VOLUME IV.]

TORONTO, UPPER CANADA, SATURDAY, JANUARY 23, 1841.

TNUMBER 29.

Poetrn.

To the Editor of the Church.

SIR,-Joining in the common homage to the poetical genius of Campbell, I never read without delight his beautiful address to the Rainbow. There is in that short poem, one stanza in particular which never failed to make an impression on my mind, and which I had supposed entirely original, until a few evenings ago, when in looking over a volume of the Sacred Classics of the seventeenth century I discovered the source from whence it had been drawn. The lines in Campbell's poem, to which I allude, are the

following:—
"When o'er the green undeluged earth
Heaven's covenant thou didst shine,
How came the world's gray fathers forth To watch thy sacred sign!"

Now, this gem has been skilfully borrowed by Campbell from day,-whose fine apostrophe to the Rainbow I send you, in evidence of my assertion, and with a hope that you will consider it worthy of a corner in the Church, when it can be spared.

LAICUS.

THE RAINBOW.

Still young and fine! but what is still in view We slight as old and soil'd, though fresh and new; How bright wert thon, when Shem's admiring eye Thy burning, flaming arch did first descry; When Zerah, Nahor, Haran, Abram, Lot, The youthful world's gray fathers, in one knot, Did, with intentive looks, watch every hour For thy new light, and trembled at each shower. When thou dost shine, darkness looks white and fair; Forms turn to music, clouds to smiles and air; Rain gently spends his honey drops, and pours

Balm on the cleft earth, milk on grass and flowers.

Bright pledge of peace and sunshine! the sure tie
Of thy Lord's hand, the object of his eye! When I behold thee, though my light be dim, Distant and low, I can in thine see Him, Who looks upon thee from his glorious throne, And minds the covenant betwixt All and One.

THE VERY REV. RICHARD GRAVES, D. D. DEAN OF ARDAGH.*

college life, united to four years of nearly unremitting results from his labours." exertions, had made considerable inroads on his health and spirits. In consequence of these disadvantages, he starting with apparently more promising prospects, and seeming for a time to make a more rapid progress. Being likewise of that modest disposition, that is apt to under-rate itself in comparison with others, he was often under such circumstances considerably, and might have been totally discouraged, had he not been supported by a sense of duty, which taught him to make the best use of the talents and opportunities committed to his care, and to leave the result to him 'who doeth all things well.' In another way, also, his religious views contributed to the successful prosecution of his studies; though the contrary might, by a worldly reasoner, have been naturally expected. He was accustomed, on principle, to lay aside his studies on the sabbath; though he saw many of his competitors regularly gaining that day a-head of him. But, if he thus appeared to lose ground, he was on the other hand, enabled (and it is his own remark) to return to his task, not only with renewed physical energy, but with a tranquillized spirit, free from all injurious anxiety, and cheerfully resigned as to the result. On the 12th June, 1786, only six years after his entrance, before he was of master's standing, and when he was only twenty-two years of age, he obtained a fellowship. On this occasion he succeeded with much credit to himself, and against most respectable competitors; though he was, as I am informed, the junior of the bench, both in standing and in years. His success gave general satisfaction. For his kind disposition, his unassuming manners, and above all, his perfect freedom from any desire to detract from the merit or reputation of others, not only rendered him generally popular among the students, but procured even from his rivals themselves, the willing tribute of

s, in

51-t

King

47-tf

their respect and regard." Mr. Graves thus testified, that above all worldly honours, he sought that which cometh from God. He shewed how entirely compatible it is, to strive for intellectual eminence, and yet to be labouring for the meat that perisheth not. Young men are often recommended,

even by those most interested in their welfare, not to

aim at distinction in literary pursuits, lest the heart cases it has fostered idleness, led to desultory reading, mon there against Irish authors.' and a species of gossiping about religion, rather than an anxious desire to become proficients in practical the-

Rev. James Drought, D. D., senior fellow and professor unnoticed and unknown, which ultimately have become

of divinity in the University. work of tuition, public and private: his literary prepa- for the improvement-nor were theological works so rations were not few, and he was frequently called upon eagerly sought after. What a change has been wrought to preach in college, and in the churches of Dublin and in our theological studies in the universities, in the cha-Henry Vaughan, the "Sacred Classic," as he was called, of his to prove that the "apostles were not enthusiasts." the admission of candidates to holy orders, during the quently there can be no security in receiving baptism from any which was the reason why he sometimes refused to work mimendation, was his constant anxiety, for the spiritual seek to laugh at such examinations. I am sure if some advancement of his pupils, and the means he adopted of those who figure on the platforms of dissent had been conscientious men must feel, that education, if not based candidates at a very late ordination, previous to their on the word of God, is worse than ignorance; not in admission to some dissenting pulpit, they would be very the estimation of "the children of this world," but of differently employed than they are at present. I have those who feel that a saving knowledge of gospel truth | casually introduced the subject, but I think it not wholly is essential not only for man's happiness here, but for irrelevant to refer to it, as one eason why Mr. Graves' his eternal felicity hereafter. It is a matter of rejoicing | work was for some time comparatively unknown. to know, that the very same principles on which Mr. Graves acted, are those which, I trust, are spreading their influence far and wide; that we have schools and These may be gathered from some extracts from his seminaries now-then almost unknown-where intellectual culture is made subservient to spiritual improve- the gospel had taken root in his heart:-

"In 1801, Mr. Graves was voted by the chapter of This was too trifling a preferment to be thy abundant and continued mercies. sought for its own sake, by one in his situation; but it was regarded, as leading, in the course of time, and by regular seniority, to the other and better benefices be- distress or affliction from thy hand. Yet I have been longing to the chapter. It also afforded him an oppor- too constantly careless, and almost thankless for thy tunity, one which he had long desired, of exercising the mercies. If thou shalt bring afflictions on me, O give The prospects of that branch of the united church ing, therefore, his many duties as a senior fellow, his them, faith to rejoice in them, loosen my affections from which is more immediately connected with Ireland, are frequent engagements as a popular preacher, and the this world, and fix them every hour more steadily on encouraging in the highest degree, far more than its extensive literary researches which his preparations then thee. May I contemplate thy example, and be deeply opponents are prepared to admit. Some legislative en- in progress for the lectures on the pentateuch must humbled for my own worthlessness; may I reflect upon actments may have appeared to cripple her usefulness, have demanded, he applied himself diligently (though thy sufferings, and be prepared to endure whatever trial and to have limited her means of doing good. The he also kept a curate, whose salary absorbed the greater thy mercy may lay upon me. To thee I lift up my soul support which popery has received in places where it part of the income) to his duties as a parish minister; and cry, 'O, God be merciful unto me a sinner.'ought not, and where it was expected it never would, not confining himself to those of the Lord's day, but Amen, blessed Lord, amen." may have dispirited many of her most devoted ministers. visiting from house to house; and devoting one day in Still it is impossible to regard the established church of the week to the instruction of the young in the scrip- expressed himself: Ireland, at the present moment, without uttering the tures. In this department, which, generally speaking, exclamation with gratitude, and perhaps with astonish- is so little fancied, and so indifferently fulfilled by perment, "What hath God wrought!" With reference to sons of studious habits and literary attainments, he was, the days that are past I presume not to offer an opinion. nevertheless, eminently successful. His natural humi-I have been informed, and I fear the information was lity prevented him from regarding the employment of and distress—or when sorrow reached my heart, as in but too correct, that for a long period the church of his valuable time and talents on the child of his hum- the death of my beloved and revered father, and my first Ireland was wrapt up in a spiritual slumber, and was a blest parishioner, as a sacrifice or condescension; while and dearest son, whom thou in thy mercy calledst away scorn and a by-word among her enemies. I rejoice to the unaffected simplicity and paternal benignity of his to thyself, after having, as far as human eye could judge, record this as a tale of other times, and learn, with un- manner endeared him to the young (for children are fitted him for heaven—at these moments of sorrow thy feigned satisfaction, that the most effectual means are quick in discerning those who are anxious for their wel- mercy raised up for me almost immediate comfort. On now employed throughout the kingdom to add increas- fare), and won from them an affectionate attention to my father's death, thy providence raised up for me ing energy and effect to the ministrations of the clergy, his instructions. The consequence was, that the chil- friends who assisted with favourable aid, until thy goodand that perhaps in no part of the world is there now a dren talked of him to their companions, and invited them ness placed me in that independent situation, which I more anxious inquiry after a knowledge of God's truth. to accompany them; so that he was soon attended, not have ever since enjoyed. And after the death of my Among those who of later years have ministered with only by the young of his own flock (whom he sought child, thou hast gradually by thy grace formed the minds much effect in the service of vital religion in Ireland, out himself), but by many from the neighbouring, and and hearts of my remaining children, so as to supply both from the pulpit and the press, was the distinguish- by some from remote districts. And, as he never re- me with all the greatest blessings a parent can enjoy; ed subject of the present memoir, and who was born at fused any who came to seek the word of life, his classes while, in their beloved and admirable mother, thou hast Kilfinnan, county Limerick, Oct. 1, 1763, of which soon became so large, that he was hardly able to manage given me an indefatigable assistant in training them in parish his father was vicar, who undertook for some time them, and was sometimes obliged to give up two days thy faith and fear. Thy great and unmerited goodness the education of this his youngest son. Richard was in the week for the purpose, one for each sex. Thus, has heaped upon me blessings innumerable. But O, afterwards confided to the care of his uncle Thomas, while he was admired in the religious world for his elo- how inadequate has been my gratitude, how unworthy rector of Bally-mac-Elligot, county Kerry. He entered quence and fidelity as a preacher, and by theologians my return for these mercies! O Lord, pardon and foras a pensioner at Trinity College, Dublin, in June, as a scholar and divine, he had also in a remote and give. Inspire me, for the remainder of my life, with a 1780, and his whole career, whilst an under-graduate, obscure part of the city, and unknown almost to his own new spirit and a new heart, a spirit of sincere gratitude, was distinguished by excellence of conduct, and the family, a little world of his own, and a little sphere of pious zeal, and humble, watchful self-controul. attainment, under most difficult circumstances, of many fame, more attractive than any other to his Christian objects of lawful ambition, until he took the degree of and guileless ambition. And to the writer, who at a of the temper of Mr. Graves has been clearly set forth. B.A., in Feb. 1784. He had not a few obstacles to later period, and by chance, happened to become ac- It was an amiability which much endeared him to his overcome, being "naturally," says his biography, "of a quainted with, and to question him about this previously family and to his friends. But there may be amiability, delicate constitution, though previously to commencing unknown occupation, he confessed that he enjoyed more as in the case of "the young ruler," a natural sweetness his academic course he had greatly improved in this satisfaction while thus engaged, than in almost any other of disposition, where the spiritual conversion of the soul respect, yet the sudden change from a country to a pursuit; and obtained more numerous and gratifying to God is wanting. It is vain to say that grace may

In 1807, he published his "Lectures on the four last books of the pentateuch, designed to shew the Divine not unfrequently observed candidates for the same prize, Origin of the Jewish religion, chiefly from internal evidence, in three parts," of which subsequent improved editions have appeared, and which Mr. Hartwell Horne justly remarks, "is indispensably necessary to the biblical student." This excellent work, it would appear, did not at first excite the notice it deserved; the first edition, however, sold in five years; and that Mr. Graves felt disappointed with its success is too manifest. The following extracts from a letter, dated Oct. 21. testifies this fact, while at the same time it beautifully illustrates the truly spiritual frame of his mind:-"I have this day received a disappointment to my hope of a second edition of my lectures being put into press, Cadell and Davis finding the sale of all their last publications so dreadfully affected by the circumstances of the times, that they find it absolutely necessary to abstain, as much as possible, from extending their engagements, and stating that for a considerable time back they have found little demand for the work. Whatever vanity, as an author, I may have had, is thus disappointed. Let me learn this lesson, not to allow any such motives to mingle themselves with my views in writing hereafter, and to consider it as in some degree a criterion of my own sincerity in writing, from a sole wish to promote the cause of virtue and piety, if I am as diligent and zealous now such motives are weakened or removed, as I was before. And do thou, O God, direct and assist my efforts so as to further most effectually the cause of truth and piety." With reference to this disappointment his biographer thus writes :-

"Though its merits are now generally acknowledged, it, like many standard productions, worked its way but slowly into notice. It did not attract attention by advocating or opposing any popular or controverted topic of the day; it did not attempt to introduce any new theory, or to call into question any that was long esta- to reckon upon): against these we produce the vast empire of Rusblished. It was the production of one who loved the size [which is greater in extent than all those popish countries truth for its own sake, and who believed he could do it before named], England, Scotland, Denmark, Sweden, and all no better service, than by adding to the common stock tional proofs of the authenticity of that important por- parison is only made as to the Latin Church: but then we have

"This work also, like others on similar subjects, issushould be puffed up. No advice can possibly be more ing from the press here, laboured under the disadvantage erroneous, however well intentioned. In hundreds of of encountering in England the prejudice but too com-

Now this remark on the part of the biographer is scarcely justifiable, certainly I dissent from its truth, and I do not think such would have been made by Mr. Mr. Graves became Master of Arts in 1787, and Graves himself. How many excellent works have been disown episcopacy, and all that own the supremacy of Rome Spirit of God, but that what they mistook for it was a mere demarried the same year Elizabeth Mary, daughter of the for years gathering dust on the shelves of the bookseller, with them. works of standard value. The fact is, at the period The life of Mr. Graves was, for many years, one of when this first edition appeared, religion did not occupy no ordinary labour. He was busily engaged in the the attention so much as it does now—thanks to God the neighbourhood. In 1798, he published a treatise, racter of the examination of our bishops, previous to to administer the sacraments than any other layman; and conse- against the Holy Ghost (Matt. xii. from ver. 22 to ver. 32), One point in his character, peculiarly deserving of com- last thirty-three years. The opponents of the church of them. for the accomplishment of that object. He felt, as all compelled to answer the questions proposed to some the Gospel, and, as such, do receive the sacraments from them, I ed hearts, why may not the words of truth have a good effect

> It is interesting to know what were the religious feelings of Mr. Graves at this period of his ministry. writings. They testify how deeply the saving truths of not episcopal-any one constituted Church upon the face of the though grossly deluded people who followed him. Two of Win-

upon me, thy humble servant, who prostrate myself be- in France, the Calvinists in Geneva, and the Presbyterians and thought to be as powerful and affecting as any other. Christ-church into a stall then vacant in the cathedral, fore thee with the deepest humiliation; acknowledging thence transplanted in this last age into Holland, Scotland, 6. But the argument will hold stronger against them as to the and to the parish of St. Michael's attached to it, and in how ill I have requited, how coldly I have felt under and England.

"I have hitherto lived with scarcely a visitation of

Again, on another occasion, in the same year, he thus

"October 1, 1807-My birth-day-Entering on my, the rest of the world as opposite to them. forty-fifth year.

"For forty-four years, O blessed God, hast thou preserved me from misfortune and calamity, from sorrow

In the remarks that have been made, the amiability have taken root where this amiability is wanting,-to plead the natural disposition to moroseness and harshness as a palliation for indulgence in evil dispositions, uncharitable remarks, unsanctified desires. The Christian's mind must be that "which was also in Christ Jesus;" alas! alas! how wretchedly ignorant are they of the true character of the gospel who have not felt its calming, soothing, tranquilizing influence on their own souls; that it had this influence on the soul of Mr. Graves, the writer of this memoir has not the shadow of

[To be concluded in our next.]

BY THE REVEREND CHARLES LESLEY, M. A. (Continued from our last.)

SECT. IV.—THE ASSURANCE AND CONSENT IN THE EPISCOPAL COMMUNION BEYOND THAT OF ANOTHER.

1. The whole Christian world, as it has always been, so at this undred years last past, have arisen ike a wart upon the face of the Western Church; for little more proportion do our dissenters they will not appear so big as a mole.

2. If our Church think it much that the Church of Rome leave them out; nay more, if we should give them all those Churches which own the supremacy of Rome to be joined with casting the balance on their side, that the other episcopal Churches will by far out-number them both.

Let us, then, to those dissenters against episcopacy, add the Churches of Italy and Spain entire, with the popish part of Germany, France, Poland, and Hungary (I think they have no more the Lutheran Churches in Germany, which will out-number both all the rest of the Christian world wholly on the episcopal go along with me in this?

side, against both the supremacy of Rome and parity of the

other; and each denies the other's ordination or call.

warned of it beforehand, and will notwithstanding venture upon I have before mentioned the wizard Major Weir, who beit, before these dissenters have fully and clearly acquitted themselves of so great and autyrisal a charge laid - cheek, such as one as must make the whole. Chestian world wrong, if they be in the right-not only the present Christian Churches, but all all over to destruction who blindly followed him, and admired the ages of Christianity since Christ; of which the dissenters are his gifts; or will say but that some words of truth he might desired to produce any one, in any part of the world, that was drop might have a real good effect upon some well-meaning, earth, that was not governed by bishops distinct from and superi- der's witches (see the Snake in the Grass, p. 294, vol. iv) "O Father of mercies, and God of all comfort, look or to presbyters, before the Vaudois in Piedmont, the Hugonots were preachers among the Quakers for twenty years together,

land without opposers; for that the Church of Rome opposes tion, memory, judgment, &c.: but in the administration of an her, as do likewise our dissenters.

that is, the validity of episcopal ordination, which the Church of minister; and a small measure of natural or acquired parts is Rome does own; and the Presbyterians dare not deny it, because sufficient to the administration. parochial functions of his sacred office. Notwithstand- me fortitude to bear them, resignation to acquiesce in they would (thereby) overthrow all their own ordinations; for the Therefore let us lay no stress upon the instrument (more presbyters, who reformed [as they call it] from bishops, received than was upon the waters of Jordan to heal Naaman); but trust their ordinations from bishops.

> ordinations by presbyters, yet the Presbyterian principles do not and not to men. invalidate the ordination by bishops: so that the validity of epis- 'Tis true, the personal qualifications of the instrument are

Whereas, on the other hand, the validity of the Presbyterian at this day. ordinations is owned by none but themselves, and they have all

Therefore, to state the case the most impartially, to receive baptism from these dissenters, is at least a hazard of many thousands to one; as many as all the rest of Christianity are more than they: but to receive it from the bishops, or episcopal clergy, has no hazard at all as to the validity, even as owned by the Presbyterians themselves.

SECT. V .- THE PERSONAL SANCTITY OF THE ADMINISTRA-TOR OF THE SACRAMENTS, THOUGH HIGHLY REQUI-SITE ON HIS PART, YET NOT OF NECESSITY AS TO THE RECEIVERS, TO CONVEY TO THEM THE BENE-

FITS OF THE SACRAMENTS. 1. The only objection of those Quakers, who are otherwise convinced of the obligation of the sacraments, is the necessity without which they cannot see how the spiritual effects of the sacraments can be conveyed. But I would be eech them to consider, how by this, instead of referring the glory to God, and lessenng the performance of man, which I charitably presume [and I am confident as to some of whom I speak] that it is their true and sincere intention; but instead of that, I do in great good-will invite them to reflect whether their well-intended zeal has not turned the point of this question-even to over-magnify man, and transfer the glory of God unto his weak instrument, as if any (the least part) of the divine virtue which God has annexed to his sacraments did proceed from his minister. If this be not the meaning (as sure it is not), why so much stress laid upon the sanctity of the ministers? as if through their power or holiness the Holy Ghost was given (Acts, iii. 12).

2. To obviate this pretence, our Saviour Christ chose a devil (John vi. 70) to be one of his apostles; and he was sent to baptise and work miracles as well as the rest; and those whom Judas did baptise were no doubt as well baptised, and did partake of the communication of the Spirit (according to their preparation for it) as much as any who were baptised by the other apos tles; unless you will say that Christ sent him to baptise who had no authority to baptise, and that none should receive benefit by his baptism; which would be to cheat and delude the people: and is a great blasphemy against Christ, and a distrust of his power; as if it were limited by the poor instrument he pleases to

3. His greatness is often most magnified in the meanness of the instruments by which he works. Thus he destroyed Egypt by frogs and lice, and the Philistines by emerods and mice, and sent his armies of flies and hornets to dispossess the Canaanites. THE CAUSE OF EPISCOPACY BRIEFLY STATED. Psalm viii. 2, "Out of the mouths of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger;" i. e. that the enemies of God might be confounded, when they saw his great power exerted by such weak and contemptible instruments. The walls of Jericho (the type of spiritual wickedness) were thrown down by the blast of seven rams' horns, when blown by the priests whom he present, is episcopal, except a few dissenters, who, in less than two had commanded: and he rebuked the iniquity of Balaam by the mouth of an ass, to shew that no instruments are ineffectual in his hands; and made use of the mouth of Balaam to prophesy of here, the Hugonots in France, the Presbyterians in Holland, Ge- Christ. For this cause, says St. Barnabas, in his catholic episneva, and thereabouts, bear to the whole body of the Latin tle, c. 5, did Christ choose men who were exceeding great sinners Church, which is all episcopal. Butif you compare them with to be his apostles, to shew the greatness of his power and grace, the Catholic Church all over the world, which is all episcopal, and put the inestimable treasure of his Gospel into earthen vessels, that the praise might be to God and not to men.

4. St. Paul rejoicing in Christ being preached (Phil. i. 16) should be reckoned in the list against them, we will be content to though not sincerely by those who did it, because God can bring good out of evil, and by wicked instruments propagate his Gospel, turning their malice (even of the devil himself) to the furtherthem [as they are the nearest to them], it will be so far from ance of the faith: otherwise the apostles could have no cause to rejoice in the preaching of wicked men, if none could receive benefit by it: and he plainly supposes (1 Cor. ix. 27) that a man may save others by his preaching, and yet himself be cast

5. And so far as we can know or judge any thing, we see daily experience of this, that God has touched men's hearts upon hearing the truth spoken, though by men who were great hypocrites and very wicked. And what reason can be given to the contrary? Truth is truth, whoever speaks it, and if my heart another argument in its favour, while he furnished addi- the Papists and Presbyterians before mentioned. And this comthat sowed it; and who can limit God, that his grace may not

I have heard some of the now separate Quakers confess, Presbyterians; the whole Greek Church, the Armenians, Georgi- they have formerly felt very sensible operations of the Spirit upans, Mingrelians, Jacobites, the Christians of St. Thomas and on the preaching of some of those whom they have since detect-St. John in the East Indies, and other oriental Churches. Then ed of gross errors and hypocrisies, and they now think it strange: in Africa, the Cophties in Egypt, and great empire of the Ab- but this were enough to convince them that "the wind bloweth byssins in Ethiopia. These all are episcopal, and never owned where it listeth;" otherwise they must condemn themselves, and the supremacy of Rome; and over-reckon, out of sight, all that confess, that in all that time they had no true participation of the lusion; or else confess that by the truths which were spoken by Let me add, that among our dissenters, every class does con- these ministers of Satan (for they speak some truths), God demn all the rest; the Presbyterian damns the Quaker; the might work a good effect upon the hearts of some well-disposed, Quaker damns him; Independent, Baptist, &c., all damn one an- though ignorant and much-deluded people. If not so, we must judge very severely of all those who live in idolatrous and schis-So that the ordination of every one of them is disowned by all the matical countries: there were great prophets and good men among rest, and all of them together by the whole Christian world. And the ten tribes; and if the words, nay miracles, of Christ, did if their ordinations are not valid then they have no more authority render the hearts of many yet more obdurate, even to sin racles among them, because thereby they grew worse and worse; 4. What allowances God will make to those who think their and if the preaching of the Gospel by the mouths of the ordination to be good enough, and that they are true ministers of apostles became the savour of death to wicked and unpreparupon honest and good minds, though spoken from the mouth of an But they have no reason to expect the like allowances who are hypocrite, or of persons who in other things are greatly deluded?

sacraments than in the office of preaching; because in preaching 5. If it should be retorted, that neither is the Church of Eng- much depends upon the qualifications of the person, as to invenoutward sacrament nothing is required as of necessity but the Ans. None of them oppose her in the point we are now upon, lawfulness of the commission by which such a person does ad-

wholly upon the commission which conveys the virtue from God, And therefore, though the episcopal principles do invalidate the and not from his ministers; that all the glory may be to God,

copal ordination stands safe on all sides, even by the confession of lovely and desirable; but they become a snare where we expect those who are enemies to the episcopal order; and in this the any part of the success from them. This was the ground for the Corinthian schism (1 Cor. i. 11), and, though unseen, of ours

(To be concluded.)

THE COMPLUTENSIAN POLYGLOT BIBLE.*

In the midst of his pressing duties Ximenes found time for the execution of another work, which would alone have been sufficient to render his name immortal in the republic of letters. This was his famous Bible, or Complutensian Polyglot, as usually termed, from the place where it was printed.† It was on the plan, first conceived by Origen, of exhibiting in one view the Scriptures in their various ancient languages. It was a work of surpassing difficulty, demanding an extensive and critical acquaintance with the most ancient, and consequently the rarest manuscripts. The character and station of the cardinal afforded him, it is true, uncommon facilities. The precious collection of the Vatican was rally thrown open to him, especially under Leo X, who nificent spirit delighted in the undertaking. He obtained copies in like manner of whatever was of value in the other libraries of Italy, and indeed of Europe generally; and Spain supplied him with editions of the Old Testament of great antiquity, which had been treasured up by the banished Israelites. Some idea may be formed of his lavish expenditure in this way, from the fact that 4.000 gold crowns were paid for seven foreign manuscripts, which, however, came too late to be of use in the compilation.

skilled in the ancient tongues, as most of them had evinced by works of critical acuteness and erudition. After the labours of the day, these learned sages were accustomed to meet, in order to settle the doubts and difficulties which had arisen in the course of their researches, and, in short, to compare the results of their observations. Ximenes, who, however limited his attainment in geeral literature, was an excellent biblical critic, frequently presided, and took a prominent part in these denocrations. my friends," he would say, "in the prosecution of our glorious work; lest, in the casualties of life, you should lose your patron, or I have to lament the loss of those whose services are of more price in my eyes, than wealth and worldly honours.

The conduct of the work was intrusted to nine scholars, well

The difficulties of the undertaking were sensibly increased by those of the printing. The art was then in its infancy, and there were no types in Spain, if indeed in any part of Europe, in the Oriental character. Ximenes, however, careful to have the whole executed under his own eye, imported artists from Germany, and had types cast in the various languages required, in his foundries

The work, when completed, occupied six volumes folio: t the four first devoted to the Old Testament, the fifth to the New; the last contained a Hebrew and Chaldaic vocabulary, with other elementary treatises of singular labour and learning. It was not brought to an end till 1517, fifteen years after its commencement, and a few months only before the death of its illustrious projector. Alvaro Gomez relates that he had often heard John Broccario, the son of the printer, say, that when the last sheet was struck off, he, then a child, was dressed in his best attire, and sent with a copy to the cardinal. The latter, as he took it, raised his eyes to heaven, and devoutly offered up his thanks for being spared to the completion of this good work. Then turning to his friends who were present, he said, that "of all the acts which distinguished his administration, there was none, however arduous, better entitled to their congratulation than this."

This is not the place, if I were competent, to discuss the merits of this great work, the reputation of which is familiar to every scholar. Critics, indeed, have disputed the antiquity of the manuscripts used in the compilation, as well as the correctness and value of the emendations. Unfortunately the destruction of the original manuscripts, in a manner which forms one of the most whimsical anecdotes in literary history, makes it impossible to settle the question satisfactorily.§ Undoubtedly, many blemishes

* From Prescott's History of Ferdinand and Isabelia.

† Complutum is the Latin name for Alcala de Henares, the place where the Bible was printed, and where Ximenes founded

an University on a scale of the most extraordinary munificence. I The work was originally put at the extremely low price of six ducats and a half a copy. As only 600 copies, however, were struck off, it has become exceedingly rare and valuable. According to Brunet, it has sold as high as £63.

§ They had all been disposed of, [about 1.84] by the librarian regular way of his vocation! The name of the librarian, nately, is not recorded. It would have been as imperishable as

* From the Church of England Magazine, December, 1840.