

Large, Red Pimples Covered Her Face

Miss Mable Moore, Blenheim, Ont., writes: "A short while ago my face was covered with large, red pimples, tried several remedies, but all failed. Last a friend advised me to take

BURDOCK BLOOD BITTERS

I took three bottles. I will never forget the day I did this as my face cleared up. My mother has taken B.B.B. for rheumatism, and she hasn't had the sign of a headache for a long time. This valuable remedy has been on the market for the past 48 years; put only by The T. Milburn Co., Limited, Toronto, Ont.



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Don't Look Dead GET ON THE JOB

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Harold L. Worthy

PHONE 271 178 QUEEN STREET

Livestock Report

(Canadian Press) MONTREAL, Que., April 6.—But 13 cattle, 193 calves and 103 hogs for sale on the two markets this morning. Sales were at yesterday's level. A few dry type cows of common to medium quality were sold for \$5.00 and a couple of common heifers \$6.50. There was a quotation from \$6.00 to \$7.00 for a few good veals. The quality of yesterday's calves was better than usual. The bulk sold for \$6.50. Hogs were unchanged. Quality was only fair and most were made on a flat basis at \$11.25. Better lots were quoted up to \$11.00.

CORNS

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Get hurt one bit! Drop a little on an aching corn, instantly it stops hurting, then shortly it's right off with fingers. FREEZONE sells a tiny bottle of every hard corn, soft corn, or between the toes, and the foot without soreness or irritation has done for me."

The Minister's Prayer Life

The following address of the Rev. F. E. Boothroyd, of York, chairman of the P. E. I. Presbytery of the United Church of Canada, was delivered to the P. E. I. Ministerial Association last Monday in the Y. M. C. A. Hall Charlottetown. When I consented last Thursday morning to the request I should give a short address to this Ministerial Association, I hunted around for a topic that would be of help to all of us, this Lenten season and the choice fell upon "The Minister's Prayer-Life". Every age has its own type of religion and undoubtedly the religious emphasis of our own day is placed on Social Service. We will all agree that this special stress has its own opportunities and advantages in hastening the coming of the Kingdom of God. Most of us, indeed, are as busy as the bees, and we are finding great interest in the clamorous challenge coming to us from the social conditions of the day. Not one word would I say that would lessen the effectiveness of our service to our age in this respect. Let us all be about our Father's business in making this world the better place for God. And yet there is another side to remember and to cultivate. "These things ye ought to have done and not to have left to the other side." My plea today is for the encouragement of the mystical and the development of the spiritual to be found in the cultivation of our prayer-life. The minister must maintain an equilibrium among the great values of life and service and a proportionate balance among the various main factors which go to make him and to make his ministry.

First, the success of our work as preachers depends much upon what we are in ourselves. Preaching is the contact of personality upon personality. Fluency, scholarship, zeal, publicity all fade into vanity and into ineffectiveness if in some way they are not the outflow of the personality of the speaker. Some of us wonder, perhaps how it is that our people do not respond more largely to our great efforts. Can it be at all true of us that, though speaking with the tongues of men and angels, and having not love, we are become as noisy gongs or clanging symbols? It is of bedrock necessity that our personal character be what it should be. Where, then, can we find the means for the building of essential character. Is it not found in a constant, close, personal communion with God? Jewett declares that "our secret life will determine our pulpit power. Men never learn to preach in public, they learn in private. If we never go into the depths when no one is near, there will be no such cry when we are with the multitude." Be what we may, the character will be sure to reflect itself in our public ministrations. How vital, then, that character should be better realized in its purity. God forbid that the grace of the message of the Father's love should be soiled by our unclean handling of it. Then wherein can we be so bathed and cleansed of our defilement that in the personal presence of the great Master Himself, in regular and intimate communion with the Perfect Purity, our own souls become pure even as He is pure. Prayer is a life, not an indulgence; a habit, not a spasmodic; it is a very breathing of the breath of divine life. "Breathe on me, Breath of God, Until my will is one with Thine, To do and to endure."

The Prayer-life is continually cleansing the heart of impure motive, desire, affection and the secret springs of being are more and more being purified right at the source. An ever-growing acquaintance with, and even a communion with God, the All-holy and All-wise, leads to a veritable rejection of all that is unclean in our souls. No man can retain any love of evil and have any success in prayer. "If I regard iniquity in my heart, the Lord will not hear me." God is the One to whom all hearts are open, all desires known and all secrets are hid, and in the wisdom, sincere and vital activity of prayer, He cleanses the thoughts of our hearts by the inspiration of His Holy Spirit. "Be ye clean, ye that bear the vessels of the Lord."

But such a character is not perfect which is a negatively clean, pure and undefiled. The personality of the preacher who comes must be radiant with the Love divine and with the loveableness of the Man of Nazareth. The fine attractiveness of the nobility of love is that which appeals to our listeners, especially to those who know us most. "I know my sheep and am known of mine." While admittedly much of the supreme grace of love may be encouraged by zealous service for God and

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our minds and hearts, surely we must believe that the same mental and spiritual helpfulness may pass from the personal Spirit of our risings to our personal mind and spirit as we commune with Him by the way, and while He opens to us the Scriptures. Whether our hearts, thus occupied in our studies, burn within us or not is not so much as that we are taught of Him as the "Truth." Colridge declares that "the act of prayer is the highest energy of which the human mind is capable." The finest thoughts and the most wonderful ideas that come through prayer can come only when we bring to the task of learning the highest that is in the mind, the principle of appreciation applies here as well as in the teaching of a class of boys. We as ministers must bring with us of the store of knowledge already obtained and be prepared for the addition or amplification of truth. Think and think hard upon your knees. Seeing that prayer is active as well as passive, the Spirit will guide you, not drive you, into all the truth. The high which is thus keyed up to a high pitch is thus sensitive to a high understanding may find, while reading other men's ideas, the service to be rendered by an intuition of spiritual truth. Great care, however, should be taken to guard this power of intuition from abuse for when thus abused, the mind and spirit become intolerant and unresponsive to that which may be quite true, though new and unexpected. Dean Bosworth asserts that "God can put a thought into the human mind by laws of mental action. We are able to put thought into each other's minds by use of words, and science seems to be surely demonstrating the fact that there are other ways of doing it. Jesus simply assumes that God has so made the human mind that it is capable of an interchange of thought with Himself, its Heavenly Father." If we may expect, therefore, the Spirit of Truth to guide us when we are browsing amongst books or when we are concentrating upon some author's treatment of an important theme, we may also claim in believing prayer, the Spirit's guidance as we shape up our sermons, write them out, make our choices of emphases and applications and, finally, when all writing is finished, we may well steep our whole production in the very essence of prayer. As, at best, our own work is but feeble, correspondingly it needs the supplementary blessing of the Spirit of the Master of Assemblies.

"Break Thou the bread of life, O Lord to me, As Thou didst break the loaves beside the sea; Beyond the sacred page I seek Thee, Lord; My spirit pants for Thee, O living Word.

O send Thy Spirit, Lord, now unto That He may touch my eyes and make me see; Show me the truth concealed within Thy word, And in Thy book revealed I see Thee, Lord."

"We have but faith, we cannot know; For knowledge is of things we see; And yet we trust it comes from Thee, A beam in darkness, let it grow."

But it is in the sphere of active Christian service that the effects of the Prayer-life are clearest seen. If the preacher's personality has been so suffused in the prayer chamber by the presence and power of the Divine Spirit, and if, through quiet, prayerful meditation, much vital truth has been at least apprehended, then the worker for God sallies forth to the conflict strong indeed. Is such strength, however, the usual experience of the ordinary Christian worker or even of the average minister of the Gospel? Is it not rare, rather, that too often our hands hang down and our hearts falter as we go forth to our tasks? Do we not all too frequently discover spiritual wickedness in high places in control of the people and our words and work seem to be only partially, very partially, effective in any permanent improvement or change. Brethren, the best of men are crying out, "Why could we not cast him out." And the answer comes again, "This kind goeth not out but by prayer." If all disciples and our Lord himself must needs separate from the world and social tasks in order to renew their strength, how much more we? If they wearied of the strain and the clash of the world, how much more we? If they could find opportunity to rest awhile and recruit with the heavenly forces, cannot we? The most urgent need of our pulpits ministrations and social work today is not more dignity or nobility nor more knowledge or scholarship, nor more machinery or art, nor machinery or organization. Our most fundamental need is more unction, more Divine power, more superhuman presence and operation. That old word "unction" well covers the case. We all

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They have done so for 56 Years

know theoretically our dependence on the power of God and yet so many of us simply do not possess largely that supreme equipment. Is this not due to the shallowness and weakness of our private prayer-life? A friend of mine, a young preacher, was not remarkably brilliant in education or of great oratorical gifts, though he was perhaps average in these respects, yet he was far above the average in THE success in winning decisions for the Christ life. One Saturday night, three of us were to have a walk together. Two of us called for Herbert Cooper and were told that he was still in his room. We waited and waited and waited. At last he appeared with almost a halo light about his features. The next night he preached with such "unction" that he gained many for his cause. He preached with power, and he prayed in power. Now Herbert Cooper is at the head of the social-evangelical movement in the world, the Manchester Mission. After all, the only source of strength and success is the Holy Spirit, the personal and read presence of the Risen Lord. Study us, we must, but the greatest of these tedious trifles in all the multi-tude of dust, threaten to choke our

the most miserable; while to strong, wise, spirit-filled men, there is no work in the world the equal to the ministry. The disciples in the Upper Room had all the facts of their crucified and risen Lord before them. They were consecrated and anxious to reflect His glory. But no, "Tarry ye in Jerusalem until ye be endued with power from on high."

"Enlarge, inflame, and fill my heart With boundless Charity divine So may I all my strength exert and love them with a zeal like Thine. And lead them to Thy open side The sheep, for whom their Shepherd died."

The work to which we are called is supremely spiritual work and only spiritual work can accomplish such work. This is equally true as applied to what we call social work, for in social service the root conditions are much the same. Moral and spiritual causes lie at the bottom of most of our social ills and moral and spiritual incentives inspire the activities which aim to relieve and remove that distress. But only God Himself, God's Spirit, God's Outgoing Personality can endue us, even us, with the power to win men and build men and use men. He is the age and dispensation of the Holy Spirit. God is actually and personally present with us. He waits for our spirit to be filled with His Spirit, in service in faith, in the midst of our busy, restless activities in all the multitudinous trifles which, like a cloud of dust, threaten to choke our

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