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 among the works of the mi­nor poets, publiſhed in 1749.

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 general. The words of this oath, according to Poly­bius, were, *obtemperaturus 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 have the aſſurance of Chriſt that he will fulfil his part of the same covenant.

Of ſacraments, in this ſenſe of the word, Proteſtant churches admit of but 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 ſolemn obligation to be true to his divine master, according to the terms of the covenant of grace. (See Baptism and *Supper of ike Lord.* ) The Romaniſts, however, add to this num­ber *con∕rmαtioη, 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 contradiſtinction 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 (ſee Penance) may indeed be in ſome reſpects peculiar to the diſcipline of that church, though the penances of the Hindoos 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 popiſh 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, (ſee Confirmation). 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 ap­

propriated 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 authoriſing 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. (See Ordination and *Extreme Unction.)* Theſe conſiderations ſeem to have ſome weight with the Romiſh 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.

Numerous as we think the ſacraments of the Romiſh church, a ſect of Chriſtians ſprung up in England early in the current century who increaſed their number. —The founder of this ſect was a Dr Deacon, we think, of Mancheſter, where the remains of it ſubſiſted very lately, and probably do ſo at preſent. According to theſe men, every *rite* and every *phrase* in the book called the *Apo*ſ*tolιcal Conſtitutιons* were certainly in uſe among the apoſtles themſelves. Still, however, they make a diſtinction between the greater and the leſſer ſacraments. The greater ſacraments are only two, baptiſm and the Lord’s ſupper. The leſſer are no fewer than ten, viz. five belonging to baptiſm, *exorciſm, anointing with oil, the white garment, a taſte of milk and honey,* and *anointing with chriſm* or *ointment.* The other five are, *the sign of the croſs, imposition of hands, unction of the sick, holy orders,* and *matrimony.* Of the nature of theſe leſſer ſacraments, or the grace which they are ſuppoſed to confer, our limits will permit us to give no account.

Nor is it neceſſary that we ſhould. The ſect which taught them, if not extinguiſhed, is certainly in its laſt wane. It has produced, however, one or two learned men; and its founder’s Full, True, and Comprehenſive View of Chriſtianity, in two Catechiſms, is a work which the Chriſtian antiquary will read with pleaſure for information, and the philoſopher for the materials which it contains for meditation on the workings of the human mind. It was publiſhed in 8vo, in the year 1748.

*Congregation of the Holy Sacrament,* 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 congregation *dt propaganda,* ſhould appoint.

SACRAMENTARIANS, a general name given to all ſuch as have publiſhed or held erroneous doctrines of the ſacrament of the Lord’s Supper. The term is chiefly applied among Roman Catholics, by way of re­proach, to the Lutherans, Calviniſts, and other Proteſtants.

SACRAMENTARY, an ancient Romiſh church-book, which contains all the prayers and ceremonies practiſed at the celebration of the ſacraments.

It was wrote by pope Gelaſius, and afterwards reviſed, corrected, and abridged, by St Gregory.

SACRE, or Saker, in ornithology, the name of a species of falcon, called by authors *falco ſacer,* and differ-