

Islam, and the opportunities now, especially in India, are unique." (*Report of the Committee of the Lambeth Conference, 1897, on Foreign Missions.*)

"The growth of a spirit of dissatisfaction with Islam is now showing itself among Mohammedans in parts both of Europe and of Asia." (*Ibid.*)

"It seems as though the time for approaching Mohammedans had come, and that the call to approach them was made specially to ourselves." (*Lambeth Conference Encyclical Letter, 1897.*)

The special difficulty of Missions to Mohammedans calls urgently for special prayer. A Missionary in Palestine recently wrote:—"I want to make an earnest appeal to Christians at home for more prayer for Moslem lands. There has been too much of taking for granted that such Missions were comparatively hopeless, and so there has been but little prayer, and less faith on the part of the Church for them." (*C.M.S. Report, 1897.*)

C. D. S.

#### REMARKABLE TESTIMONY TO CHRISTIANITY.

M. Taine, who is considered a philosophic historian of the type of Voltaire, discussed in his last book the political evolution of his country. All systems, he says, have been tried but all have failed save one. "We cannot now," says M. Taine, writing not as a theologian, but as a scientific sociologist, "*reckon the value of what Christianity has brought into modern society*; how much modesty, sweetness, and kindness; what it there maintains of honesty, good faith, and justice. Neither the reason of philosophers, nor the culture of artists and men of letters, nor yet even the sentiment of honor, feudal, military, and chivalrous—not any code, or administration, or government can, in this its function, avail, if it be wanting. There is nothing except Christianity which can hold us back on our native incline, or prevent the gradual slipping downward by which, incessantly and with all its weight, our race goes back into the depth; and to-day the ancient gospel is still the best auxiliary that social instinct can call to its aid. "This is not the testimony of a devotee, but of a shrewd student and observer; and the *Quarterly* classes it with that of two other famous men of like intellectual bias and power—M. Littré, long the apostle of Positivism, who entered the Christian Church, and Mr. Stuart Mill, who left it on record that in his eyes the example and teaching of Jesus Christ were "the test of a perfect moral standard."

#### THE BLOOD-STAINED ROYAL BANNER.

(*C. M. S. Occasional Paper, No. 28.*)



WHICH of us has not read of Flodden Field, and felt, sprung though we may be from the very race which wrought Scotland's woe on that fatal day, that this was one of those great battles which brought greater glory to the vanquished than to the victors? Have we not, in earlier days at least, glowed with admiration and sympathy for the brave Scots in unbroken ring, guarding their chivalrous monarch to the last?—

"Each stepping where his comrade stood  
The moment that he fell."

Thank God, there are no more such cruel battles on British soil; but I would fain bring forward one incident of that sad period, as aptly foreshadowing a warfare in which Englishmen and Scotchmen and the warm-hearted sons of the sister isle should unite—a nobler strife indeed, the battle of the Lord of Hosts. Professor Aytoun, in his stirring "*Lays of the Scottish Cavaliers*," gives us a striking picture of Edinburgh after Flodden—the terrified and anxious women and children; the scanty band of warders on the wall eagerly looking out for some signs of those who had gone forth with King James from the royal city; the grave city elders assembled in their halls; and a brave knight returning alone bearing the city Banner riven and torn, but saved from the foe. This Banner had been presented to the city of Edinburgh by James III., and the citizens were bound to follow it whenever unfurled in defence of their king and their nation's rights. This royal gift had gone forth to Flodden Field, followed by most of the strong men of the city. It was brought back by a solitary man from the side of Scotland's dead king, stained with the royal blood, but unsullied by disgrace. . . .

We Christians have a still more glorious Banner entrusted to us,—a Banner brought from a more glorious fight than earth's warfare, brought from Calvary's victory over sin and the grave; a Banner stained with royal blood indeed, but not shed in hopeless struggle; a Banner given by our risen and triumphant King to be borne in the power of His ever-abiding presence as the ensign of freedom for all mankind. For the last eighteen hundred years or more that Banner has gone forth leading saints and martyrs to follow the King's road to victory over the world.

In our missionary annals how often has that Banner gone forth to seeming defeat and disaster, but oh! to what further triumphs eventually. Allen Gardiner and his band took that Banner to lone Fuego. It was brought back, not by a survivor, for none survived, but