

larity between them all at once seen? In modern Christianity Christ is deified at the expense of his humanity and his precepts with the additions of those of some of His followers, especially His more immediate ones, are taught as the only rule of life, after precisely the same manner that the teachings of the other deified heroes are accepted.

That this was not the intention of Christ with respect to his teachings we have in all our writings undertaken to show. Indeed, we hesitate not to say that in this very thing it has fallen far below the sublime standard He set up. There is something foundationally wrong in Christianity as simple hero worship.

And yet even in this its comparatively fallen state, its superiority to every other form of hero worship is so great that every nation which adopts it in preference to all others is vastly improved by the change. So that, even from this standpoint, all missionary operations which tend to displace the older hero worship by the newer one are in the interests of humanity, and so have our unqualified God speed.

Like as with all other forms of hero worship, Christianity grows better as you near its beginning, and by beginning we refer to the commencement of Christianity as hero worship; which commencement we are inclined to place somewhere in the second century. So also every reformation in this hero worship is best as we near the beginnings of those reformations. We refer to those initiated by Luther, Calvin, Wesley, Fox, Booth and others.

TRUST Him when dark clouds assail thee,
Trust Him when thy strength is small;
Trust Him when to simply trust Him
Seems the hardest thing of all.

Trust Him! He is ever faithful;
Trust Him! for His will is best;
Trust Him; for the heart of Jesus
Is the only place of rest.

Trust Him, then, through cloud and sunshine,
All thy cares upon Him cast;

Till the storm of life is over.
And the trusting days are past.

WAY NOTES.

WE HAVE no wonderful stories to relate concerning mighty gatherings and astonishing results as to numbers who have professed to obtain the Pentecostal blessing, and, moreover, we have no apology for any who may evince disappointment because of the absence of such sensational stories from our *Way Notes*.

Indeed we had no such ideal before us connected with our Heaven appointed visit to this country. Our first week after getting settled in London, England, we devoted to writing articles for the EXPOSITOR and letters to friends.

When this was accomplished the way was opened to attend a tea meeting in Liverpool Road chapel. We went alone, and produced no credentials, and yet we were received most cordially, given a free supper, and then required to pay for it by opening the meeting with prayer and at the close, speaking a few sentences in seconding one of the final resolutions or vote of thanks. We enjoyed the meeting right well. The speaking was good, especially that of the chairman, who had just come red hot from a parliamentary debate—he is an M.P. His speech was still further improved by some public exception taken to his sentiments by one of the principal officers of the Sabbath school, in whose interests the gathering was held. The heartiness evinced by both speakers and listeners captured us completely, and so we abandoned ourself without let or hindrance to the humors of the hour.

The next Friday evening we attended a holiness meeting in the same church, led by an evangelist belonging to the church. He readily recognized us because of our presence at the tea meeting and invited us to lead it, which we did with much comfort and profit to ourself, at least. We visited the same meeting two weeks later when the leader treated us after a similar manner, notwithstanding the fact that he had had the opportunity