been derived directly from their original sources; though not without reference, in some cases, to the form in which they have appeared elsewhere.

The Prayers and Thanksgivings, which constitute the latter half of the volume, are designed as much for private as for public devotion; but