

Japan. spoke of the wisdom of denominational courtesy and co-operation on the foreign field. The immediate outcome of this paper was the appointment of a committee to appeal to the several missionary societies to appoint a committee, commission, or conference to endeavor to carry out the principles of Dr. Knox's paper. Rev. E. M. Bliss also read a paper on this subject. President Washburn, of Robert College, Constantinople, said missionary work must be practical in its methods. Whatever work will bring the missionary and the Moslem together and make them friends, and thus help them to understand each other, is not only a legitimate but an essential form of missionary work. It may be, at a given time and place, better missionary work to import ploughs than tracts; to help a fisherman mend his boat than to repeat to him the catechism; to dig a well than to preach a sermon; to found a college than to build a church; to study the Koran than to read the Bible, if these things open the way to win men's confidence and sympathy. Dr. George E. Post, of Beirût, Syria, stated that polygamy was set forth as a part of the revelation of God by Mohammedans, and polygamy obstructs education. Dr. Dennis spoke on the inaccessible fields of Islam.

Bishop Whipple, of Minnesota, who for nearly a half century has done active missionary work among the Northwest Indians, told of their trustworthiness, of their high sense of honor and their lofty conception of justice and right. He interspersed his address with several incidents and stories. The bishop said he had heard old Indian fighters say they hated to lift a rifle against the Red Men. General Crook had told him that it was the hardest thing in the world to fight men when you know they were in the right. General Sherman, too, had said that the solution of the whole Indian question was contained in the golden rule. Bishop Whipple said that the only way to do justice to the Indians was to invest them

with the rights of citizenship and assist them to become self-supporting. He claimed for the North American Indian that he was not a sullen, silent, joyless creature, as was often supposed. Among his own people he is one of the mirthful men in the world. No one will laugh more heartily at a joke or see more quickly through the sophistry of a plausible argument.

Miss Mary C. Collins, known among the Dakotas as "Winona," meaning "elder daughter," endorsed what the bishop had said. She described some of her own experiences of eighteen years, and related instances to show how these people, whom the world considered bloodthirsty, lived at peace with their neighbors unless compelled to go to war by what they deemed unjust treatment either by the government or individuals. She had gone forth day and night and never had a look or word of discourtesy offered her by an Indian.

Mrs. Amelia S. Quinton, President of the National Indian Association, spoke briefly of some of her experiences among the Red Men of the extreme West of the United States.

Dr. George F. Pentecost claimed that India was the key to the situation in the East, because India is a progressive country. Rev. Thomas Craven, for twenty-three years missionary in India, said he had attended the recent Parliament of Religions, and upon the platform he had seen many distinguished gentlemen from India who could not have appeared there but for the work of the Christian religion in India. The old caste rules would have made that impossible. He thought the very presence of Mozoomdar and of other speakers from India was of itself a testimony to the power of Christianity in India. Their very language was a testimony. It was the Christian missionaries who carried the English language to the East Indies. The first instructor of the people in this language was Dr. Duff, of the Free Church of Scotland; and the first Anglo-Indian dictionary was made by a Baptist missionary. Mr. Craven