whose zeal for the church had so lately incited them to per­secute the dissenters, suddenly became all gentleness and condescension, and advanced towards the presbyterians as to their old friends.

The conduct of Mr Sage was the reverse of this. He was an episcopalian and a royalist from conviction ; and in all his discourses, public and private, he laboured to instil into the minds of others the principles which to himself ap­peared to have their foundation in truth. To persecution he was at all times an enemy, whilst he never tamely be­trayed through fear what he thought it his duty to main­tain. The consequence was, that in the end of the year 1688, he was treated by the rabble, which in the western counties of Scotland rose against the established church, with greater lenity than his more complying brethren.

Mr Sage retired to the metropolis, and carried with him the synodical book, which was afterwards demanded by the presbytery of Glasgow, but not recovered till, on the death of a nephew of Dr Rose, the last established bishop of Edinburgh, it was found in his possession, and restored to the presbytery to which it belonged. Mr Sage had detained it and given it to his friend, in the fond hope that episcopacy would soon be re-established in Scotland ; and it was doubtless with a view to contribute what he could to the realizing of that hope, that, immediately on his be­ing obliged to leave Glasgow’, he commenced as a polemical writer. At Edinburgh he preached for a time, till, re­fusing to take the oaths of allegiance when required by the government, he was obliged to retire. Returning to Edinburgh in 1695, he was observed, and obliged to ab­scond. Yet he returned in 1696, when his friend Sir Wil­liam Bruce was imprisoned as a suspected person.

After a time Mr Sage found a safe retreat with the Coun­tess of Callendar, who employed him to instruct her family as chaplain, and her sons as tutor. These occupations did not wholly engage his active mind; for he employed his pen in defending his order or in exposing his oppressors. When the Countess of Callendar had no longer sons to in­struct, Sage accepted the invitation of Sir John Stewart of Grandtully, who wanted the help of a chaplain and the conversation of a scholar. With Sir John he continued till the decency of his manners and the extensiveness of his learning recommended him to a higher station ; and, on the 25th of January 1705, he was consecrated a bishop by Paterson the archbishop of Glasgow, Rose the bishop of Edinburgh, and Douglas the bishop of Dumblane. But this promotion did not prevent him from falling into sickness in November 1706. After lingering for many months in Scot­land, he tried the effect of the waters of Bath in 1709, with­out success. At Bath and at London he remained twelve months, recognised by the great and caressed by the learn­ed. Yet though he was invited to stay, he returned in 1710 to his native country, and died at Edinburgh on the 7th of June 1711.

His works are, 1st. Two Letters concerning the Persecu­tion of the Episcopal Clergy in Scotland, London, 1689 ; 2. An Account of the late Establishment of Presbyterian Go­vernment by the Parliament of Scotland in 1690, London, 1693; 3. The Fundamental Charter of Presbytery, London, 1695 ; 4. The Principles of the Cyprianick Age with regard to Episcopal Power and Jurisdiction, London, 1695 ; 5. A Vindication of the Principles of the Cyprianick Age, Lon­don, 1701 ; 6. Some Remarks on the Letter from a Gentle­man in the City to a Minister in the Country, on Mr David Williamson’s Sermon before the General Assembly, Edin­burgh, 1703; 7. A Brief Examination of some Things in Mr Meldrum’s Sermon, preached on the 16th of May 1703, against a Toleration to those of the Episcopal Persuasion, Edinburgh, 1703 ; 8. The Reasonableness of a Toleration of those of the Episcopal Persuasion inquired into purely on Church Principles, Edinburgh, 1704 ; 9. The Life of Ga-

win Douglas, in 1710; and 10. An Introduction to Drummond’s History of the Five Jameses, Edinburgh, 1711.

SAGHALIEN, a large island or peninsula, situated at the eastern extremity of Asia, immediately to the north of the large island of Jesso or Matsmai. It is called also Oku Jesso, or Upper Jesso, and by the natives Tchoka. It is separated from the continent by a narrow channel called the channel of Tartary; and it is not certainly known whether this channel extends along the whole western coast and forms Saghalien into an island, or whether it is con­nected with Tartary by an isthmus, thus making it a penin­sula. The channel was entered by Pérouse with the idea of determining this question ; but he was obliged, by ad­verse winds and other circumstances, to quit it before ex­amining its whole extent. The inhabitants assured him that it was an island separated from the continent only by a narrow strait. The people of Tartary, on the other hand, asserted that it was a peninsula connected with the conti­nent by a narrow isthmus of sand, and covered with marine plants. In confirmation of the latter theory, Pérouse ob­served the depth of the water constantly to diminish, with­out any current being felt ; and he concluded that it was a strait, though so obstructed by sand and sea-weed as to be scarcely passable. Broughton, who penetrated twenty miles farther, and Krusenstern, observed that in the strait to the north of the river Saghalien the water is rendered almost fresh by the influx of the stream. The territory of Sagha­lien is mountainous, especially towards the centre. In the lower parts are wooded valleys and hills, and behind lofty mountains covered with snow ; towards the south the coun­try becomes more level, and exhibits only hills of sand. Krusenstern, who sailed along the eastern coast, remarked that it was nearly destitute of inhabitants. The southern and western coasts are occupied by rude tribes, of whose dispositions, however, Pérouse gives a favourable account. They arc chiefly employed in hunting and in fishing. The north-east coast, opposite to the mouth of the Saghalien, is occupied by a colony of Mantchou Tartars. The Japanese had formed a colony in the Bay of Aniwa, at the southern extremity of the island ; but it has been destroyed by the Russians, who, it is supposed, intend to form establishments for themselves in those countries.

SAGITTA, in *Astronomy,* the Arrow, a constellation of the northern hemisphere, near the Eagle, and one of the forty-eight old asterisms. According to the fabulous ideas of the Greeks, this constellation owes its origin to one of the arrows of Hercules, with which he killed the eagle or vulture that gnawed the liver of Prometheus. In the cata­logues of Ptolemy, Tycho, and Hevelius, the stars of this constellation are only five in number, while Flamsteed made them amount to eighteen.

Sagitta, in *Geometry,* a term used by some writers for the absciss of a curve.

Sagitta, in *Trigonometry,* the same as the versed sine of an arch, being so denominated because it is like a dart or arrow, standing on the chord of the arch.

SAGITTARIA, an island in the Southern Pacific Ocean, discovered by Quiros in 1606, and supposed to be the same as Otaheite.

SAGITTARIUS, in *Astronomy,* the name of one of the twelve signs of the zodiac.

SAGO, a nutritive substance brought from the East In­dies, and of considcrable use in diet as a restorative. It is produced from a species of palm-tree *(Cycas Circinalis,* Linn.), growing spontaneously in the East Indies without any culture.

SAGOR, or Ganga Sagor, an island belonging to the province of Bengal, situatcd at the entrance and eastern side of the Hooghly, or Bhagurutty river, which here sepa­rates it from another island formed by the numerous out­lets of the Ganges. It is eight miles in length by lour