tians for the worship and service of God, their Creator, Re­deemer, and Sanctifier, a little consideration will easily dis­cover how it ought to be observed. Although a day sepa­rated from worldly business, yet it is in no sense a day of idleness, but a season appropriated to the works of salvation and labours of charity.

In the primitive times this holy day was observed in the most solemn manner. From the monuments of those early ages we learn, that it was spent in a due and constant at­tendance on all the offices of divine worship. On it they held their religious assemblies, in which the writings of the apostles and prophets were read to the people, and the doc­trines of Christianity further pressed upon them by the ex­hortations of the clergy. Solemn prayers and praises were offered up to God, and hymns sung in honour of Christ ; the Lord’s supper was constantly celebrated ; and collections were made for the maintenance of the clergy and the relief of the poor. On this day they abstained as much as they could from bodily labour. They looked upon it as a day of joy and gladness ; and therefore all fasting on it was pro­hibited, even during the season of Lent, their great annual fast. Such was the zeal of those times, that nothing, no not the severest persecutions, hindered them from celebrat­ing the holy offices on this day. They were often beset and betrayed, and as often slaughtered in consequence of cruel edicts from emperors, those very emperors for whose hap­piness and prosperity they always offered up their fervent prayers. For this cause, when they could not meet in the day-time, they assembled in the morning before it was light ; and when sick, in exile, or in prison, nothing troubled them more than that they could not attend the service of the church. No trivial pretences were then admitted for any one’s absence from public worship ; for severe censures were passed upon all who were absent without some urgent ne­cessity. When the empire became Christian, Constantine and his successors made laws for the more solemn observa- tion of the Lord’s day. They prohibited all prosecutions and pleadings, and other juridical matters, to be transacted on it, and also all unnecessary labour; not that it was looked upon as a Jewish sabbath, but because these things were considered as inconsistent with the duties of the festival.

But although the primitive Christians did not indulge themselves in the practice of unnecessary labour or trifling amusements, yet they did not wholly abstain from working, if great necessity required it. The council of Laodicea enjoined that men should abstain from work on the Lord’s day if possible ; but if any were found to Judaize, they were to be censured as great transgressors. So circumspect were the primitive Christians about their conduct on this festi­val, that on the one hand they avoided all things which tended to profane it, whilst on the other they censured all those who insisted that it should be observed with Phari­saical rigour and devotion.

The. primary duty of the Lord’s day is public worship. The nature and design of the Christian religion sufficiently shows the necessity and importance of assembling for the duties of devotion. The whole scope of Christianity is to bring us to an union with God, which cannot be obtained or preserved without frequent communications with him ; and the reasons which show religious intercourse to be the indispensable duty of Christians in a private capacity, will bind it with equal or more force on them considered as a community.

The advantages of public worship, when duly performed, are many and great. There are two, however, which de­serve to be considered in a particular manner. It gives Christians an opportunity of openly professing their faith, and testifying their obedience to their Redeemer in the wisest and best manner ; and in an age when infidelity has arisen to an alarming height, when the Son of God is cru­cified afresh, and put to open shame, every man, who has

any regard for religion, will cheerfully embrace all oppor­tunities of declaring his abhorrence of the vicious courses pursued by those apostates. He will lay hold with pleasure on every occasion to testify that he is neither afraid nor ashamed to confess the truth ; and will think it his indis­pensable duty openly to disavow the sins of others, that he may not incur the guilt of partaking of them.

Public worship preserves in the minds of men a sense of religion, without which society cannot exist. Nothing can keep a body of men together, and unite them in pro­moting the public good, but such principles of action as may reach and govern the heart. But these can be derived only from a sense of religious duties, which can never be so strong­ly impressed upon the mind as by a constant attendance upon public worship. Nothing can be more weak than to neglect the public worship of God, under the pretence that we can employ ourselves as acceptably to our Maker at home in our closets. Both kinds of worship are indeed ne­cessary ; but one debt cannot be paid by the discharge of another. By public worship every man professes his be­lief in that God whom he adores, and appeals to Him for his sincerity, of which his neighbour cannot judge. By this appeal he endears himself more or less to others. It creates confidence ; and it roots in the heart benevolence, and all other Christian virtues, which produce, in common life, the fruits of mutual love and general peace.

*Sabbath-Breaking,* or profanation of the Lord’s day, is punishable by law. 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 selfishness of spirit ; 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 which is 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.

SABBEA, a town of Yemen, in Arabia, in the moun­tainous district of Khaulan, eight miles north-east of Abu Arish.

SABEIA, a small island in the Red Sea. Lat. 18. 22. N.

SABELLIANS, a sect of Christians of the third 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 Holy Ghost. This they explained by com­paring 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 re-ascended to heaven, the influences of the Father were communicated after a like manner to the apostles.

SABIANS, an early sect of worshippers of the sun, moon, and stars. See Polytheism.

SABINUS, George, a celebrated Latin poet, born in the electorate of Brandenburg in 1508. His poem *Res Geslee Caesarιιm Germanorum* spread his reputation all over Ger­