

three months made a road where there was none, four hundred miles over rugged mountains to Magdala, the capital of King Theodore, ten thousand feet above the sea. Almost without firing a shot the stronghold was captured, and the astonished Theodore shot himself with a revolver presented to him by Queen Victoria seven years before.

The troubles in the Transvaal will give a special interest to the account of England's South African conquests—conquests necessary to suppress barbarism and protect civilization. The disasters and unavailing valour of Rorke's Drift, of Majuba Hill, and of the new Thermopylæ of Wilson and his thirty-three brave men at Ulundi, dying like heroes at their post, illustrate the annals of British bravery, and invest with imperishable renown those path-finders of empire beneath the Southern Cross. The strange ending of an Imperial dynasty in the death of young Prince Louis Napoleon, by a Zulu assegai, at Isandlwana, is of pathetic interest.

Like a tale of the Arabian Nights is the story of the diamond fields and gold

mines. The largest diamond found was worth \$300,000. The diamond exports in 1892 were \$20,000,000, and the total exports up to date over \$350,000,000. Kimberley and Johannesburg, but yesterday little better than rude farmsteads, are to-day busy cities, the latter with 60,000 people.

The greatest man in Africa to-day is Cecil Rhodes, President of the British South African Company, whose dream is to combine into a South African Dominion the whole of its scattered colonies. The recent successful campaign in Matabeleland, in 1893, of Dr. Jameson, the administrator of the British South African Company, whose reckless raid in the Transvaal Republic ended so disastrously, will be fresh in every mind.

The French colonization in Algeria, Soudan, the Congo, and Madagascar is concisely described.

Three maps and a score of portraits of African heroes embellish the volume. Mrs. Latimer has succeeded marvellously well in this volume in disentangling the strands of a very intricate skein.

## THE HIGHER CRITICISM.\*

BY THE REV. W. S. BLACKSTOCK.

"The Higher Criticism" is a phrase which is in very common use among Christian ministers and students of theology; but it may be doubted whether a very large proportion of those who use it have any very definite notion of its meaning. In perhaps nine cases out of ten it is used to describe a set of conclusions which have been reached by a certain class of biblical scholars. And often odium is cast upon an important branch of theological science, and popular prejudice is excited against it by raking together all the absurdities, either real or apparent, which are embraced in these conclusions. But "The Higher Criticism" is not a set of results but a method of investigation. In fact it is a method which was first applied in the settlement of certain questions which had arisen among scholars concerning the classical

writings; and its application to the investigation of kindred questions touching the biblical documents was an afterthought. Probably it was the success with which it had been employed in the former of these fields which suggested its use in the latter.

A method is a means to an end. In other words it is an instrument wherewith to do a certain kind of work. The work to be done by this particular method is to determine the question of the *origin*, the *form* and the *value* of literary productions. Under the first of these heads are included the answer to the question, when? where? and by whom was the work produced? The second refers to the particular class of literary productions to which it belongs. It may be a history, an allegory, a hymn or a dramatic poem, and the function of "The Higher Criticism" is to answer this question and to assign the document to its proper category. The value of a literary production depends first upon the purpose for which it was written, and, secondly, upon its adaptation to the accomplishment of this purpose, its fitness for the attainment of this end.

\*"The Elements of the Higher Criticism." By ANDREW C. ZENOS, Professor of Biblical Theology in McCormick Theological Seminary, Chicago. 12mo. Pp. 248. New York, London and Toronto: Funk & Wagnalls. Toronto, Montreal and Halifax: Methodist Book-Rooms. Price, \$1.00.