

study, a physician's office, or an artist's studio, with pen, voice, or brush. A disciple has no right to any work in which he cannot both glorify God and have fellowship with Him; and, hence, every honest sphere of toil may be a Divine calling, and every tool a Divine weapon or implement.

There follows, of course, the second and companion principle, that, of the profits of my work, the Divine Partner is to have His share; or to put it more scripturally, as His is all the capital, whether of money and material, or of capacity to conduct business, the workman in every sphere is to regard himself as God's steward, and intrusted with God's property, to use what is reasonably needful for his own wants, and to give to others who have need, in God's name, whenever God calls through men's deserving appeal, and according to the measure of ability and opportunity. Moreover, the steward must understand that as he is only an almoner of God, he is neither to covet the praise of men nor regard the recipients of such gifts as under obligation to *him*.

Mr. Dodge learned this double lesson, not perfectly perhaps, for perfection is not a characteristic even of devoted disciples; but he learned it far beyond most of the men of his generation. It has been affirmed of him—what from intimate personal acquaintance we can confirm—that not only with patience, but with cordiality and enthusiasm he met every new appeal. He reminded one of William Thaw, of Pittsburgh, another merchant prince and princely giver, alike in the unfailing freshness of his interest in every new opportunity for doing good, and in the estimate he honestly cherished of benevolence. He did not run away from appeals, because he regarded every chance of truly serving God and men as a pleasure to be coveted, a privilege to be enjoyed, and he often thanked others for the application which afforded him a new opportunity! The practice of giving rapidly grew into habit, and the habit became, like Briareus, hundred-handed, for the range and scope of his benevolences constantly widened, as his knowledge of human need, his sympathy with woe and want, and his means of helping, increased.

Another principle which marked his giving it is important to notice. He preferred a *diffused rather than a concentrated benevolence*. He felt that a little here and there, widely distributing his gifts, has a threefold advantage: first, it broadens the horizon of the giver, preventing undue exclusiveness and narrowness; secondly, it prevents undue dependence upon single donors of large gifts, enlarging the constituency of active friends and supporters; thirdly, it avoids the inevitable risk of misplaced charities, for if in any one case or more giving proves a bad investment, the disappointment is compensated by a multitude of well-bestowed gifts.

This feature of a largely distributed beneficence is to our mind the salient point in this whole life of giving, and we give space to impress this thought. For example, he was from the first the intelligent patron of Christian education. He saw colleges and seminaries springing up like plants in home and foreign lands. He sought to aid the feebleness