

years its trustee or treasurer—an institution intended to prevent young men from being drawn into vicious associations and pleasures, by supplying to them a reading-room and helpful companionships; also among the founders of the New York Young Men's Bible Society, the members of which acted as lay missionaries, in colportage, and other benevolent visitation. The social links he thus formed for others proved a life-long blessing to himself, for life friendships were here initiated. In his life-war against drink we find him giving aid in forming juvenile societies, Bands of Hope, cold-water armies, and surrounding young and old alike with the safeguards of association. In fact, there is scarce a philanthropic or benevolent organization with which in some form he was not linked. The New York City Mission, the American Tract Society, the American Bible Society—of these he was director or manager, and never refused either money or time when needful, for he held that no man has a right to do by proxy what he can do in person, and hence he never satisfied his conscience by purchasing a substitute.

Mr. Dodge owed to his marriage, more than to any one other event of his eventful life, his power for God and good, for his wife proved both his counterpart and his cooperator in every noblest form of activity. Marriage makes or mars a man more than any other one fact of his history; next, perhaps, to personal self-dedication to God, personal commitment of the man and woman to each other is *the* critical act and fact of a lifetime. Hence, the shame of careless, not to say unworthy, marriage bonds, and the imperative need of not only care, but prayer, that one may trust to no guidance this side of Him, who alone reads character and knows the eternal fitness of parties to become "one flesh" and one spirit. To have a worldly, frivolous, vain, fashionable, extravagant, and unsympathetic wife is as near a wreckage as any human ship can ever encounter; whereas many a man will never know in this world how much of capacity to do good and sagacity in doing good he owes to her whose kingdom comes not with observation, but who, like her Master, irradiates all his home life and heart life with her serene and holy light.

Mr. Dodge married for love, but with sound sense and Christian prudence. He sought and found the sterling virtues which grow more lustrous as the romantic attraction wears away. Melissa Phelps had from the age of twelve been a professing disciple of Christ, and had chosen to lose her life that she might find in service the harvest of a buried and sacrificed selfishness. What a blessing from God, when a young man with such character and aims enters into indissoluble partnership with a maiden who has already learned that it is more blessed to give than to receive, and who has found already that every Christian is to live by dying, keep by losing, gather by scattering! Henceforth the life of William E. Dodge is a twin life; nay, rather shall we not say that in the mathematics of such a marriage, one and one make—ONE? In 1826 this young man of twenty-three now starts on what is virtually a new career: