Kimanis Bay), the East Coast residency (to the south-east of Alcock and Keppel provinces), and Dent province (to the south-west of the East Coast residency with the coast from Kimanis Bay to Brunei Bay).

In 1865 an American company started by Mr Torrey obtained from the sultan of Brunei certain concessions of territory in North Borneo ; but this enterprise proved a financial failure and the settlement formed on the Kimanis river broke up. The rights of the American company were bought up by the Austrian Baron von Overbeck and the English merchant Mr Alfred Dent, who further obtained from the sultan of Brunei and the sultan of Sulu a series of charters conferring on them the sovereign authority in North Borneo under the titles of maharajah of Sabah, rajah of Gaya and Sandakan and Data Bandahara. In spite of the opposition of Spain, which claimed that the sultan of Sulu being a Spanish vassal could not dispose of his territory without her consent, the English company organized by Mr Dent succeeded in obtaining a charter of incorporation under Act of Parliament, 1st November 1881, as the “British North Borneo Company,” with right to acquire other interests in, over, or affecting the territories or property comprised in the several grants.

The text of the charter will be found in the *London Gazette,* 8th November 1881 and in the appendix to Mr Joseph Hatton's *New Ceylon* (1881); see also Frank Hatton, *North Borneo,* 1885; the *Century Magazine,* 1885; the *Edinburgh R*eview, 1882 ; and the *English Illustrated, Magazine,* 1885.

SABAS, or Sabbas, St (Syr. *Mār Sābhā),* one of the early leaders of monasticism in Palestine, *w*as a native of Cappadocia, born about 439. While still a child he acco*m*panied his parents to Alexandria, *w*hence in his eighteenth year, having *m*ade choice of the ascetic life, he removed to Palestine, settling at the desolate spot no*w* occupied by the convent called by his name, about t*w*o hours fro*m* the north-west shore of the Dead Sea. As his reputation for holiness increased he *w*as joined by others, *w*ho ulti*m*ately constituted a “ laura ” under the rule of St Basil. He took some part in the doctrinal controversies of the day, being a zealous defender of the decrees of Chalcedon. He died about 532 and is commemorated on 5th Dece*m*ber. Another saint of this na*m*e, surnamed “ the Goth,” suffered *m*artyrdo*m* at the hands of Athanaric, the Visigothic king, in the reign of Valentinian; he is commemorated on 15th (or 18th) April. See also Hoff­mann, *Syr. Acten Persischer Märtyrer* (1880), Nos. iv. and xii., for lives of t*w*o martyrs na*m*ed Sābhā.

SABBATH ( שבת), the day of sacred rest *w*hich among the Hebre*w*s follo*w*ed six days of labour and closed the week.

1. *Observance of the Sabbath.—*The later Jewish Sab­bath, observed in accordance with the rules of the Scribes, was a very peculiar institution, and for*m*ed one of the *m*ost marked distinctions between the Hebrews and other nations, as appears in a striking way from the fact that on this account alone the Romans found themselves com*­*pelled to exe*m*pt the Jews from all military service. The rules of the Scribes enumerated thirty-nine main kinds of work forbidden on the Sabbath, and each of these prohibi­tions gave rise to new subtilties. Jesus’s disciples, for example, who plucked ears of corn in passin*g* throu*g*h a field on the holy day, had, accordin*g* to Rabbinical casuis­try, violated the third of the thirty-nine rules, which for­bade harvesting; and in healin*g* the sick Jesus Himself broke the rule that a sick *m*an should not receive medical aid on the Sabbath unless his life was in dan*g*er. In fact, as our Lord puts it, the Rabbinical theory see*m*ed to be that the Sabbath was not made for *m*an but man for the Sabbath, the observance of which was so *m*uch an end in itself that the rules prescribed for it did not require to be justified by appeal to any lar*g*er principle of reli*g*ion or humanity. The precepts of the law were valuable in the eyes of the Scribes because they were the seal of Jewish particularis*m*, the barrier erected between the world at lar*g*e and the exclusive community of Jehovah’s *g*race. For this purpose the most arbitrary precepts were the most effective, and none were more so than the complicated rules of Sabbath observance. The ideal of the Sabbath which all these rules ai*m*ed at realizin*g* was absolute rest

from everythin*g* that could be called work; and even the exercise of those offices of humanity which the strictest Christian Sabbatarians re*g*ard as a service to God, and therefore as specially appropriate to His day, was looked on as work. To save life was allo*w*ed, but only because danger to life “ superseded the Sabbath.” In like manner the special ritual at the temple prescribed for the Sabbath by the Pentateuchal law was not re*g*arded as any part of the hallowin*g* of the sacred day; on the contrary, the rule was that, in this re*g*ard, “ Sabbath was not kept in the sanctuary.” Strictly speakin*g*, therefore, the Sabbath was neither a day of relief to toilin*g* humanity nor a day appointed for public *w*orship; the positive duties of its observance were to wear one’s best clothes, eat, drink, and be *g*lad (justified fro*m* Isa. lviii. 13). A *m*ore directly reli*g*ious element, it is true, was introduced by the prac­tice of attendin*g* the syna*g*o*g*ue service; but it is to be remembered that this service was primarily regarded not as an act of worship but as a *m*eetin*g* for instruction in the law. So far, therefore, as the Sabbath existed for any end outside itself it was an institution to help every Jew to learn the law, and from this point of view it is re*g*arded by Philo and Josephus, who are accustomed to seek a philosophical justification for the peculiar institutions of their reli*g*ion. But this certainly was not the leadin*g* point of view with the mass of the Rabbins; @@1 and at any rate it is quite certain that the syna*g*o*g*ue is a post-exilic institution, and therefore that the Sabbath in old Israel *m*ust either have been entirely different from the Sabbath of the Scribes, or else must have been a *m*ere day of idle­ness and feastin*g*, not accompanied by any properly reli­*g*ious observances or havin*g* any properly reli*g*ious *m*ean­in*g.* The second of these alternatives may be dismissed as quite inconceivable, for, thou*g*h *m*any of the reli*g*ious ideas of the old Hebre*w*s were crude, their institutions were never arbitrary and *m*eanin*g*less, and when they spo*k*e of consecratin*g* the Sabbath they *m*ust have had in view some reli*g*ious exercise of an intelli*g*ible kind by which they paid *w*orship to Jehovah.

Indeed, that the old Hebrew Sabbath was quite differ­ent from the Rabbinical Sabbath is de*m*onstrated in the trenchant criticis*m* which Jesus directed a*g*ainst the latter (Matt. xii. 114 ; Mark ii. 27). The *g*eneral position which He takes up, that “ the Sabbath is made for man and not *m*an for the Sabbath,” is only a special application of the wider principle that the law is not an end in itself but a help towards the realization in life of the *g*reat ideal of love to God and *m*an, which is the su*m* of all true reli*g*ion. But Jesus further *m*aintains that this view of the law as a whole, and the interpretation of the Sabbath law which it involves, can be historically justified fro*m* the Old Testa­ment. And in this connexion He introduces two of the main *m*ethods to which historical criticism of the Old Testa*m*ent has recurred in modern times : He appeals to the oldest history rather than to the Pentateuchal code as provin*g* that the later conception of the law was unkno*w*n in ancient times (Matt. xii. 3, 4), and to the exceptions to the Sabbath law which the Scribes the*m*selves allo*w*ed in the interests of worship (ver. 5) or hu*m*anity (ver. 11), as showin*g* that the Sabbath *m*ust ori*g*inally have been de­voted to purposes of worship and humanity, and was not al*w*ays the purposeless arbitrary thin*g* which the schoolmen made it to be. Modern criticism of the history of Sabbath observance amon*g* the Hebrews has done nothin*g* more than follow out these argu*m*ents in detail, and show that the result is in a*g*ree*m*ent with what is known as to the dates of the several co*m*ponent parts of the Pentateuch.

@@@1 See the Mishnah, tr. “Shabbath,” and *B. of Jubilees,* ch. 1. ; and compare Schürer, *Gesch, d. jüd. Volkes,* ii. 357, 376, 393 *sq.,* where the Rabbinical Sabbath is well explained and illustrated in detail.