

**THE UNION OF CHURCHES IN THE  
SPIRIT OF CHARITY: WITH ITS  
ARTICLES OF ASSOCIATION AND  
TRUST, AND THE RITUAL OF THE  
CHRISTIAN LITURGY ACCEPTED**

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The Union of churches in the spirit of charity: with its articles of association and trust, and the ritual of the Christian liturgy accepted by Anonymous

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**ANONYMOUS**

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## RELIGIOUS NOTICE.

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GRADUATES, and the Graduating Classes of the Divinity School at Cambridge, the Theological Institution at Andover, the Theological Seminary at Newton, and the other religious institutions in the State, are hereby notified, that seats are reserved for them in the Gospel Church of Longwood in Brookline, to which they are respectfully invited.

From among the young clergymen thus congregated in the Church, it will be the duty of the Resident Pastor to recommend to the Vestry those of their number, conspicuous for their learning and elocution, who can be made available to assist him in his parochial exercises, and to preach occasionally to his congregation. On such occasions of preaching, public notice will be given to that denomination of Christians for which the Preacher may declare a preference, with a request for their attendance in relation to a supply.

CHRIST'S CHURCH, LONGWOOD, is a Gospel Church, —  
“The first of the Union of Churches in the Spirit of  
Charity.” It has adopted a platform of religious opinion  
which comprehends those doctrines which are especially  
essential to guide the mind in a right worship of God,  
and professes to give expression to those feelings which  
should be in man's heart when he looks up to his  
Maker.

In this Church, the teaching of our Saviour Jesus  
Christ, as set forth in the words of the Evangelists, is to  
be clearly and faithfully explained according to its true  
intent and meaning, without bias or impediment, and in  
conformity to the Preacher's faith and judgment.

Per order of the Vestry.

CHARLES U. COTTING,

*Clerk.*

LONGWOOD, MARCH 20, 1865.

THE  
UNION OF CHURCHES  
IN THE  
SPIRIT OF CHARITY;

WITH  
ITS ARTICLES OF ASSOCIATION AND TRUST, AND THE RITUAL  
OF THE CHRISTIAN LITURGY ACCEPTED.

UNDER THE SANCTION OF

*Many of the Distinguished Clergy and Laity of New England.*

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INCORPORATED 1860.

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1865.

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David Seare



## P R E F A C E.

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THE leading object of Christ's Church, Longwood,— a Gospel Church, and the first of the Union of Churches in the spirit of charity, — is to adopt the broad platform of religious opinion alluded to in the introduction to the Christian Liturgy, and to accept that Liturgy and the trust of the Church, as providing a Ritual which comprehends those doctrines which are especially essential to guide the mind in a right worship of God. It is obvious that men who differ as to the origin of sin, the precise nature of the atonement, or the particular relations of the Old Testament to the New, may nevertheless equally love God, and may be alike grateful to him for his mercy, and desire his approval, and seek his will, and adore his infinite perfections. They may differ on many theological questions, and yet may have the same sentiments of devout trust and reverential gratitude, and may equally feel the need of

Divine help. If they may thus agree in what is essential to devotion, why may they not unite in religious worship? If they will abstain from obtruding into the act of worship those theological speculations which have no necessary connection with it, why may they not bow together before that God which they all adore?

The Liturgy of the Gospel Church professes to give expression to those feelings which should be in man's heart when he looks up to God. It would leave the theological questions on which sects divide to be settled\* by each individual in his own way, while it would draw all Christian people together in the sentiment and offices of devotion.

Christendom agrees that there is but one God, — the Great Spirit of the Universe, supreme and everlasting, without body, parts, or passions; the Creator and God of all; around whom circle a thousand brilliant worlds, governed by one law, and guided by one will.

The Gospel Church puts forth the declaration, that His manifestations for the government of this world — so far as the Bible teaches — are apparently made through the following divine agencies; namely, *Δέσπotes*, *Ζωήs*, and *Πνεύμα*, our Father in Heaven, our Saviour, and the Holy Ghost.

That these three beings are recognized as the messengers of his will; and may therefore be called "the Holy Trinity for the salvation of man," and be worshipped under the name of "The Gospel Trinity," in the manner set forth in its appropriate prayer, and adopted by the Gospel Church.

How the several worlds which compose our planetary system, and the thousand other worlds of the boundless universe, are governed, we are in entire ignorance; but we cannot doubt that the same Almighty Power which made them upholds and guides them by suitable divine agencies, in accordance with his infinite mercy.

It is earnestly hoped, that, in conformity to the Ritual of the Gospel Church, all honest Christians may be able cheerfully to join in the morning and evening worship of the one living, true, and Almighty God,—the Great Spirit of the Universe,—and give to the various manifestations of the Father, the Son, and the Holy Ghost,—under the name of the Gospel Trinity for the salvation of man,—all the reverence and homage due to their respective attributes and powers, as set forth in the Holy Scriptures.

On this broad foundation, united and bound together by the orders of prayer of the Gospel