

**A FORM OF MORNING
AND EVENING
SERVICE, FOR THE
USE OF FREE CHURCHES**

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A form of morning and evening service, for the use of Free Churches by Various

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VARIOUS

**A FORM OF MORNING
AND EVENING
SERVICE, FOR THE
USE OF FREE CHURCHES**

A FORM
OF
**Morning and Evening
Service,**

Liturgia

FOR THE USE OF FREE CHURCHES.



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PREFACE.

*I*N compiling the following order of Morning and Evening Service from the Book of Common Prayer, care has been taken to make as few alterations as possible in a Liturgy which is rendered venerable by its use for three centuries by the Protestant Episcopal Church, and portions of which are hallowed as the channels of the devotion of the Church Catholic during many ages of its history. Nevertheless, some changes are absolutely needful; and the following extract from the Preface to the Book of Common Prayer, shows that the compilers of the Liturgy not only anticipated such changes but justified them: "So on the other side, the particular Forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations according to the various exigency of

Preface.

times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient."

Again, they explain and justify the alterations they had introduced as being "for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were of doubtful signification, or otherwise liable to misconstruction."

In the same spirit, and for similar reasons, the alterations hereinafter expressed have been made.

All repetitions have been excluded; and some modifications have been made, which have been deemed necessary by many Evangelical Churchmen for some years, and which it is believed they will hail with satisfaction.

The "Absolution" has been omitted altogether—in the Apostles' Creed one sentence, not found in the Nicene Creed, and for which no warrant exists in Scripture, has been excluded—and the response sentences have been slightly altered and adapted for use by the minister and people together.

All the Collects which seemed to be suitable for general use have been placed together, for selection at the discretion of the minister.

Preface.

The Litany—originally intended to be a separate service for occasional use—has been transferred to the Evening Service, and its place in the Morning Service supplied by the Prayer for the Church Militant in the Communion Service, and the other general prayers which are placed in the Morning Service for use when the Litany is omitted.

Considerable modifications have been made in the Litany with the view of omitting needless repetitions and eliminating petitions which seem ill adapted to the present condition of the Church of Christ, and other prayers more in harmony with the spiritual necessities of the present times have been introduced.

The ever-varying and ever-growing condition of the Christian life requires that what is called "Free" or Extemporaneous Prayer shall form part of the worship of the Church; and many pious Churchmen have long deplored its exclusion from the Episcopalian Service. The place assigned to it here, being in the middle, treats it as part of the Service as a whole, and corresponds pretty nearly with the place it now occupies in the Service of Free Churches.

MANCHESTER,
July, 1869.

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This Form of Church Service was compiled for the use of the Congregational Church, Cheetham Hill, Manchester; and as all the plates have been stereotyped, copies can be supplied by the Publisher to any congregation desirous of adopting the same form.

ORDER OF THE
MORNING SERVICE.

At the beginning of the Morning Service, one of the following Sentences shall be sung :

First Sunday in the Month.

I WILL arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke, xv. 18, 19.*

Second Sunday in the Month.

Sanctus, No. 1.

HOLY, holy, holy, Lord God of Hosts ; heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.

Or,

Sanctus, No. 2.

HOLY, holy, holy, Lord God of Hosts ; heaven and earth are full of the majesty of thy glory.
Glory be to thee, O Lord Most High.

Morning Service.

Third Sunday in the Month.

THE Lord is in his holy temple, let all the earth keep silence before him.

Fourth Sunday in the Month.

O COME let us worship and bow down : let us kneel before the Lord our maker. For he is our God, come let us kneel before the Lord our maker.

Fifth Sunday in the Month.

Palm cxxii.

PRAY for the peace of Jerusalem ; they shall prosper that love thee.

Peace be within thy walls ; and prosperity within thy palaces.

Or. in place of any of the foregoing, the following :

COME and let us return unto the Lord, and he will have mercy upon us : and to our God, for he will abundantly pardon.

Minister :

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness : and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father : but confess them with an humble, lowly, penitent, and obedient heart ; to the end that we may obtain forgiveness of the same, by his infinite