the body of the work. The Mirror of Magistrates is form­ed upon a dramatic plan, in which the persons are introduced speaking. The Induction is written much in the style of Spencer, who, with some probability, is supposed to have imitated this author.

In the year 1561, his tragedy of Gorboduc was acted be­fore Queen Elizabeth by the gentlemen of the Inner Temple. This was the first tolerable tragedy in our language. The Companion to the Playhouse tells us that the first three acts were written by Mr Thomas Norton. Sir Philip Sid­ney, in his Apology for Poetry, says, “ it is full of stately speeches and well-sounding phrases, climbing to the height of Seneca in his style.” Rymer speaks highly in its com­mendation. Mr Spence, at the instigation of Pope, repub­lished it in 1736, with a pompous preface. It is said to be our first dramatic piece written in verse. In the first par­liament of this reign Mr Sackville was member for Sussex, and for Buckinghamshire in the second. In the mean time he made the tour of France and Italy, and in 1566 was im­prisoned at Rome, when he was informed of his father’s death, by which he became possessed of a very considerable for­tune. Having now obtained his liberty, he returned to England, and being first knighted, was created Lord Buck­hurst. In 1570 he was sent as ambassador to France. In 1586 he was one of the commissioners appointed to try the unfortunate Mary queen of Scots, and was the messenger employed to report the confirmation of her sentence, as well as to see it executed. The year following he went as ambas­sador to the states-general, in consequence of their com­plaint against the Earl of Leicester, who, disliking his im­partiality, prevailed on the queen to recall him, and confine him to his house. In this state of confinement he conti­nued about ten months, when Leicester dying, he was re­stored to favour, and in 1580 was installed knight of the garter. But the most incontrovertible proof of the queen’s partiality for Lord Buckhurst appeared in the year 1591, when she caused him to be elected chancellor in the uni­versity of Oxford, in opposition to her favourite Essex. In 1598, on the death of the treasurer Burghley, Lord Buck­hurst succeeded him, and by virtue of his office became in effect prime minister ; and when, in 1601, the earls of Es­sex and Southampton were brought to trial, he sat as lord high steward on that awful occasion. On the accession of James I. he was graciously received, had the office of lord high treasurer confirmed to him for life, and was created Earl of Dorset. He continued high in favour with the king till the day of his death, which happened suddenly on the 19th day of April 1608, in the council-chamber at White­hall. He was interred with great solemnity in Westminster Abbey.

Sackville, *Charles,* Earl of Dorset, a celebrated wit and poet, descended from the foregoing, was born in 1637. He was, like Villiers, Rochester, and Sedley, one of the liber­tines of King Charles’s court, and sometimes indulged him­self in inexcusable excesses. He openly discountenanced the violent measures of James II., and engaged early for the prince of Orange, by whom he was made lord cham­berlain of the household, and taken into the privy council. He died in 1706, and left several poetical pieces, which, though not considerable enough to make a volume by them­selves, may be found amongst the works of the minor poets, published in 1749.

SACMARA, a considerable river of Asiatic Russia, in the government of Orenburg. It has its rise in the Ural Mountains, and, flowing southwards, falls into the river of the same name. Its banks are thinly inhabited, though they are rich in mines of copper.

SACRAMENT is derived from the Latin word *sacra­mentum,* which signifies an oath, particularly the oath taken by soldiers to be true to their country and their general. The words of this oath, according to Polybius, were, *obtempera-*

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*turns sum et facturus quicquid mandabitur ab imperatori­bus juxta vires.* The word was adopted by the writers of the Latin church, and employed, perhaps with no great propriety, to denote those ordinances of religion by which Christians came under an obligation, equally sacred with that of an oath, to observe their part of the covenant of grace, and in which they had the assurance of Christ that he would fulfil his part of the same covenant.

Of sacraments, in this sense of the word, Protestant churches admit but of two ; and it is not easy to conceive how a greater number can be made out from Scripture, if the definition of a sacrament be just which is given by the church of England. By that church the meaning of the word sacrament is declared to be “ an outward and visible sign of an inward and spiritual grace given unto us, or­dained by Christ himself as a means whereby we receive the same, and a pledge to assure us thereof.” According to this definition, baptism and the Lord’s Supper are cer­tainly sacraments ; for each consists of an outward and vi­sible sign of what is believed to be an inward and spiritual grace ; both were ordained by Christ himself ; and by the reception of each does the Christian come under a solcmn obligation to be true to his divine master, according to the terms of the covenant of grace. The Catholics, however, add to this number confirmation, penance, extreme unction, ordination, and marriage, holding in all seven sacraments ; but two of those rites not being peculiar to the Christian church, cannot possibly be Christian sacraments, in contra- 'distinction to the sacraments or obligations into which men of all religions enter. Marriage was instituted from the be­ginning, when God made man male and female, and com­manded them to be fruitful, and multiply, and replenish the earth ; and penance, as far as it is of the same import with repentance, has a place in all religions which teach that God is merciful and men fallible. The external severities im­posed upon penitents by the church of Rome may indeed be in some respects peculiar to the discipline of that church, though the penances of the Hindus are certainly as rigid ; but none of these severities were ordained by Christ him­self as the pledge of an inward and spiritual grace ; nor do they, like baptism and the Lord’s Supper, bring men un­der obligations which are supposed to be analogous to the meaning of the word *sacramentum.* Confirmation has a better title to the appellation of a sacrament than any of the other five rites of that name, though it certainly was not considered as such by the earliest writers of the Christian church, nor does it appear to have been ordained by Christ himself. Ordination is by many churches considered as a very important rite ; but as it is not administered to all men, nor has any particular form appropriated to it in the New Testament, it cannot be considered as a Christian sa­crament conferring grace generally necessary to salvation. It is rather a form of authorizing certain persons to perform certain offices, which respect not themselves, but the whole church ; and extreme unction is a rite which took its rise from the miraculous powers of the primitive church vainly claimed by the succeeding clergy. These considerations seem to have some weight with the Catholic clergy them­selves ; for they call the eucharist, by way of eminence, the holy sacrament. Thus to expose the holy sacrament, is to lay the consecrated host on the altar to be adored. The procession of the holy sacrament is that in which this host is carried about the church, or about a town.

*congregation of the Holy Sachrament,* a religious estab­lishment formed in France, whose founder was Autherius, bishop of Bethlehem, and which, in 1644, received an or­der from Urban VIII. to have always a number of eccle­siastics ready to exercise their ministry among pagan na­tions, wherever the pope, or the congregation *de* *propagan­da fide,* should appoint.

SACRAMENTARIANS, a general name given to all 4 G