

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

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649408085

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

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

J. W. HANSON

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

EX
98307
.H33
1893
copy 2

Copyright, 1892,

BY UNIVERSALIST PUBLISHING HOUSE.

**UNIVERSITY PRESS:
JOHN WILSON AND SON, CAMBRIDGE.**

P R E F A C E.

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.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

1

INDEX.

- Acceptable Year of the Lord, 7.
 Accursed, 7.
 Advocate, 7.
 Aeon, woman, etc., 7.
 Agency, Divine, 8.
 Agency, Human, 8.
 Ancient History of Universalism, 9.
 Angel, 10.
 Anger, 10.
 Anger, God's, 10.
 Antichrist, 11.
 Atonement, 11.
 Attributes of God, 12.
 Baptize, Baptism, etc., 13.
 Beelzebub, 13.
 Belief, 13.
 Bible, 14.
 Bible Proofs, 14.
 Bible Threatenings, 16.
 Birth, New, 16.
 Birth, Second, 16. [16.
 Blasphemy, Holy Spirit, 17.
 Blood, 17.
 Blood of Christ, 18.
 Body, Animal, 18.
 Body, Resurrection of, 18.
 Body, Spiritual, 19.
 Bottomless Pit, 19.
 Broad and Narrow Way, 19.
 Brotherhood, Human, 20.
 Change after Death, 20.
 Charity, 21.
 Child of Hell, 21.
 Children, Nature of, 21.
 Children of God, 22.
 Children of the Resurrection, 22.
 Christ, 22.
 Christ's Sake, 23.
 Christian, 23.
 Church, 23.
 Coming of Christ, Second, etc., 24.
 Consuming Fire, 24.
 Conversion, etc., 24.
 Correction, 24.
 Covenant, 25.
 Creed, Universalist, 25.
 Creeds, 25.
 Damnation, 25.
 Day of Judgment, 26.
 Dead, 26.
 Death, 26.
 Death, Second, 27.
 Demons, etc., 27.
 Destroy, etc., 28.
 Destruction, 28.
 Devil, Personal, 28.
 Discipline, 28.
 Divinity of Christ, 29.
 Easter, 30.
 Election, 30.
 Emmanuel, 30.
 End of World, 31.
 Eternal, 32.
 Eternal Fire, 32.
 Eternal Judgment, 32.
 Eternal Life, 32.
 Evangelical, 33.
 Everlasting, 33.
 Everlasting Destruction, 36.
 Everlasting Punishment, 37.
 Evil, 37.
 Expiation, 38.
 Faith, 38.
 Fall of Man, 38.
 Fatherhood of God, 39.
 Fear, 40.
 Fire, 40.
 Fire and Brimstone, 40.
 Fire, Consuming, 41.
 Fire, Hell, 41.
 Fire, Lake of, 41.
 Fire, Unquenchable, 55.
 Forever, etc., 42.
 Forgiveness, 43.
 Furnace of Fire, 43.
 Future Life, 44.
 Future Punishment, 69.
 Gehenna, 45.
 General Judgment, 46.
 Gnashing of Teeth, 47.
 God, 47.
 God's Attributes, 12, 47.
 Gospel, 48.
 Great Gulf, 48.
 Hadce, 48.
 Heaven, 50.
 Hell, 50.
 Hell, brought down to, 50.
 Hell, Child of, 51.
 Hell Fire, 51.
 History, Ancient, of Universalism, 9.
 History, Modern, of Universalism, 61.
 Holiness, 51.
 Holy Ghost, 51.
 Holy Spirit, 51.
 Human Nature, 52.
 Immortal Life, 52.
 Immortality, 53.

- Imputation, 53.
 Infants, 53.
 Inspiration, 53.
 Intercession, 54.
 Intermediate State, 54.

 Jesus, 54.
 Judgment, 54.
 Judgment, Day of, 28.
 Judgment, General, 46.
 Judgment, Last, 56.
 Judgment of Hell, 55.
 Judgment to Come, 55.
 Justice, 55.

 Kingdom of Christ, 55.
 Kingdom of God, Heaven,
 56.

 Lake of Fire, 41.
 Last Day, 56.
 Last Days, 56.
 Last Judgment, 56.
 Latter Times, 57.
 Law, God's, 57.
 Life, 57.
 Life, Future, 44.
 Loss of Soul, 57.
 Loss of Soul, 57.
 Lost, Loss, 58.
 Love, 58.

 Man, 59.
 Miracles, 59.
 Miraculous Conception,
 60.
 Mission of Christ, 61.
 Modern History of Uni-
 versalism, 61.

 Natural Depravity, 63.
 Natural Man, 62.
 Never Forgiveness, 62.
 New Birth, 16.

 Omnipotence, 63.
 Omniscience, 63.
 Original Sin, 79.

 Pardon, 63.
 Paternity, Divine, 39.
 Penalty, 64.
 Perdition, 64.
 Perish, 64.
 Pit, Bottomless, 19.
 Pleasure of God, 65.
 Probation, 65.
 Probation, Second, 65.
 Promise of God, 66.
 Propitiation, 66.
 Punishment, 66.
 Punishment, Everlasting,
 37.
 Punishment, Future, 69.
 Purpose of God, 70.

 Ransom, 70.
 Rationalism, 70.
 Reason, 71.
 Reconciliation, 71.
 Redemption, 72.
 Regenerate, 72.
 Renew, 72.
 Repent, 72.
 Repentance, 72.
 Reprobate, 73.
 Restoration, 73.
 Restorationists, 73.
 Restors, 73.
 Resurrection, 74.
 Resurrection of Christ, 75.
 Resurrection of Damna-
 tion, 75.
 Revenge, 75.
 Reward, 76.
 Rich Man and Lazarus,
 76.
 Righteous, 76.

 Salvation, 76.
 Satan, 77.
 Saved, 77.
 Saviour, 77.
 Second Birth, 16.
 Second Coming of Christ,
 94, 78.

 Second Death, 27.
 Shall not find me, 78.
 School, 48.
 Sin, 78.
 Sin against Holy Ghost,
 78.
 Sin, Original, 79.
 Sin unto Death, 79.
 Son of God, 79.
 Soul, Loss, 57.
 Soul, Loss of, 58.
 Spirits in Prison, 79.
 Strait Gate, 80.
 Supernatural, 80.

 Tartarus, 80.
 Temptation, 81.
 Temptation of Christ, 81.
 This World and World to
 Come, 82.
 Tophet, 83.
 Trinity, 83.

 Undying Worm, 84.
 Universal Salvation, 84.
 Universalism, 84.
 Universalist Profession,
 84.
 Universalists, 84.
 Unpardonable Sin, 85.
 Unquenchable Fire, 85.

 Vengeance, 86.
 Vicarious Suffering, 86.

 Will of God, 70, 87.
 Winchester Profession,
 87.
 Woe, 87.
 Word, The, 87.
 World, End of, 31.
 World, This, 63.
 World to Come, 69.
 Worms, 88.
 Wrath of God, 88.
 Wrath to Come, 88.

A POCKET CYCLOPÆDIA.

Acceptable Year of the Lord. — Originally "the year of jubilee," Lev. xxv., 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 *aión*; 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 *æonian* 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-