

and many had joined his standard. The Chinese and Japanese were in control of affairs at last accounts.

Reports from China indicate a considerable excitement in the Celestial Empire, and repeated attacks on foreign mission premises. The Canadian Mission hospital, dispensary, and chapel at Chung Kung are said to be looted and burned, and eleven places of worship, both Romanist and Protestant, were destroyed. The reports are somewhat sensational, and perhaps lack confirmation up to date of this writing. But it is said that heavy ransoms have been exacted as the price of personal safety; that missionaries and their families have been compelled to find hiding places in dirty holes and lofts from the mob; and that though the soldiers' barracks are within five miles, no assistance has been rendered, and protection rudely refused.

Correspondents have called attention to what had not escaped us, that in the July REVIEW there appear contradictory statements as to the issues of Sunday newspapers in Japan (pp. 517 and 558). There is a conflict of authorities, and we have written to Japan to find out the exact facts. This REVIEW is divided into departments under separate members of the editorial staff, and such conflicting statements cannot always be avoided, as each editor in charge has his own sources of information. But we seek, when such contradictions appear, to reconcile them or correct misleading statements.

Secretary Merriam, of the A. B. M. U., calls our attention to a misleading paragraph on page 595 of the August number. In the published report of proceedings we read: "*A present attempt to establish such a union of treasures would work confusion and not harmony,*" etc. (see p. 5).

This matter of how to deal with polygamy, in case of heathen converts,

has long been a vexed question, and is not easily settled. Rev. Dr. Ashmore, of Swatow, has recited a "heart-rending case," as he calls it:

A convert applied for baptism who had two wives. He was told that he must put one of them away. The question arose, which one? and the answer was, the one married last. But the first wife had no children, and the second wife had several. On hearing what the decision was, the discarded wife went to Dr. Ashmore and put her case before him in this wise:

"But, teacher, he is my husband, and I am his wife. You say that he ought not to have taken me; but he did take me before he knew of your new religion. He is the father of my children. I have a right to look to him for companionship and for protection. You make my children illegitimate. You should not do that; you have no right to injure my children in that way. You have no right to put me in the position of a disreputable woman, for he lawfully married me according to the usage of China. I had a husband; now I have no husband. I had a home; now I have no home. If I go and marry another man I shall break the law. I had one to whom I could go as the father of my children; now I can go to my children's father no longer, nor may I dare to speak to him."

Dr. Ashmore added that this led to his "studying anew the New Testament teaching on the subject;" and the late Dr. Happer said that, under like circumstances, "after a long study of the subject," he "would not have inflicted such a trial upon that poor woman as to deprive her of her husband, her home, and her children in the name of the merciful Redeemer, whose Gospel is best portrayed by His own words, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.'"

The action of the committee appointed to report to the next Assembly on this matter will be awaited with inter-