

sion and turmoil signs that the days of tribulation are at hand for the Church. If so, they will be days of purification, not of destruction. The life that is from God cannot die. The churches and missions in China may suffer, but opposition and persecution will not destroy those that have Life. Who can estimate what might happen if Christians all over the world would unite in earnest prayer for a clearer understanding of God and His plans? It is a time to undergird all the work and the workers with prayer individually and collectively. Family and personal prayer need to be reestablished and made more vital in our homes.

Have church members today forgotten how to pray? In how many midweek services are the petitions definite, expectant and united? What a revival might come if Christian church members could truly agree in public worship and in group prayer touching things relating to the progress of God's Kingdom—and if each would do his or her part in seeking to establish that Kingdom!

In Board meetings and in conventions is enough time devoted to definite, earnest, intelligent, believing prayer? Many costly mistakes might be avoided in policies adopted, in workers selected and in money expended if these activities were more prayer-filled. New wisdom and power from Above might make effective our organized enterprises if we were more truly full partners with God and if He directed them all.

The history of the Church has been full of noteworthy specific answers to prayer—in the call of workers, the supply of funds, the breaking down of barriers, the opening of doors, the empowering of the messengers, the awakening of men to a sense of sin, the purification of the Church, and the quickening of men and women to true spiritual life and to effective sacrificial service.

The need for prayer today is greater than the need for armies and navies; the need for whole-hearted surrender to God's will is far greater than the need for more money for Church enterprises; a fuller understanding of God's ideals and methods is infinitely more important than a comprehension of human theories of "complex" and new experiments

in secular education. Do we really take God into account? Are we willing, first of all, to bring ourselves into perfect harmony with Him and His program? While there is need to be informed as to the conditions around us, there is greater need to "look up" that we may see things from the Father's viewpoint. This comes through prayer and the study of His Word.—Missionary Review of the World.

### DR. JOHN R. MOTT'S ESTIMATE OF THE CANADIAN SCHOOL OF MISSIONS

Extracts from an address delivered at the  
School by Dr. Mott, February 2, 1927

It has been my opportunity first and last to visit nearly all of the important institutions for training missionaries, not only in Europe and America, but also on the mission field. With this as a background, I wish to emphasize certain things regarding the Canadian School of Missions.

1. The co-operation that you have had from the very beginning from all the Mission Boards and Churches is most remarkable. I would cite the case of other institutions which have a partnership relation and a backing of certain of these elements. But here you have the thorough support of all the Missionary Societies of the Dominion and with them of the Churches.

2. Moreover, I know of no undertaking which has so successfully integrated its program with all the other educational institutions, movements and forces of a great educational center as has been accomplished here in Toronto by the Canadian School of Missions. These contacts are so numerous and varied as to be almost bewildering. You will forgive me if I have not yet fully mastered the combination of the many vital and fruitful connections you have established with the University, the various colleges, and individual educators and others who by their experience and expert knowledge are able to make valuable contributions to those in training for a missionary career.

3. Another thing that characterizes this in-