

Does not this picture show what has been done through the gospel of Christ? A poor woman who had suffered many years with an illness which baffled the best medical skill of her day, crept into a crowd gathered about our Lord, and touched the hem of His garment. He immediately turned to enquire who had touched Him, because, as He said, "virtue had gone out of Him". When any suffering mortal has got in touch with Christ, new life goes into him, through the touch of faith. A palsied man was given strength, a deaf man, hearing, a blind man, sight. Morally diseased men receive moral health, so that a drunkard or a thief can preach the gospel to drunkards and thieves, a degraded saloon keeper can turn his saloon into a mission house, in which to preach the power of the gospel which has given new life to him.

There has never been a time in the history of the church, when there were not some who thought that Christianity was in a state of decline. But the gospel was never so widely proclaimed as to-day, and the church never so alive to its responsibility. Why this vitality, which only grows in power as the years go by? The blood of Christ has been poured into His church, and it has been made strong, for virtue has gone out of Him.

We need not fear for ourselves. So long as the connection is maintained between our Lord and ourselves, we shall live by His life. Nor need we fear for His church, for through us and others like us, who maintain this connection of faith, the church of Christ will receive the constant inflow of the life that is in Him.

Oak Lake, Man.

### Self-Respect

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Self-respect is a badge of personal worth which is priceless. It ranks in importance second only to the approval of God Himself, and has a value and dignity to which mere popularity can lay no claim. A true, enlightened, broadly-based self-respect is the hall-mark of rare excellence. It is the inner complacency which is born of conscious rectitude; and such complacency, when justified, is a very high victory of life—a by no means easy victory.

For, in the first place, there is the awful intimacy with oneself, which is forced upon a man when he comes into this world. The name he bears may be vaguely suggestive to others, but to himself it is the vivid symbol of the man from whom he is never absent for a moment; the man with whom he sleeps and walks and works; the man whose joys and sorrows he knows at first hand; the man whose motives, desires and ambitions he observes; the man whose superiorities and inferiorities are under direct inspection; the man, and the one man, with inside information.

Then, there is the idealism of the soul. The Greek word for man denotes the upward-looking creature. When man grovels, he is not himself. The true selfhood soars. At heart man is a seer of visions—visions of unspottedness, disinterestedness, courage, sympathy, culture, spirituality, moral passion, fellowship with God, devotion to humanity, social service.

There is also the judgment seat of the soul. What a wondrous and fearless judicial system is organized into the human mechanism! And the court is always in session. Reason and conscience, open-eyed and deep-discerning, are passing in ceaseless review thoughts, words and deeds, and labeling them according to what they are. The mind's content and the life's varied programme, in their minutest details, are catalogued as right or wrong, as noble or ignoble, as carnal or spiritual, by an unbribeable tribunal.

What, then, is implied in self-respect? It implies and requires the sincere and energetic devotion to the highest ideals of character, duty and piety. The indestructible idealist that man is will not put the crown of self-respect upon his own brow on any easier terms. He knows what he ought to be, and, as one constantly in his own company, he knows what he is; and unless the man that is is earnestly seeking to conform to the man seen in vision, not self-respect, but self-disrespect, in the inevitable verdict.

A man may win fame, position and wealth with leaden instincts and sordid motives. He may rise in the world as a human bo-constrictor. He may have conceit in abundance without true worth. But in order to have