proper, except in a few inſtances, to alter them, they ſtill, with regard to the particulars unaltered, continue in full force.

UNISON, in music. See Interval.

UNIT, or Unity, in arithmetic, the number one; or one ſingle individual part of discrete quantity.

UNITARIANS, in eccleſiaſtical hiſtory, 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 Brethren, or *Unitas Fratrum,* in eccleſi­aſtical hiſtory, a church of which many of our readers will think that an account ſufficiently full has been given under the word Herrnhut. With that account, however, ſome of the brethren have expreſſed themſelves dissatisfied, in terms which might, without impropriety, be called acrimo­nious; and the preſent Editor of this Work, being convinced by his own experience how difficult it is to extract pure and unſophiſticated truth from the perplexed writings of angry polemics, reſolved, when he entered upon his laborious taſk, to permit every ſect of Chriſtians to plead its own cauſe, upon the ſingle condition of not loading its opponents with opprobrious epithets. He hopes therefore that the public will forgive him for inſerting the following account of the riſe, progreſs, worſhip, and diſcipline, of the church of the *United Brethren,* extracted from a tedious manuſcript ſent to him by one of their clergy. He has faithfully abridged the narrative of his author ; but does not conſider himſelf as un­der any obligation either to maintain its truth, or to convict it of falſehood.

According to this writer, the church of the United Bre­thren took its riſe in Moravia during the 14th century ; though in the ſentence immediately following this assertion, he says, that it derived its origin from the Greek church in the 9th century, when, by the inſtrumentality of Metho­dius and Cyrillus, two Greek monks, the kings of Bulga­ria and Moravia being converted to the faith, were, together with their ſubjects, united in communion with the Greek church. Methodius was their firſt biſhop ; and for their uſe Cyrillus tranſlated the Scriptures into the Sclavonian language.

The antipathy of the Greek and Roman churches is well known ; and by much the greater part of the brethren were in proceſs of time compelled, after many ſtruggles, to ſubmit to the see of Rome. A few, however, adhering to the rites of their mother church, united themſelves in 1176 to the Waldenſes, and ſent miſſionaries into many countries. In 1457 they were called *fratres legis Christi,* or brethren of the law of Chriſt, becauſe about that period they had thrown off all reverence for human compilations of the faith, profeſſing ſimply to follow the doctrines and precepts con­tained in the word of God.

There being at this time no biſhops in the Bohemian church who had not ſubmitted to the papal juriſdiction, three prieſts of the ſociety of United Brethren were, about the year 1467, conſecrated by Stephen biſhop of the Wal­denſes in Auſtria (see Waldenses) ; and theſe prelates, on their return to their own country, conſecrated ten co-biſhops, or conſeniors, from among the rest of the preſbyters. In 1523, the United Brethren commenced a friendly correſpondence, firſt with Luther, and afterwards with Calvin and other leaders among the Reformers. A perſecution, which was brought upon them on this account, and ſome religious diſputes which took place among themſelves, threatened for a while the ſociety with ruin ; but the diſ­putes were in 1570 put an end to by a ſynod, which de­creed that differences about non-eſſentials ſhould not deſtroy their union ; and the perſecution ceaſed in 1575, when the United Brethren obtained an edict for the public exerciſe of their religion. This toleration was renewed in 1609, and liberty granted them to erect new churches. But a ci­vil war which in 1612 broke out in Bohemia, and a violent perſecution which followed it in 1621, occaſioned the diſpersion of their miniſters, and brought great diſtreſs upon the Brethren in general. Some of them fled to England, others to Saxony and Brandenburg, whilſt many, overcome by the ſeverity of the perſecution, conformed to the rites of the church of Rome. One colony of theſe, who retained in purity their original principles and practice, was, in 1722, conducted by a brother named *Christian David,* front Fulneck in Moravia to Upper Lusatia, where they put them­ſelves under the protection of Nicholas Lewis count of Zinzendorf, and built a village on his eſtate, at the foot of a hill called *Rutberg,* or “ Watch Hill” (ſee Herrn­hut). The count, who ſoon after their arrival removed from Dreſden to his eſtate in the country, ſhowed every mark of kindneſs to the poor emigrants ; but being a zealous member of the church eſtabliſhed by law, he endea­voured for ſome time to prevail upon them to unite them­ſelves with it, by adopting the Lutheran faith and diſcipline. This they declined ; and the count, on a more minute in­quiry into their ancient hiſtory and diſtinguiſhing tenets, not only deſiſted from his firſt purpoſe, but became himſelf a convert to the faith and diſcipline of the United Bre­thren.

The ſynod, which in 1570 put an end to the diſputes which then tore the church of the Brethren into factions, had conſidered as non-essentials the diſtinguiſhing tenets of their own ſociety, of the Lutherans, and of the Calviniſts. In conſequence of this, many of the Reformers of both theſe ſects had followed the Brethren to Herrnhut, and been re­ceived by them into communion ; but not being endued with the peaceable ſpirit of the church which they had joined, they ſtarted diſputes among themſelves, which threatened the deſtruction of the whole eſtabliſhment. By the indefa­tigable exertions of Count Zinzendorf theſe diſputes were allayed; and ſtatutes being in 1727 drawn up and agreed to for the regulation both of the internal and of the external concerns of the congregation, brotherly love and union was again eſtabliſhed ; and no ſchiſm whatever, in points of doctrine, has since that period diſturbed the church of the United Brethren.

In 1735 the Count, who under God had been the inſtru­ment of renewing the Brethren’s church, was conſecrated one of their biſhops, having the year before been examined and received into the clerical orders by the Theological Facili­ty of Tubingen. Dr Potter, then archbiſhop of Canter­bury, congratulated him upon this event, and promised his aſſiſtance to a church of confessors, of whom he wrote in terms of the higheſt reſpect for their having maintained the pure and primitive faith and diſcipline in the midſt of the moſt tedious and cruel perſecutions. That his Grace, who had ſtudied the various controverſies about church­-government with uncommon ſucceſs, admitted the Mora­vian epiſcopal ſucceſſion, we know from the moſt unqueſtionable authority ; for he communicated his ſentiments on the ſubject to Dr Secker while biſhop of Oxford, and from his Lordſhip they came through a dignitary of the church of England to the compiler of this article. In conformity with theſe ſentiments of the archbiſhop, we are assured that the parliament of Great Britain, after mature inveſtigation, acknowledged the *Unitas Fratrum* to be a Proteſtant epiſ­copal church ; and in 1794 an act was certainly passed in their favour.

We have elſewhere (ſee Herrnhut) mentioned the