

of entertaining Him at his house. And as the publican sat side by side with Jesus, the influence of that matchless personality took hold upon him, and he voluntarily declared his determination of making a complete change in his life.

Here was a lost man who became a found man. He had missed the way, he had been drawn aside by unworthy pursuits and had been unable to discern his real goal. In the light of Jesus' presence he saw his mistake.

How many such there are! They have been misled by desire, enslaved by petty ambitions. They have attempted short cuts and have lost their bearings on the trackless plain of life. Not merely the vagabonds, the hopeless and helpless debris of society, deserve to be called "lost;" but all who have got out of the way, however respectable, comfortable, contented they may be. What tremendous loss and failure all this suggests! What unappreciated tragedies!

In the great group of parables contained in the fifteenth chapter of Luke, Jesus tells us of the effect that this had upon Him. He was challenged with having received sinners and eaten with them, and He replies to His critics in the three parables of the Lost Sheep, the Lost Coin, and the Lost Son. In all these

He falls back on the common experience of men. "What man of you," He says. That which is lost assumes at once an enhanced value. The shepherd will leave his ninety-nine sheep and go after one lost one, the father makes the feast for his lost son. This is human nature and divine nature, as well.

"There's no sense in going further—it's the edge of cultivation—

So they said, and I believed it—

Till a voice as bad as conscience, rang interminable changes,

On one everlasting whisper day and night repeated—so—

Something hidden, go and find it, go and look behind the ranges,

Something lost behind the ranges, lost and waiting for you,—go!"

Jesus, in a word, felt over the lost people of His day, as we feel over things that are lost. His natural instinct was to go after that which was lost until He found it.

Here is suggestion and example for us! Are we lost? Then there is a highway cast up through the midst of life, "I am the way." Does the sight of the lost suggest to us seeking and saving? If we have the master's Spirit will it not do so?

Ottawa

"OUR LOSS OF NERVE"

An article in a recent number of The Atlantic Monthly discusses, under the suggestive heading, Our Loss of Nerve, the effects of the tendency in modern educational theories and methods to make the path of intellectual and moral training, at all costs, an easy and pleasant one.

"The firm old disbelief," we are told, "in a royal road to learning has vanished long ago." Mrs. John Macy, the well known friend and instructor of the famous Helen Keller, is quoted as saying that "she does not see why a child should study *anything* in which he is not interested. 'It is a waste of energy.'"

In criticism of this view of education, which is so widely prevalent and popular, it is pointed out that the education which will

carry children through life "is not, after all, a smattering of chemistry, or an acquaintance with the habits of bees...; but a capacity for doing what they do not want to do later on," and that "the sooner they learn to stand to their guns, the better for them, and for all those whose welfare will lie in their hands."

The modern view of education is carried over into the sphere of religion and morals. It is assumed that "religion must content itself with persuasiveness." The sterner aspects of religious truth,—the great facts of sin and ruin, the need of atonement in order to redemption, of judgment and personal accountability, are allowed to fall into the background. There is, in some quarters, a readiness to set aside even the sanctions of