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 Palæphatus 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 are two ancient authors who explain the fables of the heathen deities. The former wrote *Be 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 *De Falsis Narrationibus,* concerning False Relations. These works were printed at Basil in 1570, but whether in Greek or Latin is uncertain. They have been published since that time 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 also left behind him, in manuscript, the orations of Demosthenes, Æschines, 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 fifteenth and sixteenth centuries seem to have 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.

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 Holoan- der'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, 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 the 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 until 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 sixty ori­ginal books, however, forty-one only remain. Mr Scrim­zeor collated them with various manuscripts, probably be­fore he commenced his translation.

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 sixty-sixth year of his age. He died in the city of Geneva. The characteristic features of Scrim­zeor are few, but they are prominent and striking. His in­dustry and perseverance in the pursuit of knowledge and erudition were equalled only by the exquisite judgment which he displayed in his critical commentaries on the er­rors and obscurities of ancient books and manuscripts.

SCRIPTURE, HOLY.

Under this title are commonly designated the sacred books of the Jews and the Christians, in which are contain­ed the revelation of God’s will to mankind, and the princi­ples of that religion which he has inculcated upon us. In other parts of this work the reader will find articles eluci­datory of the claims preferred and of the doctrines taught in these books (see especially Inspiration, Miracle, Pro­phecy, and Theology). In the present article it is pro­posed to furnish an outline of what may be denominated *the historico-critical knowledge of these books.* In treating of this we have to do with the composition, the history, the reputation, and the literary characteristics of the sacred writings viewed simply as remains of ancient literature.

This department of investigation is comparatively of re­cent date. In the earlier ages of the church the same ne­cessity for such inquiries did not exist as now, in conse­quence especially of the efforts which have been made in more recent times to impugn the authenticity of the sacred documents ; nor is it probable that the early fathers, from the views which they entertained of the sole agency of the Holy Spirit in the composition of these, would have deemed any inquiry into their peculiarities, as the products at the same time of human agency, other than impious and absurd (1). Since the time, however, when Spinoza issued his attack upon the authenticity of the Pentateuch and the general inspiration of the Scriptures (1670), and Richard Simon, a presbyter and fellow of the oratory at Paris, followed with his acute, learned, and liberal investigations into the cri­tical history of the Old Testament (1678), this subject has occupied the attentive study of critics and theologians of all confessions, and may now be said to have reached the dig­nity of a *science* (2).

1. The prevailing notion among the Jews and the early Christians respecting Inspiration was, that the faculties of the person inspired

were completely suspended and superseded during the afflatus, so that the only parts of him actively engaged in the work of composition were his hands and his eyes. Philo speaks of God as “ using the organs of the prophets for the manifestation of his will” (Θιβν *κατα,χouμΛicv rots* ***ixtivui oςγαvo∣t vçeg*** 2t)λwrn> *ωt Wcληtrr∣, De Monarch.* lib.i.ed. Man­gey, t. ii. p. 222) ; Justin Martyr compares them to the strings of a lyre, which produce sounds just as they are touched by the hand of the player *(Cohort, ad Graces,* c. 8) ; and Augustin frequently speaks of the Scriptures as the “ Chirograph of Deity,” and of their writers as “ the stylus or pen of the Holy Spirit.” The influence of such exclu­sive views in discouraging any inquiries of a historico-critical nature is seen in the following sentence of Gregory the Great : “ Quis li­brum Job scripserit, valde superflue quæritur, cum tamen auctor libri Spiritus Sanctus fideliter eredatur. Ipse scripsit, qui et in ejus opera inspirator extitit et per scribentis vocem imitandam ad nos facta transmi­sit.” *(Moral, in Job.* t. i. p. 7.) Ideas of a similar kind are found in the writings of several of the older divines subsequent to the Refor­mation. For the opinions most generally received among Protestant divines in the present day, see Henderson’s Lectures on Inspiration, London, 1836, the latest and best book upon this subject

2. Spinoza’s work is entitled “ Tractatus historico-politicus, conti­nens dissertationes aliquot, quibus ostenditur, libertatem philosophandi non solum salva pietate et reipublicæ pace posse concedi ; sed∙eandem nisi cum pace reipublicæ ipsaque pietate tolli non posse,” Hamburgi, 1670, 4to. Simon’s “ Histoire critique du Vieux Testament” appear­ed in one vol. 4to, in 1678 at Paris ; but a fuller and more correct edi­tion was published at Rotterdam in 1685, superintended, in all proba­bility, by the author. It produced numerous replies and strictures, from the pens both of Catholic and Protestant divines, of which the most important were those of Spanheim *(Lettre sur l'Hist. Crit, du V. T. du R. Simon') ;* Du Pin *(Dissert. prelim, ou Prolégomènes sur la Bible) ;* and Le Clerc ( *Sentimens de quelques Théologiens d'Holland sur l'Hist. Crit. du V.* T. *composée par le D. R. Simon).* Both Du Pin and Le Clerc, but especially the latter, whilst reproving Simon, indulged certain speculations of their own, which were considerably too free for the age in which they lived, and which drew down upon them, along with the object of their strictures, the censures of the acute and inge­nious Bossuet *(Dicers Traités contre Mr B. Simon, Du Pin, et autres. Œuvres Posthumes,* t. ii. 1753). In more recent times the scholars of Germany have chiefly distinguished themselves in this department of inquiry. Their most valuable works are those of Carpzov *(Introductio ad libros canonicos V. T. omnes,* 4 to, Lips. 1721) : Eichhorn *(Eir.-*