

territory ; and it is particularly noticeable that the importance of consecration on the part of candidates and believing prayer on the part of supporters is more than ever emphasized.

The International Geographical Congress, soon to meet in London, will have to construct a new map of Africa. The Dark Continent, large as it is, has adequate maps for only *one tenth* of its vast territory. Changes take place so rapidly that maps of yesterday are obsolete to-day. The new frontiers of Britain alone measure nearly ten thousand miles in length. The recent annexations make the speedy settling of vexed frontier questions on a scientific and fixed basis absolutely necessary. Italy has already changed the map of East Africa by her advance to Kassala, and French influence has been extending itself toward the head-waters of the Nile, and both in the Soudan and on the Gold Coast seems now in the ascendant. The Germans have begun surveys for their railway from German East Africa to Lake Tanganyika and the Victoria Nyanza. International disputes are inevitable without an accurate and accepted map which shall define the limits of territory. "*Good line fences make peaceful neighbors.*"

In the *Indian Standard* of April, 1895, is a severe arraignment of Principal Miller's lecture on "The Place of Hinduism in the Story of the World." This lecture was given before a large audience of graduates and students of the Madras Christian College, and is printed in the college magazine.

The editorial comments on this lecture are evidently reluctant, but severely condemnatory. The indictment against Dr. Miller is threefold : first, on the ground of a pantheistic tendency ; second, a Unitarian liberalism ; third, the inferential bearing on the Hindus and their duty.

We have not seen the lecture ; but if the criticisms of the editor are well founded, it is time that the Church

which placed Dr. Miller in his high position should reconsider his appointment.

According to the *Standard*, he declares Hinduism to be the divinely ordained channel for emphasizing the "omnipenetrativeness of God" and "the solidarity of man," language which Spinoza might have used as well as Dr. Miller. As to the attitude of the lecturer toward Christ and the Christian faith, there is not one word as to His divinity, atoning work, or efficacy as a Saviour of sinners ; and the Christian system is held up as one full of error and evil, "Every section of Christendom believing in the corruption of all sections except itself."

Of course the inference is that Hindus have a sphere within Hinduism for the development of these grand conceptions of "omnipenetrativeness" and "solidarity," and if so missions become an intrusive and impertinent meddling proselytism.

It remains to be seen what Dr. Miller has to say to the *Standard's* criticism.

Missionaries' Sons.

Rev. Sereno E. Bishop, himself the son of a missionary, and knowing whereof he writes, has, in *The Independent*, made a noble defence of the sons of missionaries in the Hawaiian Islands, in answer to certain calumnious assaults recently made. He says :

"There are in those islands 55 sons of missionary fathers ; 27 of them live in Honolulu, 44 are members of the Congregational Church in good standing, and 31 prominently active. Not one of the 55 has been arrested for crime or been a slave to any form of vice. Nineteen have been graduated from American colleges, and several from law and medical schools, and all have received at least high-school education. Twenty-one are under fifty years of age, 20 between fifty and sixty, and 11 over sixty years of age. Of these, 6 are missionaries or ministers, 8 are on sugar plantations, 8 are cattle ranchers or farmers, 3 are merchants, 3 are physicians, 3 are practicing lawyers, etc. Fifteen are in the Government service, from president, chief justice, down to department clerks. A few are wealthy