

**A POCKET CYCLOPAEDIA. BRIEF  
EXPLANATIONS OF RELIGIOUS  
TERMS AS UNDERSTOOD BY  
UNIVERSALISTS**

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A Pocket Cyclopaedia. Brief Explanations of Religious Terms as Understood by Universalists by  
J. W. Hanson

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**J. W. HANSON**

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# A POCKET CYCLOPÆDIA.

BRIEF EXPLANATIONS OF RELIGIOUS TERMS  
AS UNDERSTOOD BY UNIVERSALISTS.

*John Wesley* BY  
J. W. HANSON, D.D.

The water of the Stream of Life,  
With clear, celestial patience rife,  
Falls 'mid heaven's gloom and sin  
On the colossal Stone of Sin.

Descending from its source above,  
This water of the Land of Love,  
On some divinely joyful day,  
Shall wear the awful Stone away!

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P R E F A C E.

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THIS book aims to furnish inquirers with a handy manual in which they can find answers to questions frequently asked as to the views of Universalists on the different points of Christian theology. No attempt at elaborate exposition or proof is made; but brief, plain statements are given, indicating the views held by our people on subjects of interest. References are also made, under the various heads, to books in which the subjects designated are more fully treated; which works can be found at the UNIVERSALIST PUBLISHING House, Boston, Mass., or at the WESTERN BRANCH, 69 Dearborn Street, Chicago, Ill.

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## A POCKET CYCLOPÆDIA.

**Acceptable Year of the Lord.**—Originally "the year of jubilee," Lev. xiv., a year of release from slavery, debt, obligation, and of restoration of lands to those who had sold them. Applied to the Saviour, Luke iv. 18, 19. Paul alludes to it, 2 Cor. vi. 2.

**Accursed.**—Doomed to destruction, excommunicated from the church, Josh. vi. 17; Gal. i. 8, 9. [Hanson's "Bible Threatenings Explained;" Paige's "Commentary;" Thayer's "Theology."]

**Advocate.**—In 1 John ii. 1, Christ is called man's "Advocate." This is because he renders friendly service to man, as the medium of God's grace. It is a gross perversion of Christian doctrine to understand the term to denote an attorney whose business it is

to plead his own merits in man's behalf with a vengeful God. It is a figurative term to describe the labors of Christ for man. **Parakletos**, rendered advocate, denotes one who renders friendly service. [Paige's "Commentary;" Thayer's "Theology;" Hanson's "New Covenant."]

**Æon, æons, æonian.**—The word rendered "everlasting," "eternal," "world" (often) in the New Testament, is some form of *aion*; that is, "age," "era," "epoch," etc. It never denotes, of itself, endless duration. (See "Everlasting," "Eternal.") It is applied, among other things, to the Jewish, Christian, and other future dispensations. "This world" (*æon*), "the world to come" (*æon*), mean the Jewish and Christian dis-

pensations, and "eternal," "everlasting" (*æonian*) mean pertaining to those dispensations; that is, *æon*-lasting, or pertaining to the *æon* referred to. As "daily" cannot mean endless because its limit is defined by the noun "day," whence it is derived, so *æonian* cannot mean everlasting, inasmuch as no *æon* is without end. The worst possible rendering of *æonias* is everlasting. Every form of the word must denote a limited period, unless some term is associated with it to extend its meaning, as the *æonian* God. In that case the word is qualified by the noun, as the word "great" would be. [Hanson's "Aion-Aionios."]

**Agency, Divine.** — (See "Human Agency.") Strictly speaking, the Divine Original is not an agent. All things and beings are his agents or instruments. His eternal plan includes and comprehends all events. From star to atom, from the beginning to the end, nothing can occur to defeat his purpose or frustrate his plan. The freedom of the

finite will, which he has bestowed on all the moral beings he has created, does not defeat the purpose of him who "works all things after the counsels of his own will." His will is free and so is man's. God is a free sovereign and man is a free agent. Somewhere beyond human ken the two wills harmonize. The freedom of God and the freedom of man are both truths, and both will remain free until the finite shall be harmonious with the Infinite, and God's will shall be everywhere obeyed. [Williamson's "Rudiments;" Brooks's "New Departure."]

**Agency, Human.** — (See "Divine Agency.") Man is a moral agent, and therefore responsible and accountable, and hence justly punishable for sin. His moral freedom is a fact ineradicably written on his consciousness. His will is finally to be harmonious with the will of God, but always voluntarily. He is free within the orbit of his moral responsibility, and re-

sponsible within the orbit of his moral freedom. He can always do either right or wrong. He is a free agent, but not independent. His will is circumscribed by the Divine. He is God's agent, not his instrument. The agent is free, the instrument is not. The agent is intelligent, responsible, rational, moral; the instrument is not. The material universe is God's instrument,—a machine; man is the free agent of God. [Williamson's "Rudiments;" Brook's "New Departure;" Lucé's "Birth from Above;" Coue's "Salvation."]

**Ancient History of Universalism.**—The documents that survive from the early periods of the Christian Church prove that a belief in universal salvation was cherished by the immediate successors of the apostles. The very first of these writings contain nothing definite on the subject of human destiny, but universal salvation was announced very soon after the death of the apostles. It is now known

that it was advocated by the Basilidians and Carpocratians (A. D. 120), the Valentinians (A. D. 130), the Sibylline Oracles (A. D. 150), Clemens Alexandrinus (A. D. 150-220), Origen (A. D. 185-250), Gregory Thaumaturgus (A. D. 270), Eusebius (A. D. 324), Titus of Bostra (A. D. 360-70), Athanasius and Basil the Great (A. D. 370), Gregory Nyssa (A. D. 370), Jerome (A. D. 380-90), Diodorus of Tarsus (A. D. 378-94), and many others. At the time of Origen it was the prevailing doctrine, as there was but one theological school in all Christendom that taught endless punishment and one that taught the annihilation of the wicked, while there were four in which universal salvation was taught. The doctrine was not condemned by any ancient ecclesiastical council, though an attempt was instigated by the Emperor Justinian (A. D. 553). Down to that date it was entirely "orthodox" to accept and advocate universal salvation. The