the town in which Sanchoniatho lived; and from this circumſtance he concludes that there muſt have been ſuch an intercourſe between the Hebrews and Berytians, that in proceſs of time the latter people might aſſume to themſelves the Jerub-baal of the former, and hand down his actions to poſterity as thoſe of a prieſt inſtead of a great commander. All this may be true; but if ſo, it amounts to a demonſtration that the anti­quity of Sanchoniatho is not ſo high by many ages as that which is claimed for him by Philo and Porphyry, though he may ſtill be more ancient, as we think Voſſius has proved him to be @@\*, than any other profane hiſtorian whoſe writings have come down to us either entire or in fragments.

But granting the authenticity of Sanchoniatho’s hiſtory, what, it may be aſked, is the value of his frag­ments, that we ſhould be at any trouble to aſcertain whether they be genuine remains of high antiquity, or the forgeries of a modern impoſtor? We anſwer, with the illuſtrous Stillingfleet, that though thoſe fragments contain ſuch abſurdſties as it would be a diſgrace to reaſon to ſuppoſe credible; though the whole coſmogony is the groſſeſt ſink of atheiſm; and though many perſons make a figure in the hiſtory, whoſe very exiſtence may well be doubted; yet we, who have in our hands the light of divine revelation, may in this dungeon diſcover many excellent relicks of ancient tradition, which throw no feeble light upon many paſſages of holy ſcripture, as they give us the origin and progreſs of that idolatry which was ſo long the opprobrium of human nature. They furniſh too a complete confutation of the extra­vagant chronology of the Chaldeans and Egyptians, and ſhow, if they be genuine, that the world is indeed not older than it is ſaid to be by Moſes. We ſhall con­clude the article by earneſtly recommending to our readers an attentive peruſal of *Cumberland's SanchOniaTHO.*

SANCROFT (William) archbiſhop of Canterbury, was born at Freſingfield in Suffolk in 1616; and admitted into Emanuel college, Cambridge, in 1633. In 1642 he was elected a fellow; and, for refuſing to take the covenant, was ejected from his fellowſhip. In 1660 he was choſen one of the univerſity preachers; and in 1663 was nominated to the deanry of York. In 1664 he was inſtalled dean of St Paul's. In this ſtation he ſet himſelf with unwearied diligence to repair the cathedral, till the fire of London in 1666 employed his thoughts on the more noble undertaking of rebuild­ing it, toward which he gave 14001. He alſo rebuilt the deanry, and improved the revenue of it. In 1668 he was admitted archdeacon of Canterbury, on the king’s preſentation. In 1677, being now prolocutor of the convocation, he was unexpectedly advanced to the arch- biſhopric of Canterbury. In 1678 he was committed to the tower, with fix other biſhops, for preſenting a petition to the king againſt reading the declaration of indulgence. Upon king James II.’s withdrawing himfelf, he concurred with the lords in a declaration to the prince of Orange for a free parliament, and due indul­gence to the Proteſant diſſenters. But when that prince and his confort were declared king and queen, his grace refuſing to take the oaths to their majeſties, he was ſuſpended and deprived. He lived in a very private manner, till he died in 1693. His learning, integrity, and piety, made him an exalted ornament of the church.

He publiſhed a volume in 12mo, intitled *Modern Po­litics,* taken from Machiavel, Borgia, and other choice authors; Familiar Letters to Mr North, an 8vo pam­phlet; and three of his ſermons were printed together after his death.

SANCTIFICATION, the act of ſanctifying, or rendering a thing holy. The reformed divines define ſanctification to be an act of God’s grace, by which a perſon’s deſires and affections are alienated ſrom the world; and by which he is made to die to ſin, and to live to righteouſneſs; or, in other words, to feel an abhorrence of all vice, and a love of religion and virtue.

SANCTION, the authority given to a judicial act, by which it becomes legal and authentic.

SANCTORIUS, a moſt ingenious and learned phyſician, was a profeſſor in the univerſity of Padua, in the beginning of the 17th century. He contrived a kind of ſtatical chair, by means of which, after eſtimating the aliments received, and the ſeuſible diſcharges, he was enabled to determine with great exactneſs the quantity of inſenſible perſpiration, as well as what kind of victuals and drink increaſed or diminiſhed it. On theſe experiments he erected a curious ſyſtem, which he publiſhed under the title of *De medicina ſtatica;* of which we have an Engliſh tranſlation by Dr Quincy. Sanctorius publiſhed ſeveral other treatiſes, which ſhewed great abilities and learning.

SANCTUARY, among the Jews, alſo called *Sanctum* ſ*anctorum,* or *Holy of holies,* was the holieſt and moſt retired part of the temple of Jeruſalem, in which the ark of the covenant was preſerved, and into which none but the high-prieſt was allowed to enter, and that only once a-year, to intercede for the people.

Some diſtinguiſh the ſanctuary from the ſanctum ſanctorum, and maintain that the whole temple was called the *ſanctuary.*

To try and examine any thing by the weight of the ſanctuary, is to examine it by a juſt and equal ſcale; becauſe, among the Jews, it was the cuſtom of the prieſts to keep ſtone weights, to ſerve as ſtandards for regulating all weights by, though theſe were not at all different from the royal or profane weights.

Sanctuary, in the Romiſh church, is alſo uſed for that part of the church in which the altar is placed, encompaſſed with a rail or balluſtrade.

**Sanctuary, in our ancient cuſtoms, the fame with Asylum.**

SAND, in natural hiſtory, a genus of foſſils, the characters of which are, that they are found in minute concretions; forming together a kind of powder, the genuine particles of which are all of a tendency to one de­terminate ſhape, and appear regular though more or leſs complete concretions; not to be diſſolved or diſunited by water, or formed into a coherent maſs by means of it, but retaining their figure in it; tranſparent, vitrifiable by extreme heat, and not diſſoluble in nor efferveſcing with acids. Sands are ſubject to be variouſly blended, both with homogene and heterogene ſubſtances, as that of talks, &c. and hence, as well as from their various colours, are ſubdivided into, 1. White ſands, whether pure or mixed with other arenaceous or heterogeneous particles; of all which there are ſeveral ſpecies, differ­ing no leſs in the fineneſs of their particles than in the different degrees of colour, from a bright and ſhining

@@@[m] \* De Ηiſt. Grec. lib. i. cap. i.