

place for cowering with God, where he practised the presence of God. Legitimate business and not gambling, stewardship unto God and not practical atheism in money-making, habitual and systematic beneficence and not the monstrous selfishness of hoarding or indulgent spending—these were the principles of that businesshouse. And the results are apparent: First, in the Christian character impressed on trade; and, secondly, in the naturalness and perpetual courtesy with which appeals for help were considered, weighed, and either dismissed as unworthy or cheerfully responded to, as a matter both of duty and privilege.

If we were asked to analyze Mr. Dodge's character as a man of affairs, we should say that five things strike us most, namely: information, adaptation, organization, concentration, and administration. He kept himself in the current of affairs, thus not only familiar with them, but borne along by them. He sought to adjust himself to his place, work, and sphere, so as to be able readily and rapidly without friction to move about in his calling; he did everything by system, so that every duty had its time and pivot in life's machinery; and he trained himself for administering his trusts by cultivating and directing his native faculty for executive action, and concentrating his attention on his life work.

Few of us study to assimilate ourselves to others who are not on our level or in our line. Chalmers could sit on the box of a stage-coach and make the driver think for the time that he was supremely interested in horses, and so drew the driver to hear him preach the Gospel. Mr. Dodge's geniality and congeniality drew to him the driver on a coach, the stoker on a steamship, the bootblack on the corner, as naturally as the merchant on change, or the neighbor on the avenue. When he fell asleep, what man had a wider circle of loving friends?

He did not find in business, on the one hand, and benevolence, on the other, a division of his attention, for these two were not different life aims pulling in opposite directions, but, like a splendidly matched team of horses, pulling together, they drew to one and the same great goal. Business was the yoke-fellow of benevolence, and benevolence was the spur and stimulus to business. While we are confident that his main purpose was not set on wealth, he, no doubt, aimed to be rich; but money meant with him power to accomplish vast good, multiplication of himself by proxy, the presence of his gifts where he himself never went, and the survival of his influence indefinitely after his own death. Absolutely honest in all his dealings, and, believing with Chesterfield that "despatch is the soul of business," he united to integrity and punctuality the supreme grace of an intelligent personal generosity and philanthropy.

He was a punctilious Sabbath-keeper, and to some in these lax days would be thought extreme, but he was consistent and conscientious. He held to the need of a rest-day for man as man, and did not forget that even in a sinless Eden the day of rest was instituted. His religious life was all-pervasive, however, and not limited to Sabbath hours. Even in