consequence of that, to afford reſt to *beaſts* alſo. It is proper, it is neceſſary, that man ſhould reflect on his condition in the world, that he ſhould examine the ſtate of his ſoul, and inquire what progreſs he has made in that work which was given him to do. Those that have children or ſervants are obliged to look after *their* inſtruction as well as their own. Theſe are the ends which the inſtitution of Sunday was deſigned to anſwer. Every man must allow that theſe things muſt be done at ſome time or other; but unleſs there be *set* times for doing them, the generality of mankind would wholly neglect them.

*Visiting* and *travelling* (though very common) are enormous profanations of this holy day. Families are thereby robbed of their *time;* a loss for which no amends can ever be made them: Servants, inſtead of having leisure to improve themſelves in ſpiritual know­ledge, are burdened with additional labour: And in a man of any humanity, it muſt excite many painful ſenſations, when he reflects how often the uſeful horſe on that day experiences all the anguiſh of hunger, torn ſides, and battered knees. Every kind of *amuſement,* every kind of *common* labour, is an encroachment on the particular duties of the Lord’s day; and conſequently men profane the day by ſpending it in any amuſements, or undertaking upon it any ordinary employment unleſs it be a work of abſolute neceſſity.

*SABBATH-Breaking,* or profanation of the Lord’s day, is puniſhed by the municipal laws of England. For, besides the notorious indecency and ſcandal of permit­ting any ſecular buſineſs to be publicly tranſacted on that day in a country profeſſing Chriſtianity, and the corruption of morals which uſually follows its profana­tion, the keeping one day in ſeven holy, as a time of relaxation and refreſhment, as well as for public worſhip, is of admirable ſervice to a ſtate, conſidered merely as a civil inſtitution. It humanizes, by the help of converſation and ſociety, the manners of the lower claſſes; which would otherwiſe degenerate into a ſordid ferocity and ſavage ſelfiſhneſs of ſpirſt: it enables the induſtrious workman to purſue his occupation in the enſuing week with health and cheerfulneſs: it imprints on the minds of the people that ſenſe of their duty to God ſo neceſſary to make them good citizens; but which yet would be worn out and defaced by an unremitted continuance of labour, without any ſtated times of recalling them to the worſhip of their Maker. And therefore the laws of King Athelſtan forbad all mer­chandizing on the Lord’s day, under very ſevere pe­nalties. And by the ſtatute 27 Hen. VI. c. 5. no fair or market ſhall be held on the principal feſtivals, Good- friday, or any Sunday (except the four Sundays in harveſt), on pain of forfeiting the goods expoſed to ſale. And, ſince, by the ſtatute 1 Car. I. c. 1. no perſons shall assemble, out of their own pariſhes, for any ſport whatſoever, upon this day; nor, in their pariſhes, ſhall uſe any bull or bear beating, interludes, plays, or other unlawful exerciſes or paſtimes; on pain that every of­fender ſhall pay 3s. 4d. to the poor. This ſtatute does not prohibit, but rather impliedly allows, any innocent recreation or amuſement, within their reſpective pa­riſhes, even on the Lord’s day, after divine ſervice is over. But by ſtatute 29 Car. II. c. 7. no perſon is al­lowed to work on the Lord’s day, or uſe any boat or barge, or expoſe any goods to ſale, except meat in

public houſes, milk at certain hours, and works of ne­ceſſity or charity, on forfeiture of 5 s. Nor ſhall any drover, carrier, or the like, travel upon that day, un­der pain of 20 s.

SABELLIANS, a ſect of Chriſtians of the 3d century, that embraced the opinions of Sabellius, a philoſopher of Egypt, who openly taught that there is but one perſon in the Godhead.

The Sabellians maintained, that the Word and the Holy Spirit are only virtues, emanations, or functions of the Deity; and held, that he who is in heaven is the Father of all things, that he deſcended into the virgin, became a child, and was born of her as a ſon; and that having accompliſhed the myſtery of our ſalvation, he diffuſed himſelf on the apoſtles in tongues of fire, and was then denominated the *Ηoly Ghοst.* This they explained by resembling God to the ſun, the illumina­tive virtue or quality of which was the Word, and its warming virtue the Holy Spirit. The Word, they taught, was darted, like a divine ray, to accompliſh the work of redemption; and that being reaſcended to heaven, the influences of the Father were communi­cated after a like manner to the apoſtles.

SABIANS, an early ſect of idolaters, which con­tinues to this day, and worſhips the ſun, moon, and ſtars. See Polytheism, n⁰ 10, 11, 12.

SABINA, a province of Italy, in the territories of the church; bounded on the north by Umbria, on the eaſt by Farther Abruzzo, on the ſouth by the Campagna of Rome, and on the weſt by the patrimony of St Peter. It is 22 miles in length, and almoſt as much in breadth; watered by ſeveral ſmall rivers, and abound­ing in oil and wine. There is no walled town in it, and Magliano is the principal place.

SABINUS (George), a celebrated Latin poet, born in the electorate of Brandenburg in 1508. His poem *Res gestae Caesarum Germanorum,* ſpread his repu­tation all over Germany, and procured him the patro­nage of all the princes who had any regard for polite literature: he was made profeſſor of the belles lettres at Frankfort on the Oder, rector of the new academy of Koningſhurg, and counſellor to the elector of Bran­denburg. He married two wives, the firſt of which was the eldeſt daughter of the famous reformer Melancthon; and died in 1560. His poems are well known, and have been often printed.

SABLE, or *Sable Animal,* in zoology, a creature of the weasel-kind, called by authors *mustela zibellina.* See Mustela, n⁰ 6.

The chase of theſe animals, in the more barbarous times of the Ruffian empire, was the employ, or rather talk, of the unhappy exiles in Siberia. As that coun­try is now become more populous, the fables have in a great meaſure quitted it, and retired farther north and eaſt, to live in deſert foreſts and mountains: they live near the banks of rivers, or in the little iſlands in them; on this account they have, by ſome, been ſuppoſedto be the Σαϐεριον of Ariſtotle (*Hist. An. lib.* viii. *c.* 5.), which he claſſes with the animals converſant among waters.

At preſent the hunters of fables form themſelves in­to troops, from five to 40 each: the last ſubdivide into leſſer parties, and each chooſes a leader; but there is one that directs the whole: a ſmall covered boat is provided for each party, loaded with proviſions, a dog