

able feature about it is the reliability of its book notices, equalling, perhaps in this respect, the *New York Independent*.

THE April number of the *Century Illustrated Magazine* completes the 43rd volume of the magazine, and the 21st since it came into the hands of its present proprietors. What a mass of information is stored, what a wealth of literature is gathered into those forty-three volumes. Glancing through them even casually, one can trace the development of the magazine literature on this continent, for this magazine, together with its famous rival, *Harper's*, have always set the standards of comparison by which all others are judged. In this April number, we turn at once to notice the progress of the new story, "The Naulakha," by Rudyard Kipling and Wollcott Balestier, for it is invested with a melancholy interest now, as Balestier, with the fires of genius burning hotly in his bosom, has been abruptly called away into the great unknown, and the story is rapidly increasing in interest, and deepening into pathos and tragedy. Clarence Stedman, one of the most thoughtful of present day critics, discourses in this number on "What is Poetry," in which he says: "The conquests of poetry, in fine, are those of pure intelligence, and of emotion that is unfettered. Here is its specific eminence; it enables common mortals to think as the poet thinks, to use his wings, move through space and time, and out of space and time, entrammelled as the soul itself; it can feel, moan, weep, laugh, be eloquent, love, hate, aspire, for all, and, with its maker, can reflect and know, and ever seek for knowledge; can portray all times and seasons, and describe, express, interpret, the hiddenmost nature of man." "Did the Greeks Paint Their Sculptures," by Edward Robinson, is the most finely illustrated article in this number, and the most erudite in its reasonings and conclusion. In the "Open Letters," James S. Dennis writes on "Is Islam the Gospel for the Orient." While Mr. Dennis recognizes that "Islam" has at least saved the Orient from Atheism, taught men to bow in prayer to God, and trained generations in the exercise of faith, he denies that it is worthy of a place by the side of Christianity as a helpful and uplifting power in the world's regeneration. And this is both a seasonable and a useful protest, considering the ill-advised utterances of some modern teachers. Let "Islam" have all the credit it deserves, investigate it with fairness and courtesy, give to it all the honor it deserves, but contrast it with the Gospel of the Son of God, and where is it? The history of "Islam" as a religion, and the secret of its mysterious sway over the minds of men, has yet to be written by some great Oriental genius who shall himself be touched with the finger of God. But the *Century* is so rich in "literature" this month that space forbids us enlarging further. Let our readers subscribe for the forthcoming volume, they will never regret it.

WE are so accustomed to look for excellence in the *Homiletic Review*, and so accustomed to praise the various numbers, that we must content ourselves just now with calling attention to some of the leading articles by title only. Always a striking feature of the *Homiletic* is its sermonic section; in January we have "The Tillage of the Poor," by Dr. McLaren, of Manchester, and "Plants and Corner Stones," by President Rankin, of Washington; in February, there is "The Divinity in Humanity," by Lyman Abbott, which is the ablest on this special subject we have ever read; and also "Christ Crucified," by Rev. Watson J. Young; in March we have the "Colonization of the Desert," by Edward Hale, of Boston; and "The Duty of Optimism," by Dr. Judson, of New York. The March number has the most interesting Review Section we have seen for some time, embracing