

Mr. Dawson's coming, and for following up his meetings after he goes away.

The movement is an outcome of a resolution passed by the National Council of Congregational Churches in Des Moines, in October last, which appointed an Evangelistic Committee of nine prominent ministers of the denomination from various parts, with Dr. Newell Dwight Hillis as chairman. Dr. Hillis urged Mr. William J. Dawson to remain a week and conduct a series of evangelistic services in Plymouth Church. This he did, and good results followed these meetings, both intensive in deepening the spiritual experience of professing Christians, and extensive in the conversion of others. The committee was so impressed with these meetings that it arranged with Dr. Dawson to return to America and to make an evangelistic tour.

The chief feature of the "New Evangelism," on which Mr. Dawson relies for success, is the historic Christ and the Christ of experience. "The great truth," says one leader, "upon which the Church rests is the Person and Life of Christ. The emphasis in evangelistic methods in the new time, should be altogether on the realization of the presence of God." This seems to be the prevailing idea at the present time, in all the religious awakening which is everywhere making itself felt. The work of the Spirit, which is at present going on in Britain, especially in Wales, attests that God is making his presence and power known among men. It is a most promising sign of the times. It is hoped that such a work of the Spirit will spread throughout the world.—Christian Herald.

CHRISTIAN IDEALS IN COMMERCE.

The recent hot controversy concerning the acceptance of the \$100,000 offered by John D. Rockefeller to the Board of Missions of the American Congregational Church is one of the significant signs of the times. It is indicative at least of the purifying of our commercial ideals. Whether or not the Church has a right to investigate the methods by which donations have been acquired—apart from any such consideration, this means that the Church has uttered her protest against the system of the enrichment of the few through the oppression of the many. If the Church has been accused in the past of giving "the front seat in the synagogue" to rich men, simply because they were rich, she is certainly far removed from such an error to-day. There is



THE RICHEST MAN IN THE WORLD.

surely no savor of "toadyism" here. This controversy, if nothing else, should prove to the world that the Church of Christ is not seeking money, but manhood—that the old line between the secular and the sacred is disappearing. The Church is coming into the marketplace, and setting a standard for the merchant as well as for the minister.

This is as it should be. All business to the Christian should be his Father's business. It is not important that we give great gifts. It is important rather that we reflect Christ in our dealings with men every day.

It is doubtless easier to make a far-echoing gift of thousands to charity than to restore even one thousand in small sums to various persons from whom it has been unjustly extorted. But the latter is the greater proof of repentance.

We do not believe that there is necessarily injustice in the amassing of great fortunes. It is often the sterling honesty and fair-dealing of a man that is the very basis of his financial success. But we do say that where there has been injustice and extortion in the amassing of such fortunes great gifts will not condone the wrong.

As to the injunction, "Judge not," as applied to Mr. Rockefeller's case, we believe we have a right to condemn a sin, though we have no right to condemn the