approbation of a great number of the magiſtrates and miniſters of Switzerland, yet it is the opinion of moſt hiſtorians that this dreadful ſentence was impoſed at the inſtigation of Calvin. This act of ſeverity for holding a ſpeculative opinion, however erroneous and abſurd, has left a ſtain on the character of this illuſtrious reformer, which will attend the name of Calvin as long as hiſtory ſhall preſerve it from oblivion. The address and art which he uſed in apprehending Servetus, his inhuma­nity to him during his trial, his diſſimulation and ma­levolence after his condemnation, prove that he was as much influenced by personal hatred as by a deſire to ſupport the intereſt of religion, though probably, du­ring the trial, Calvin believed he was performing a very pious action. This intolerant ſpirit of Calvin and the magiſtrates of Geneva gave the Roman Catholics a fa­vourable opportunity to accuſe the Proteſtants of inconſiſtency in their principles, which they did not fail to embrace. “ How could the magiſtrates (ſays the au­thor of the *Dictionnaire des Hereſies), who* acknowledged no infallible interpretation of the Scriptures, condemn Servetus to death becauſe he explained them differently from Calvin ; ſince every man has the privilege to ex­pound the Scripture, according to his own judgment, without having recourſe to the church ? It is a great injuſtice to condemn a man becauſe he will not ſubmit to the judgment of an enthuſiaſt, who may be wrong as well as himſelf.”

Servetus was a man of great acuteneſs and learning, and well verſed in the arts and ſciences. In his own profeſſion his genius exerted itſelf with ſucceſs. In his tract intitled *Christianiſmi Restitutio,*publiſhed in 1553, he remarks, that the whole maſs of blood paffes through the lungs by the pulmonary artery and vein, in oppoſition to the opinion which was then univerſally enter­tained, that the blood passes through the partition which divides the two ventricles. This was an important ſtep towards the diſcovery of the circulation of the blood.

His works conſiſt of Controverſial Writings concern­ing the Trinity ; an edition of Pagninus’s Verſion of the Bible, with a preface and notes, publiſhed under the name of Michael Villanevanus ; an Apology to the Phyſicians of Paris ; and a book intitled *Ratio Syruporum.* Moſheim has written in Latin a Hiſtory of the Hereſy and Misfortunes of Servetus, which was publiſh­ed at Helmſtadt, in 4to, in 1728. From the curious details which it gives it is extremely intereſting.

SERV1A, a province of Turkey in Europe, bound­ed on the north by the rivers Danube and Save, which ſeparate it from Hungary ; on the eaſt, by Bulgaria ; on the west, by Boſnia ; and on the ſouth, by Albania and Macedonia. It is about 190 miles in length from eaſt to west ; 95 in breadth from north to ſouth ; and is divided into four ſangiacates. Two of theſe were ceded to the Chriſtians in 1718, who united them into one. This continued till 1739, when the Turks were victori­ous ; and then they were abandoned to the Turks by the treaty of Belgrade. Belgrade is the capital town.

SERVICE, in law, is a duty which a tenant, on account of his fee, owes to his lord.

There are many diviſions of ſervices ; as, 1. Into perſonal, where ſomething is to be done by the tenant in perſon, as homage and fealty. 2. Real, ſuch as wards, marriages, &c. 3. Accidental, including heriots, reliefs, and the like. 4. Entire, where, on the

alienation of any part of the lands by a tenant, the ſervices become multiplied. 5. Frank ſervice, which was performed by freemen, who were not obliged to perform any baſe ſervice, but only to find a man and horſe to attend the lord into the army or to court. *6.* Knight’s ſervice, by which lands were anciently held of the king, on paying homage, ſervice in war, &c.

As in every free and well regulated ſociety there muſt be a diverſity of ranks, there muſt be a great num­ber of perſons employed in ſervice, both in agriculture and domeſtic affairs. In this country, ſervice is a contract into which the servant voluntarily enters ; and the mailer’s authority extends no farther than to the performance of that species of labour for which the agreement was made.

“ The treatment of servants (ſays that reſpectable moraliſt Mr Paley), as to diet, diſcipline, and accommoda­tion, the kind and quantity of work to be required of them, the intermiſſion, liberty, and indulgence to be al­lowed them, muſt be determined in a great meaſure by cuſtom ; for where the contract involves ſo many parti­culars, the contracting parties expreſs a few perhaps of the principal, and by mutual underſtanding refer the reſt to the known cuſtom of the country in like cases.

“ A servant is not bound to obey the unlawful com­mands of his matter ; to miniſter, for inſtance, to his un­lawful pleaſures ; or to aſſiſt him in unlawful practices in his profeſſion ; as in ſmuggling or adulterating the ar­ticles which he deals in. For the servant is bound by nothing but his own promiſe ; and the obligation of a promiſe extends not to things unlawful.

“ For the ſame reaſon, the maſter’s authority does not juſtify the servant in doing wrong; for the ſervant’s own promiſe, upon which that authority is founded, would be none.

“ Clerks and apprentices ought to be employed entire­ly in the profeſſion or trade which they are intended to learn. Inſtruction is their wages ; and to deprive them of the opportunities of inſtruction, by taking up their time with occupations foreign to their buſineſs, is to defraud them of their wages.

“ The maſter is reſponſible for what a servant does in the ordinary courſe of his employment ; for it is done under a general authority committed to him, which is in juſtice equivalent to a ſpecific direction. Thus, if 1. pay money to a banker’s clerk, the banker is ac­countable : but not if I had paid it to his butler or his footman, whoſe buſineſs it is not to receive money. Upon the ſame principle, if I once send a fervant to take up goods upon credit, whatever goods he after­wards takes up at the ſame ſhop, ſo long as he conti­nues in my ſervice, are juſtly chargeable to my ac­count.

“ The law of this country goes great lengths in in­tending a kind of concurrence in the maſter, ſo as to charge him with the conſequences of his ſervant’s con­duct. If an innkeeper’s servant rob his gueſts, the innkeeper muſt make reſtitution ; if a farrier’s servant lame your horſe, the farrier muſt anſwer for the da­mage ; and ſtill farther, if your coachman or carter drive over a paſſenger in the road, the paſſenger may recover from you a ſatisfaction for the hurt he ſuffers. But theſe determinations stand, I think, rather upon the authority of the law, than any principle of natural juſtice.”

There is a grievance which has long and juſtly