critic had meant to publiſh an edition of Plutarch’s works is not known; but ſuch an intention ſhould ſeem highly probable from this laborious enterpriſe of colla­ting them.

The 10 books of Diogenes Laertius on the Lives, Opinions, and Apophthegms of the Plriloſophers, were collated from various manuſcripts by Scrimzeor. His corrected text of this author, with notes full of erudi­tion, came alſo into Caſaubon’s poſſeſſion, and is ſuppoſed to have contributed much to the value of his edi­tion of the Grecian Biographer, printed at Paris in 1593.

The works of Phornutus and Palaephatus were alſo among the collations of Mr Scrimzeor. To the latter of theſe authors he made ſuch conſiderable additions, that the work became partly his own. Theſe were two ancient authors who explain the fables of the hea­then deities. The former wrote *De Natura Deorum, ſeu de Fabularum Poeticarum Allegoriis Speculatio,* “On the Nature of the Gods, or the Allegorical Fictions of the Poets.” The latter entitled his book Απιςα, *Sive de falsis Narrationibus,* “Things incredible, or concern­ing falſe Relations.” Theſe works were printed at Baſil, 1570; whether in Greek or Latin is uncertain. They have been publiſhed ſince in both languages.

The manuſcripts of them were for ſome time preſerved in the library of Sir Peter Young, after that of his uncle Scrimzeor, which was brought into Scotland in 1573, had been added to it. What became of this valuable bequeſt at the death of the former, is uncer­tain.

Our learned philologer left alſo behind him in manuſcript the orations of Demoſthenes, AEschines, and Ci­cero, and the Eccleſiaſtical Hiſtory of Euſebius, all carefully collated.

Among his literary remains was a collection of his Latin epiſtles. The men of letters in the 15th and 16th centuries ſeem to nave kept their republic, as it is called, more united and compact than it is at preſent, by an epiſtolary intercourſe in the Latin language, then the univerſal medium of literature and ſcience. This general ſpirit of communication could not but con­tribute greatly to the advancement of learning, as well as to the pleaſure, and, we may add, to the impor­tance, of thoſe who were engaged in its purſuit. The intercourſe and union of enlightened men, able and diſpoſed to promote the happineſs of their fellow-creatures, cannot be too cloſe. From ſuch intellectual combina­tion alone it is, that uniformity of religious, moral, and political principles, to its greateſt attainable degree, can ever be expected; or, in other words, the greateſt poſſible benefit derived from the cultivation of letters.

Of the many performances which had exerciſed his pen, it does not appear that any were immediately publiſhed by himſelf but his Tranſlation of Juſtinian’s Novels into Greek. This was printed at Pa­ris in 1558, and again with Holoander’s Latin verſion at Antwerp in 1575. This work has been highly ex­tolled, both for the purity of its language and the ac­curacy of its execution, and is likely, according to ſome reſpectable opinions, to hold its eſtimation as long as any uſe or memory of the civil law ſhall exiſt.

A Latin tranſlation of the *Basilica,* or Baſilics, as they are called by our civilians, is the laſt we have to mention of this author’s performances. This is a col­lection of Roman Laws, which the eaſtern emperors Baſil and Leo who reigned in the fifth century, com­manded to be tranſlated into Greek, and which preſerved their authority till the diſſolution of the eaſtern empire. The Baſilics comprehend the inſtitutes, digeſts, code, and novels, and ſome of the edicts of Juſtinian and other emperors. Of 60 original books, 41 only remain. Mr Scrimzeor collated them with vari­ous manuſcripts, probably before he commenced his tranſlation.

From the foregoing recital of the learned labours of this profound ſcholar and critic, it will be concluded, that almoſt the whole of his life, although long, was ſpent in his library, and that the biographer, having now terminated the catalogue of his writings, is probably not diſtant from the concluſion of his life. Diffe­rent years have been aſſigned for the time of his death; but it appears moſt likely, from a compariſon of the different accounts of this event, that it happened very near the expiration of 1571, or at the beginning of the ſucceeding year, about the 66th year of his age. He died in the city of Geneva.

The characteriſtic features of Scrimzeor are few, but they are prominent and ſtriking, and remote poſterity may regard him with no inferior degree of reſpect. His induſtry and perſeverance in the purſuit of knowledge and erudition were equalled only by the exquiſite judge­ment which he diſplayed in his critical annotations and commentaries on the errors and obſcurities of ancient books and manuſcripts.

His acquiſitions in the Greek, Latin, and oriental languages, were reckoned much beyond thoſe of moſt of the profeſſed linguiſts of his time. The great Cujacius uſed to ſay, “That he never quitted Mr Scrimzeor’s converſation without having learned ſomething new.” But that which lent peculiar grace to ſuch ſuperiority, was the amiable modeſty which upon all occaſions was obſerved to accompany it. From the com­mendation given him by the illuſtrious civilian juſt men­tioned, it will be concluded, that he did not brood, with a jealous reſerve, over unlocked treaſures of erudition; but that, conſcious of poſſeſſing ſtores too ample to be ſoon exhauſted, at the ſame time that he avoided an oſtentatious profuſion of them, he obliged and delight­ed his friends by a liberal communication. From the period at which he lived, conſidered with the nature and extent of his ſtudies, and his abilities in proſecuting them, he may deſervedly be ranked among thoſe emi­nent characters who have moſt ſucceſsfully contributed their exertions to the revival of letters in Europe.

SCRIPTURE is a word derived from the Lathi *ſcriptura,* and in its original ſenſe is of the ſame import with *writing,* ſignifying “any thing written.” It is, however, commonly uſed to denote the writings of the Old and New Teſtaments; which are called ſometimes *the Scriptures,* ſometimes the s*acred* or *holy Scriptures,* and ſometimes *canonical Scripture.* Theſe books are called *the Scriptures* by way of eminence, as they are the moſt important of all writings; they are ſaid to be *holy* or *ſacred* on account of the ſacred doctrines which they teach; and they are termed *canonical,* becauſe when their number and authenticity were aſcertained, their names were inſerted in eccleſiaſtical *canons,* to diſtin-