was taken by the Moors, and carried to Algiers, where he continued a captive five years and a half. Then he re­turned to Spain, and applied himself to the writing of come­dies and tragedies ; and he composed several, all of which were well received by the public, and acted with great ap­plause. In the year 1584 he published his Galatea, a no­vel in six books, which he presented to Ascanio Colonna, a man of high rank in the church, as the first fruits of his wit. But the work which has done him the greatest ho­nour, and will immortalize his name, is the history of Don Quixote, the first part of which was printed at Madrid in the year 1605. This is a satire upon books of knight- errantry, and the principal if not the sole end of it was to destroy the reputation of those books which had so infatu­ated the greater part of mankind, and especially those of the Spanish nation. This work was universally read ; and the most eminent painters, tapestry-workers, engravers, and sculptors, have been employed in representing the his­tory of Don Quixote. Cervantes, even in his lifetime, ob­tained the glory of having his work receive a royal appro­bation. As Philip III. was standing in a balcony of his pa­lace at Madrid, viewing the country, he observed a student on the banks of the river Manzanares reading in a book, and from time to time breaking off, and beating his fore­head with extraordinary tokens of pleasure and delight ; upon which the king remarked to those about him, “ 'fhat scholar is either mad or is reading Don Quixote.” The latter proved to be the case. But *virtus laudatur et alget.* Not­withstanding the vast applause his book everywhere met with, he had not interest enough to procure a small pen­sion, for he could scarcely keep himself from starving. In the year 1615 he published a second part; to which he was partly moved by the presumption of some scribbler, who had the year before published a continuation of this work. He wrote also several novels, and amongst the rest the Troubles of Persiles and Sigismunda. He had em­ployed many years in writing this novel, and finished it just before his death ; for he did not live to see it published. His sickness was of such a nature that he himself was able to be, and actually was, his own historian. At the end of the preface to the Troubles of Persiles and Sigismunda, he represents himself on horseback upon the road, and a stu­dent, who had overtaken him, engaged in conversation with him. “ And happening to talk of my illness,” says he, “ the student soon let me know my doom, by saying it was a dropsy I had got ; the thirst attending which, all the water of the ocean, though it were not salt, would not suffice to quench. Therefore Señor Cervantes, says he, you must drink nothing at all, but do not forget to eat ; for this alone will recover you without any other physic. I have been told the same by others, answered I ; but I can no more forbear tippling, than if I were born to do nothing else. My life is drawing to an end ; and from the daily journal of my pulse, I shall have finished my course by next Sunday at the farthest. But adieu, my merry friends all, for I am going to die ; and I hope to see you ere long in the other world, as happy as heart can wish.” His dropsy increased, and at last proved fatal to him ; yet he continued to say and to write bon mots. He received the last sacra­ment on the l8th of April 1616 ; yet the day after, he wrote a dedication of the Troubles of Persiles and Sigismunda to the Conde de Lemos. The particular day of his death is not known.

SABAGAN Islands, a group of small islands in the Red Sea. Long. 41. 54. E. Lat. 14. 55. N.

SABAZIA, in Greek antiquity, were nocturnal myste­ries in honour of Jupiter Sabazius. All the initiated had a golden serpent put in at their breasts, and taken out at the lower part of their garments, in memory of Jupiter’s ravishing Proserpina in the form of a serpent. There were also other feasts and sacrifices distinguished by this appel­

lation, in honour of Mithras, the deity of the Persians, and of Bacchus, who was thus denominated by the Sabians, a people of Thrace.

SABBATARIANS, or Seventh-Day Baptists, a sect of Anabaptists, so called because they observed the Jewish or Saturday-Sabbath, from a persuasion that it was never abro­gated in the New Testament by the institution of any other.

SABBATH, in the Hebrew language, signifies *rest.* The seventh day was denominated the *Sabbath,* or *dug of rest,* because in it God rested from all his works which he had created. From that time the seventh day seems to have been set apart for religious services ; and, in consequence of a particular injunction, it was afterwards observed by the Hebrews as a holiday. They were commanded to set it apart for sacred purposes in honour of the creation, and likewise in memorial of their own redemption from Egyp­tian bondage.

The importance of the institution may be gathered from the different laws respecting it. When the ten command­ments were published from Mount Sinai in tremendous pomp, the law of the Sabbath held a place in what is com­monly called the first table ; and by subsequent statutes the violation of it was to be punished with death. Six days were allowed for the use and service of man ; but the se­venth day God reserved to himself, and appointed it to be observed as a stated time for holy offices, and to be spent in the duties of piety and devotion. On this day the mi­nisters of the temple entered upon their week ; and those who had attended on the temple service the preceding week went out at the same time. New loaves of shew-bread were placed upon the golden table, and the old ones were taken away. Two lambs were offered for a burnt-offering, to­gether with a certain proportion of fine flour, mingled with oil, for a bread offering, and wine for a libation. The Sab­bath, like all other festivals, was celebrated from evening to evening. It began at six in the evening on Friday, and ended at the same time the next day.

Concerning the time at which the Sabbath was first in­stituted, different opinions have been held. Some have maintained, that the sanctification of the seventh day, men­tioned in Genesis ii., is only there spoken of as *b∣α* irjoλs∙ψ∕r, or by anticipation ; and is to be understood of the Sabbath afterwards cnjoined the children of Israel at the commence­ment of the Mosaic dispensation. But without entering into a particular examination of all the arguments produced in support of this opinion, a few observations, it is presum­ed, will be sufficient to show that it rests upon no solid foun­dation.

It cannot easily be supposed that the inspired penman would have mentioned the sanctification of the seventh day amongst the primeval transactions, if such sanctifica­tion had not taken place until 2500 years afterwards. Wri­ters, ambitious of that artificial elegance which the rules of criticism have established, often bring together in their narrative events which were themselves far distant, for the sake of giving form to their discourse ; but Moses appears to have despised all such flimsy refinements, and to have constructed his narrative in conformity to the series of events.

From the accounts we have of the religious service prac­tised in the patriarchal age, it appears that, immediately after the fall, when Adam was restored to favour through a Mediator, a stated form of public worship was instituted, which man was required to observe, in testimony, not only of his dependence on the Creator, but also of his faith and hope in the promise made to our first parents, and seen by them afar off. Of an institution, then, so grand and im­portant, no circumstance would be omitted that is neces­sary to preserve it, or that contributes to render the ob­servance of it regular and solemn.

That determined times are necessary for the due celebra-