

a rallying cry it has been of great value, affording a strong ground of appeal to men to become volunteers. It has attracted the attention of the church, lifted its faith and moved it to a greater sacrifice and prayerfulness. It has kept before the volunteers, as well as other Christians, the universality and urgency of their purpose. It has imparted a steadiness of purpose, a unity of aim, and a ringing note of hopefulness to the whole union.

HELPFUL TO INDIVIDUALS.

The Watchword has exerted a most helpful influence in the lives of individual Christians. By emphasizing Christ's command, it furnishes a powerful motive. By urging the responsibility comprised in a life time of service, it lends greater intensity to one's missionary zeal and activity. It prevents unnecessary delay. It leads to the study of what is involved in the evangelization of the world in a generation. It calls out enterprise, self-sacrifice and heroism, and stimulates hopefulness and faith. It brings to the individual the inspiration which results from union with many others having the same ideal and purpose.

Many testimonies regarding the value of the Watchword to the life of the Christian might be given. A prominent Christian worker says:

"In my life the Watchword has become a passion and a controlling force. It has kept me from confining my prayers and efforts to any one country. It has prevented me from magnifying a corner of the world-field out of its proper proportion. It has given me a truer perspective in service, a bolder faith in God, and a broader love for all evangelical Christian denominations; since the co-operation of all is necessary for the realization of the Watchword. Moreover, it has increased my love for the Lord, who not only suffered and rose again from the dead, but also made it possible that repentance and remission of sins should be preached in his name by the Christians of each generation to the unevangelized of their generation."

WHO SHOULD ACCEPT IT?

It is hoped that missionary societies and other Christian organizations may accept the Watchword, not only as expressive of the duty of the Christians of the present generation, but also as one of their points of missionary policy. In the last analysis, however, the Watchword must be made the Watchword of individual Christian, if it is to be realized. The Watchword must be regarded and treated by each Christian as though he were the only one to whom it had come. It belongs to him to give himself to the evangelization of the world in his day with such energy and faith that, if a sufficient number of Christians could be induced to do likewise, the task could be achieved. Responsibility is individual, non-transferable. Each Christian should be on his guard lest he be hindered from discharging his responsibility to the unevangelized. The number of the heathen, the serious combination of difficulties on the mission field, the indifference of so many Christians, the lack of active interest among one's own associates, should not be allowed to keep any Christian from saying, "I am debtor both to Greeks and barbarians," and therefore "as much as in me is, I am ready to preach the Gospel."

WHAT IS INVOLVED?

What is involved in taking as one's personal watchword the evangelization of the world in this generation? Far more

than mere intellectual assent to the idea and nominal acceptance of it. More even than earnest belief in it and strong desire to see it realized. Knowledge, emotion and resolution are not substitutes for action. It is very dangerous for a man to become intellectually converted to a great idea and not practically. Nothing less is meant than making the Watchword a commanding influence in each man's life.

There are several particulars in which the Watchword should govern the Christian. In deciding upon his life work the Christian must let the Watchword have its true place, and not be afraid to settle the question in the light of the opportunity and obligation to make Christ known to all men. He should be ambitious to enter that particular work in which his life will count most for the world's evangelization. This decision, made conscientiously and fearlessly, will result in not a few going out to unevangelized lands as ambassadors for Christ. Others will be led to work in Christian countries as ministers and laymen, but for the same purpose, to give all mankind the opportunity to know Christ. The religion of Christ should be a great reality in the life of every man who adopts such a Watchword. How inconsistent and unreal it would be to urge preaching Christ as the sufficient Saviour and rightful Lord of all men, and yet not know him in personal experience day by day as a triumphant Saviour and as the actual Master of one's life. There is no more direct or effectual way to hasten the evangelization of the world than to give Christ the absolute right of way in one's own life and to be filled and energized by His Spirit.

The Watchword summons the man who would carry out his way to a life of self-sacrifice, to a life of prayer. He must devote himself with intensity and enthusiasm to its realization. And real Christian enthusiasm is not a product of the energy of the flesh, but of the spirit of the living God. It is impossible to measure what might be done by a few men, who catching a vision of the world evangelized, yield themselves wholly to God to be used by him to realize the vision.

Was it not one man, Peter the Hermit, who stirred all Christendom to unexampled sacrifice of property and life to rescue the Holy City from the Moslems? Did not God use Carey alone to awaken a sleeping church and usher in the marvellous modern missionary era? Was it not Clarkson who was instrumental in quieting the conscience of a whole nation to abolish the slave-trade? Was it not Howard who, also single-handed and alone, laid bare before the eyes of the world the sad state and suffering of the prisoners of different lands and brought about reforms for the amelioration of their condition? So to-day, let not one, or a few, but many of those in all lands and among all races who acknowledge Christ as king arise and resolve, at whatever cost, to devote their lives to leading forward the hosts of God to fill the world with a knowledge of Christ in this generation.

POINTS FOR THE PRESIDENT.

"The Evangelization of the World in this Generation" is a great Christian Watchword. This meeting might be well spent in examining three questions: 1. The meaning of the Watchword. 2. Who should adopt it? 3. Why should it be adopted? 4. The results of its adoption. Arrange for four three-minute papers in answer to these questions, and so frame the meeting as to make the wonderful phrase, blessed of God, live in the minds of the young people present.

OCT. 4—"GREAT MEN OF THE BIBLE: WHAT ABRAHAM TEACHES US."

Gen. 12: 1-8; Heb. 7: 1-10; Rom. 4: 1-2.

HOME READINGS.

Mon., Sept. 28.	A lesson in generosity	Gen. 13, 10-12
Tues., Sept. 29.	A lesson in obedience	Gen. 13, 14-18
Wed., Sept. 30.	A lesson in charity	Gen. 14, 10-16
Thurs., Oct. 1.	A lesson in hospitality	Gen. 18, 1-8
Fri., Oct. 2.	A lesson in prayer	Gen. 18, 25-33
Sat., Oct. 3.	A lesson in faith	Gen. 22, 1-19

The great, outstanding lesson, which the career of Abraham teaches us is that of faith. Said a distinguished official to one of his brigadier officers: "Hasten onward with your troops to yonder ravine; hold your ground there until I arrive with the main body of the army!" The subordinate officer obeyed. But whence sprang his obedience? He trusted his general's statement, "Until I arrive with the main body of the army." Faith was not the blossom, it was the root, and obedience was the flower. Abraham's remarkable life, his obedience to God—so prompt and perfect—and his root in divine truth—perfect—The strength of his character was faith in God. Believing the Almighty, he obeyed and went forth and endured.

"And if the way seems rough, I only clasp
The hand that leads me with a firmer grasp."

MEANING OF FAITH.

Faith in God implies something more than listening to his voice, and receiving as truth what he reveals. It is a living principle that must show itself in action. Abraham pursued his journey from the land of his fathers—Ur of the Chaldees—in response to the call of God, in obedience to the divine voice. Here is an example of the belief of the heart as distinguished from a mere intellectual assent. When a man believes with the heart, he acts upon that belief—it is not a mere sentiment, but a living, active principle.

1. Faith Trusts in God.—Abraham did not know where he was going, but, like Paul, he knew "whom he had believed." That faith which merely believes the truth concerning God is of little value; but that faith which believes in God is powerful and energetic. Such faith is not an attachment to some system of truth, which the mind may approve of; it is trust in a person. "Abraham believed God."

2. Faith Braves the Unknown.—Abraham went forth on his untrodden journey without any clear idea as to where he was going, or what might await him along his course. The unknown ever gives a feeling of unrest, and we can only enter it with confidence, and hope when supported by the mysterious power of faith. Spiritual men derive the force and energy of their superior life from the influence of the element of the unknown. Faith is the power which links these to the present and makes them a reality to the soul.

"He heard the promise as one hears
The voice of waters through a wood;
And faith foreran the appointed years
And grasped the substance of the good."

3. Faith Has an Element of Reason.—Religion does not require us to exercise a blind faith. We have to venture something, but still we have sufficient reason to justify us in the step. The call of God may demand of us that we should go never that we should act contrary to reason. God appeared to Abraham and Abraham felt that it was reasonable to obey the high command. It was enough for him to know that it was God who spoke, and God could not have said and worthy purpose in view in all his