

and a home, he is a free pauper. Little progress has been made in adjusting the difficulties which beset the settlement of the amount of land each liberated serf shall have—and there is trouble ahead. The reformers of Russia appear to be frightened at the ghost of despotism, and the present outbreak in Poland may increase their indecision. The future of Russia is still under a cloud. The serfs are brutally ignorant, and the peasant is in doubt respecting the results of his emancipation.

The article on the '*Life of John Wilson*' (Christopher North) must be read *in extenso*. The critic thinks his poetry can never take a foremost place among English classics. His prose tales had their day. His criticism is considered to that of an impulsive rather than a judicial mind; but as a "Rhapsodist" he soars above writers of his class in any age. As a teacher of moral philosophy, he proves himself to have been a man of enormous power, and he never seems to have wielded that power except for the good of others.

The '*New Testament*' is an elaborate and learned disquisition on the accuracy and precision of the original. It presents excellent arguments why every educated gentleman ought to be able to read that portion of the Bible in language selected by Providence for the commemoration of His last Revelation to man. Translation must be clouded with many shades of human imperfection. Our English version, admirable and generally correct as it is, is not infallible. Nevertheless, the writer thinks that we are not yet ripe for any new authorized text. The summary is this:—That, beautiful and admirable as our own authorised version is, it does not, and could not, approach to the accuracy and precision of the original; that the original must be studied by all who would really appreciate and profit to the fullest extent by the written word of Revelation; that this study must be carried on in faith in the distinctness, the correctness, the definiteness, of the language of Scripture; that as yet we are not ripe for any new authorised text; that every student of Scripture may add something by careful observation to the materials for hereafter attempting such a solemn work, under authority of "the constituted Witness and Keeper of Holy Writ;" that the more faithfully, and honestly, and impartially we examine the Written Word as the work of a Divine Creator, the more marvellously will the scrutiny bring forth treasures which will confirm the plain and simple truth, which has been preserved to us as the inheritance of Christians; and the more that truth is thus developed and traced out in Scripture, the more our unhappy divisions will melt away; and all earnest, honest, humble and thoughtful minds will cling to one standard of belief—one definite and positive body of Divine truth—in defiance of all the audacities of that presumptuous and most miserable scepticism, whose beginning is conceit—its course ignorance—its fruit misery, and its end death.