his jeſt, though it ſpoiled his argument, or brought his ſincerity or even his religion in queſtion. He was deſervedly celebrated for his parliamentary talents; and in the famous conteſt relating to the bill of excluſion was thought to be a match for his uncle Shaftſbury. The pieces he has left us ſhow him to have been an ingeni­ous, if not a maſterly writer; and his *Advice to a Daugh­ter* contains more good ſenſe in fewer words than is, perhaps, to be found in any of his contemporary au­thors.” His lordſhip alſo wrote, The Anatomy of an Equivalent: a Letter to a Diſſenter; a Rough Draught of a New Model at Sea; and Maxims of State; all which were printed together in one volume 8vo. — Since theſe were alſo publiſhed under his name the Cha­racter of king Charles II. 8vo; the Character of Biſhop Burnet, and Hiſtorical Obſervations upon the reigns of Edward I. II. III. and Richard II. with Remarks upon their faithful Counſellors and falſe Fa­vourites.

SAVIN, in botany. See Juniperus.

SAVIOUR, an appellation peculiarly given to Jeſus Chriſt, as being the Meſſiah and Saviour of the world. See Jesus.

*Order of St SAVIOUR,* a religious order of the Romiſh Church, founded by St Bridget, about the year 1345, and ſo called from its being pretended that our Saviour himſelf declared its conſtitution and rules to the foundreſs. According to the conſtitutions, this is princi­pally founded for religious women who pay a particular honour to the holy virgin; but there are ſome monks of the order, to adminiſter the ſacrament and ſpiritual aſſiſtance to the nuns.

SAUL the ſon of Kiſh, of the tribe of Benjamin, was the firſt king of the Iſraelſtes. On account of his diſobedient conduct, the kingdom was taken from his family, and given to David. See the Firſt Book of Samuel.

Saul, otherwiſe called Paul. See Paul.

SAUMUR, a conſiderable town of France, in An­jou, and capital of the Saumarois, with an ancient caſ­tle. The town is ſmall, but pleaſantly ſituated on the Loire, acroſs which is a long bridge, continued through a number of iſlands. Saumur was anciently a moſt im­portant pals over the river, and of conſequence was frequently and fiercely diſputed by either party, during the civil ware of France in the ſixteenth century. The fortifications are of great ſtrength, and Henry the Fourth, on the reconciliation which took place between him and Henry the Third, near Tours, in 1589, de­manded that Saumur ſhould be delivered to him, as one of the cities of ſafety. The caſtle overlooks the town and river. It is built on a lofty eminence, and has a venerable and magnificent appearance, and was lately uſed as a priſon of ſtate, where perſons of rank were frequently confined. The Kings of Sicily, and Dukes of Anjou of the houſe of Valois, who deſcended from John king of France, often reſided in the caſtle of Saumur, as it conſtituted a part of their Angevin do­minions. E. Long. O. 2. N. Lat. 47. 15.

SAUNDERS, a kind of wood brought from the Eaſt Indies, of which there are three kinds; white, yellow, and red. See Pterocarpus and Santalum.

SAUNDERSON (Dr Robert), an eminent caſuiſt, was born at Rotherham in Yorkſhire on the 19th September 1587, and was deſcended oſ an ancient fa-

mily. He attended the grammar-ſchool at Rotherham, where he made ſuch wonderful proficiency in the lan­guages, that at 13 it was judged proper to ſend him to Lincoln college, Oxford. In 1608 he was appointed logic reader in the ſame college. He took orders in 1611, and was promoted ſucceſſively to ſeveral bene­fices. Archbiſhop Laud recommended him to king Charles I. as a profound caſuiſt; and that monarch, who ſeems to have been a great admirer of caſuiſtical learning, appointed him one of his chaplains in 1631. Charles propoſed ſeveral cafes of confidence to him, and received ſo great ſatisfaction from his anſwers, that at the end of his month’s attendance he told him, that he would wait with impatience during the intervening 11 months, as he was reſolved to be more intimately ac­quainted with him, when it would again be his turn to officiate. The king regularly attended his ſermons, and was wont to fay, that “he carried his ears to hear other preachers, but his conſcience to hear Mr Saun­derſon.”

In 1642 Charles created him regius profeſſor of di­vinity at Oxford, with the canonry of Chriſt church an­nexed: but the civil wars prevented him till 1646 from entering on the office; and in 1648 he was ejected by the viſitors which the parliament had commiſſioned. He muſt have flood high in the public opinion; for in the ſame year in which he was appointed profeſſor of di­vinity, both houſes of parliament recommended him to the king as one of their truſtees for ſettling the affairs of the church. The king, too, repoſed great confidence in his judgment, and frequently conſulted him about the ſtate of his affairs. When the parliament propoſed the abolition of the epiſcopal form of church-govern­ment as incompatible with monarchy, Charles deſired him to take the ſubject under his conſideration and de­liver his opinion. He accordingly wrote a treatiſe en­titled, Epiſcopacy as eſtabliſhed by law in England not prejudicial to regal power. At taking leave, the king adviſed him to publiſh Cafes of Conſcience: he replied, that “he was now grown old and unfit to write caſes of conſcience.” The king ſaid, “it was the ſimpleſt thing he ever had heard from him; for no young man was fit to be a judge, or write caſes oſ conſcience.” Walton, who wrote the life of Dr Saunderſon, informs us, that in one of theſe conferences the king told him (Dr Saunderſon), or one of the reſt who was then in company, that “the remembrance of two errors did much affect him; which were his aſſent to the earl of Strafford’s death, and the aboliſhing of epiſ­copacy in Scotland; and that if God ever reſtored him to the peaceable poſſeſſion of his crown, he would prove his repentance by a public confeſſion and a voluntary pe­nance, by walking barefoot from the Tower of London, or Whitehall, to St Paul’s church, and would deſire the people to intercede with God for his pardon.”

Dr Saunderſon was taken priſoner by the parlia­ment’s troops and conveyed to Lincoln, in order to procure in exchange a Puritan divine named *Clark,* whom the king’s army had taken. The exchange was agreed to, on condition that Dr Saunderſon’s living ſhould be reſtored, and his perſon and property remain unmoleſted. The firſt of theſe demands was readily complied with: and a ſtipulation was made, that the ſecond ſhould be obſerved; but it was impoſſible to reſtrain the licentiouſneſs of the ſoldiers. They entered