Struck with this glaring contradiction between the doctrines of the pontiffs and the truths of the Goſpel, and animated with zeal, he abandoned his mercantile vocation, distributed his riches among the poor (whence the Waldenſes were called *poor men of Lyons),* and forming an association with other pious men, who had adopted his ſentiments and his turn of devotion, he began in the year 1180 to assume the quality of a public teacher, and to instruct the multitude in the doctrines and precepts of Christianity.

Soon after Peter had assumed the exerciſe of his ministry, the archbiſhop of Lycns, and the other rulers of the church in that province, vigorously opposed him. However, their opposition was unſuccessful ; for the purity and simplicity of that religion which theſe good men taught, the ſpotless innocence that shone forth in their lives and actions, and the noble contempt of riches and honours which was conſpicuous in the whole of their conduct and converſation, ap­peared ſo engaging to all ſuch as had any ſenſe of true pie­ty, that the number of their followers daily increased.— They accordingly formed religious assemblies, first in France, and afterwards in Lombardy, from whence they propaga­ted their sect throughout the other provinces of Europe with incredible rapidity, and with ſuch invincible fortitude, that neither fire, nor ſword, nor the most cruel inventions of mercileſs perſecution, could damp their zeal, or entirely ruin their cauſe.

The attempts of Peter Waldus and his followers were neither employed nor designed to introduce new doc­trines into the church, nor to propoſe new articles of faith to Christians. All they aimed at was, to reduce the form of ecclesiastical government, and the manners both of the clergy and people, to that amiable simplicity and primitive ſanctity that characterised the apostolic ages, and which ap­pear ſo strongly recommended in the precepts and injunc­tions of the divine Author of our holy religion. In consequence of this defign, they complained that the Roman church had degenerated, under Constantine the Great, from its primitive purity and ſanctity. They denied the ſupremacy of the Roman pontiff, and maintained, that the rulers and ministers of the church were obliged, by their vocation, to imitate the poverty of the apostles, and to procure for themſelves a ſubsistence by the work of their hands. They considered every Christian as, in a certain meaſure, qualified and authoriſed to instruct, exhort, and confirm the brethren in their Christian course, and demanded the restoration of the ancient penitential diſcipline of the church, *i. e.* the ex­piation of tranſgressions by prayer, fasting, and alms, which the new-invented doctrine of indulgences had almost totally aboliſhed. They at the same time affirmed, that every pi­ous Christian was qualified and entitled to prescribe to the penitent the kind or degree of satisfaction or expiation that their tranſgressions required ; that confession made to priests was by no means necessary, since the humble offender might acknowledge his sins, and testify his repentance, to any true believer, and might expect from ſuch the counſel and admo­nition which his case demanded. They maintained, that the power of delivering sinners from the guilt and puniſhment of their offences belonged to God alone ; and that in­dulgences of consequence were the criminal inventions of sordid avarice. They looked upon the prayers and other ceremonies that were instituted in behalf of the dead, as vain, useleſs, and abſurd, and denied the existence of depart­ed souls in an intermediate state of purification ; affirming, that they were immediately, upon their ſeparation from the body, received into heaven, or thrust down to hell. Theſe, and other tenets of a like nature, compoſed the ſystem of doctrine propagated by the Waldenſes. It is alſo ſaid that several of the Waldenſes denied the obligation of infant baptism, and that others rejected water-baptiſm entirely ; but Wall has laboured to prove that infant-baptiſm was generally practised among them.

Their rules of practice were extremely austere ; for they adopted as the model of their moral diſcipline the ſermon of Christ on the mount, which they interpreted and explained in the most rigorous and literal manner, and conſequently prohibited and condemned in their society all wars, and ſuits of law, and all attempts towards the acquisition of wealth, the inflicting of capital punishments, self-defence against un­just violence, and oaths of all kinds.

During the greatest part of the 17th century, those of them who lived in the valleys of Piedmont, and who had embraced the doctrine, diſcipline, and worſhip of the church of Geneva, were oppressed and perſecuted, in the most bar­barous and inhuman manner, by the ministers of Rome. This persecution was carried on with peculiar marks of rage and enormity in the years 1655, 1656, and 1696, and ſeemed to portend nothing leſs than the total extinction of that unhappy nation. The most horrid ſcenes of violence and bloodſhed were exhibited in this theatre of papal tyran­ny ; and the few Waldenſes that ſurvived were indebted for their existence and ſupport to the intercession made for them by the Engliſh and Dutch governments, and alſo by the Swiſs cantons, who ſolicited the clemency of the duke of Savoy in their behalf.

VAULT, in architecture, an arched roof, ſo contrived that the stones which form it ſustain each other.

Vaults are on many occasions to be preferred to ſoffits or flat ceilings, as they give a greater height and elevation, and are besides more firm and durable.

VAYER. See Mothe.

VAYVODE, or Vaivode. See Waywode.

UBES (St), a sea-port town of Portugal, in the pro­vince of Estremadura, seated on a bay of the Atlantic Ocean, 21 miles ſouth of Liſbon. It stands on an eminence, with a very strong castle built on a rock. The soil about it is fertile in corn, wine, and fruits ; and it is furniſhed with good fish from the ſea, and a ſmall lake in the neighbour­hood. Here they make great quantities of fine salt, which is carried to the American plantations. E. Long. 8. 54. N. Lat. 38. 22.

UBIQUITARIANS, formed from *ubique,* “ every­where,” in ecclesiastical history, a sect of Lutherans which rote and ſpread itſelf in Germany ; and whoſe distinguiſhing doctrine was, that the body of Jeſus Christ is everywhere, or­ in every place.

Brentius, one of the earliest reformers, is ſaid to have first broached this error, in 1560. Luther himſelf, in his controverſy with Zuinglius, had thrown out ſome unguarded expressions, that ſeemed to imply a belief of the omnipreſence of the body of Christ ; but he became ſensible after­wards, that this opinion was attended with great difficul­ties, and particularly that it ought not to be made uſe of as a proof of Christ's corporal pretence in the eucharist. However, after the death of Luther, this abſurd hypothesis was renewed, and dressed up in a ſpecious and plausible form by Brentius, Chemnitius, and Andræas, who maintained the communication of the properties of Christ’s divinity to his human nature. It is indeed obvious, that every Lutheran who believes the doctrine of conſubstantiation (see *Supper of the Lord),* whatever he may pretend, must be an Ubiquitarian.

UBIQUITY, Omnipresence ; an attribute of the Dei­ty, whereby he is always intimately present to all things ; gives the *esse* to all things ; knows, preserves, and does all in all things?

UDDER, in comparative anatomy, that part in brutes