

of the twelve apostles. And he asked, with his brother James, for the principal places in the coming kingdom. We ought perhaps to find, for these unchristian outbreaks, some other explanation than self-seeking or arrogance. He was inspired by zeal for Jesus, albeit narrow and interfering. All the same, the matter had to point him to a higher ideal, and to remind him that the Son of man came not to receive but to give, to give even his life as a ransom for the many. Thus even the choicest and purest natures cross the holy will of Christ, and need repeated pardon and instruction. How patient Jesus was with his disciples! The Gospel that bears John's name says: "He loved them *to the end*." But that John learned his lesson is very apparent. The whole spirit of his later life is given in the name "the disciple whom Jesus loved."

The later tradition regarding St. John is largely of an anecdotal character. Clement of Alexandria tells of a journey which he made from Ephesus into the forest vastness of the country to win back for Christ a convert who had lapsed and joined a set of bandits. That the old fiery impetuousness could still flash

out appears in his fierce attacks on the arch-heretic Cerinthus. We are told that he would not remain under the same roof with one whom he judged a false shepherd of the flock. John, like St. Francis, loved the birds, and being once reproached for playing with one of his feathered pets, he answered by saying that "the bow cannot be always bent." In extreme old age, when no longer able to preach, he used to stretch out his hands, and say to the congregation: "Little children, love one another." When some one asked why he always used these same words, he answered: "Because 'tis the precept of the Master, and 'tis enough if this be done." This is related by Jerome, but it is sometimes thought that tradition has in all this blended John the Apostle with another John "the Theologian." It is even thought by some that John the Apostle, like his brother James, died a martyr's death, at an earlier period. We cannot lift the veil away from these early times, but all that is related is worthy of the beloved disciple, and it is always possible that the tradition is correct.

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Religious Education and the New Day

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"Oh you blind leaders who seek to convert the world by labored disputations! Step out of the way, or the world must fling you aside. Give us the Young. Give us the Young, and we will create a new mind and a new heart in a single generation."—Kidd.

For five long weary years but one word was on all our lips and one dreadful urge upon every heart,—the winning of the world War. Now a new word fills us with delight,—peace and reconstruction. We are facing the dawn of a new day,—the day the prophets, poets and seers of all ages saw, when mountains of error and injustice would be laid low, and valleys of poverty, degradation and ignorance levelled up, and a straight pathway made for the Lord.

And now all eyes and all hearts are turned to the great task of making the world over again, binding up its wounds and setting right its many wrongs. The work of reconstruction goes on apace. First of all it had to be political, for it was a bad old world but five short years ago with its Kaisers and war lords and autocrats. Now these are all gone, and the nations are being reconstituted politically—"broad based," as ours is "upon the people's will."

With what startling rapidity this change has come about. We can scarcely realize that already, politically at least, the new day

of "every man and every woman" has dawned.

But is this guarantee of a better world? Surely not, unless the common man who now will rule, understands and is willing to follow the law of brotherhood. Many bad men will not make a better government than one bad man. Democracy is not a magic wand to cure all ills. Everything depends on the character of our citizenship. The new day of democracy is therefore but one more urgent plea for an adequate programme of religious education for all the people. Self-government in the hands of wilful and selfish men can but lead to strife and unhappiness.

The new day is also rife with industrial problems, and a large measure of reform and reconstruction will inevitably emerge from the struggle of labor for its rights. What ever form the solution of the problem may take, it is certain that the outcome will include shorter hours and less toil for the worker, and also a fairer share of the products of his labor. Better houses, better food, better clothing, more comforts, more leisure, more money to spend at will—these and other improved conditions will come to a larger number of workers than ever before.

But it does not require any profound experience or thinking to realize that no matter how we may improve material con-