

hopeless, more incorrigible, than the vice of greed, and none hide under more respectable guises. William E. Dodge escaped a life-blunder and crime by beginning to give when he began to get. He became a regular contributor to all great leading forms of beneficence, and an occasional contributor to many others as they commended themselves to his judgment, and as his ability was equal to the opportunity.

Of Mr. Dodge it has often been said that his natural sympathies made giving easy; but it is forgotten that the most tenderly sympathetic nature can be hardened rapidly by simple selfishness, until it is fossilized into insensibility and immobility. With this man the sympathy of nature was intensified by grace, and there was in his giving a charm that never comes from any other source than conscientious Christian *habits* of giving. When men really hold wealth as a sacred trust, they will be both afraid and ashamed to die rich, and unwilling to live as misers do; miserhood will be misery to a devout disciple, who feels life to be God's deep, broad channel, through which to pour power and blessing into the widest territory of humanity and make deserts blossom under its irrigating channels.

To these conceptions of the sacredness of a business calling, and the blessedness of a life of impartation, another must be joined, if Mr. Dodge's secrets are to be revealed as a promoter of missions. He saw that the grand object and end of salvation is to make us saviors of others. The Church is not a *field* to be worked, so much as a *force* to work the world field. However important as a center at which to rally disciples, it is most vital to understand that it is the center from whence to radiate. The divergence must not be forgotten in the convergence, instead of absorption, transmission and reflection. Let us have education and edification, but *evangelization* is to rank first, and all else follows when this law is the first in the second table of the Church's Decalogue.

This law determined both where William E. Dodge should "go to church," and what he should do when he got there. He went where he thought he could be of most use, and wherever he went he went to work; satisfied to be an active member, willing to be an officer if so called, but neither desiring nor seeking such elevation; and in every case the pastor's right-hand man, seeking to help him rather than to be a further tax and drain upon his energies. Usefulness was his law, and he shrank from no position where he could be of service, whether prominent or obscure, inviting strangers to church, visiting the poor, sick, aged, soliciting funds, guiding the inquiring, admonishing the backslidden.

These two matters we regard as absolutely fundamental to any such reconstruction of business life as shall bring it into accord with God's plan and purpose, and make merchant princes and common tradesmen alike promoters of missions. First, we must cease to discriminate between secular and sacred callings, as tho' forsooth a man cannot serve God as really and truly and sacredly at a carpenter's bench, a shoemaker's shop, a blacksmith's anvil, with a trowel, a spade, or a hammer, as in a minister's