sion to the monarchy of Great Britain shall be the same as was before settled with regard to that of England. 3. The united kingdom shall be represented by one parliament. 4. There shall be a communication of all rights and privi­leges between the subjects of both kingdoms, except where it is otherwise agreed. 9. When England raises L.2,000,000 by a land-tax, Scotland shall raise L.48,000. 16. 17. The standards of the coin, of weights, and of measures, shall be reduced to those of England throughout the united king­doms. 18. The laws relating to trade, customs, and the excise, shall be the same in Scotland as in England. All the other laws of Scotland shall remain in farce, but al­terable by the parliament of Great Britain; yet with this caution, that laws relating to public policy arc alterable at the discretion of the parliament ; laws relating to private right are not to be altered but for the evident utility of the people of Scotland. 22. Sixteen peers are to be chosen to represent the peerage of Scotland in parliament, and forty- five members to sit in the House of Commons. 23. The six­teen peers of Scotland shall have all privileges of parliament ; and all peers of Scotland shall be peers of Great Britain, and rank next after those of the same degree at the time of the union, and shall have all privileges of peers, except sitting in the House of Lords, and voting on the trial of a peer.

These are the principal of the twenty-five articles of union, which are ratified and confirmed by statute 5 Ann. cap. 8, in which statute there are also two acts of parlia­ment recited ; the one of Scotland, whereby the church of Scotland, and also the four universities of that kingdom, are established for ever, and all succeeding sovereigns are to take an oatiι inviolably to maintain the same; the other of England, 5 Ann. c. 6, whereby the acts of uniformity of 13 Eliz.. and 13 Car. 11, (except as the same had been alter­ed by parliament at that time), and all other acts then in force for the preservation of the church of England, are de­clared perpetual ; and it is stipulated, that every subse­quent king and queen shall take an oath inviolably to maintain the same within England, Ireland, Wales, and the town of Berwick-upon-Tweed. And it is enacted, that these two acts “ shall for ever be observed as fundamental and essential conditions for the union.”

Upon these articles and act of union, it is to be observed, 1. That the two kingdoms are so inseparably united, that nothing can ever disunite them, except the mutual consent of both, or the successful resistance of either, upon appre­hending an infringement of those points which, when they were separate and independent nations, it was mutually sti­pulated should be “ fundamental and essential conditions of the union.” 2. That whatever else may be deemed “ fun­damental and essential conditions,” the preservation of tire two churches of England and Scotland, in the same state that they were in at the time of the union, and the main­tenance of the acts of uniformity which established the liturgy, are expressly declared so to be. 3. That the mu­nicipal laws of Scotland are ordained to be still observed in that part of the island, unless altered by parliament ; and ns the parliament has not yet thought proper, except in a few instances, to alter them, they still, with regard to the particulars unaltered, continue in full force.

For an account of the union of Ireland with Great Bri­tain, thus forming the united kingdom of Great Britain and Ireland, see Βritiain.

UNITARIANS. a name given to those who confine the glory and attribute of divinity to the One only great and supreme God and Father of our Lord Jesus Christ.

UNITED Bretheren, or *Unitras Fratrum,* a society of Christians, whose chief residence is at Herrnhut, in Saxony. They arc commonly called Moravians, from their original country, and Herrnhuters, from their chief place of resi­dence. Some account of this society has already been given under Herrnhut; but as that account may not be deemed sufficiently full, we shall here add a summary of their institutions, derived from a communication by one of their own clergy.

Though the church of the United Brethren is episcopal, their bishops possess no elevation of rank or pre-eminent authority, their church being governed by synods or con­sistories from all the congregations, and by subordinate bodies called conferences. The synods are generally held once in seven years. In the first sitting a president is chosen ; and the elders appointed by the former synod to superintend the unity lay down their office, though they still form a part of the assembly, as well ns the bishops, the lay elders, and those ministers who have the inspection of several congregations in one province. Questions of im­portance, or of which the consequences cannot be foreseen, are decided by lot, though tills is never used till after ma­ture deliberation and fervent prayer. In the synods, the state of the unity, and the concerns of the congregations and missions, are taken into consideration. Towards the conclusion of every synod, a kind of executive board is ap­pointed, called the elders' conference of the unity, consist­ing of thirteen eiders, and divided into four committees or departments, one for superintending missions into heathen countries, a second for watching over the conduct of congre­gations, a third for managing the economical concerns of the unity, and a fourth for maintaining the discipline of the society. These conferences are however amenable to a higher com­mittee, called the elders’ conference, the powers of which are very extensive. It appoints and removes every servant in the unity, authorizes the bishops to ordain presbyters or dea­cons, and to consecrate other bishops, and, in short, possesses the supreme executive power over the whole society.

A bishop of the United Brethren can discharge no office but by the appointment of the synod or of the elders’ con­ference. Indeed their deacons can perform every office of the bishops except ordination, and appear to confirm young persons when they first become candidates for the com­munion. Deaconesses are employed for the purpose of privately admonishing their own sex, and visiting them in cases of sickness. There are also lay elders, whose bu­siness it is to watch over the constitution and discipline of the unity, to enforce the observance of the laws of the country in which missions are established, and to guard the privileges conferred on the brethren by the govern­ment under which they live.

On Sunday, besides the public prayers, one or two ser­mons are preached in every church ; and after the morn­ing service, an exhortation is given to the children. Pre­viously to the holy communion, which is administered on some Sunday once a month, and on Maunday Thursday, each person, before he communicates, must converse on the state of his soul with one of the elders. Love-feasts are frequent; and on Maunday Thursday the society have a solemn footwashing.

Our limits will not permit us to give a systematic view of the doctrinal tenets of the Brethren. Though they ac­knowledge no other standard of truth than the sacred Scrip­tures, they adhere to the Augsburg Confession, and speak respectfully of the thirty-nine articles of the church of England. They profess to believe that the kingdom of Christ is not confined to any particular party, community, or church ; and they consider themselves as spiritually joined in the bond of Christian love to all who are taught of God, and belong to the universal church of Christ, however much they may differ in forms, which they deem non-essentials. Fora fuller account of this society, see Crantz’s Ancient and Modern History of the Protestant Church of the United Brethren, London, 1780; and An Exposition of Christian Doctrine, as taught in the Protestant Church of the United Brethren, London, 1784.

United Provinces**. See** Holland **and Netherlands.**