

had been held by his son, the Rev. John C. Davidson, now Rector of Peterborough. On the appointment of the son to the last-named parish the good people of Colborne greatly desired that he might, if possible, be succeeded by his father. The arrangement was consummated, and in this charge, in the full enjoyment of his people's truest love and trust, and in the ripe and active discharge of his ministry, our beloved friend and brother "ceased at once to work and live." The circumstances attending his sudden departure created a profound feeling and sympathy in the City of Toronto, where he died, and wherever his name was known.

Canon Davidson had learned to feel a great interest in one of the youngest but most useful and promising organizations connected with the Church in the United States and Canada—the Brotherhood of St. Andrew. It was indeed most natural that his sympathies should be enlisted in the Brotherhood work, for besides its undoubted worth, his own two sons were most strongly identified with it, one as its President, the other as the head of one of its most flourishing chapters. Canon Davidson attended the last convention of the American Brotherhood, at St. Louis, in October, 1891, and entered into all its proceedings with the heartiness and zeal of a young man. Our American friends and brothers will well remember his kindly presence and will join with us in lamenting his loss. He looked forward with much hope to the second convention of the Canadian Brotherhood held in Toronto this present month. He was present at its services and meetings, although feeling far from well, down to Saturday forenoon, 13th instant. He offered the opening prayer at 11 o'clock on that day. At 12.30 he left St. James' Schoolhouse in company with a friend to consult Dr. Cameron, and while in the surgery the Home call came to him. His work of thirty-six years was done; he entered into rest. As he did so his sons were engaged in the conference in St. James' Schoolhouse, and his daughters were also in the meeting. The sad tidings reached his eldest son. He repaired to Dr. Cameron's, found that his father was "beyond the smiling and the weeping," returned to St. James' Schoolhouse, presided over the conference for two hours and a half with this weight upon his heart, and only when the business was done announced the solemn event to the meeting amid the most affectionate sympathy and sorrow.

A good man's work never dies. He is gone, but his long missionary life and labour remain in many a varied form and fruit. His kindly counsel, the hospitalities of his refined Christian home will long live in the affectionate remembrance of the Deanery. His pure and gentle life and manners, his faithfulness as pastor and friend will never be forgotten by his people. His honoured name is borne onwards by workers true and faithful in the Church of their father.

While thus reviewing the life of our dear brother we reverently pray the prayer:—"We bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear, beseeching Thee to give us grace so to follow their good examples that with them we may be partakers of Thy heavenly kingdom."

THE Church people of Windsor, Nova Scotia, have sustained a great loss in the recent death of E. W. Dimock, Esq., an old resident of that town. He was ever liberal with his means and influence to promote the welfare of the Church, not only in his own parish and diocese, but in more distant places. In him, King's College, Windsor, as well as the parish church, has lost a most useful and generous supporter.

### Systematic Giving Department.

*The object of this Society is to advocate the duty and privilege of all Christians to give unto God systematically and in proportion to their means, and to promote the study of examples of those who in less favoured times paid tithes and offerings to God.*

*The present Organizing Secretary is Rev. Canon Sweeny, D.D., Toronto, to whom all communications are to be addressed.*

### SEVEN WAYS OF GIVING.

1.  **THE** careless way: To give something to every cause that is presented without any enquiry into its merits.
2. The impulsive way: To give from impulse—as much and as often as love and pity and sensibility prompt. This is uncertain and irregular.
3. The lazy way: To make a special effort to earn money for benevolent objects by festivals, fairs, etc.
4. The self-denying way: To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacency.
5. The systematic way: To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third or one-half. This would be very largely increased if it were generally practiced.
6. The equal way: To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.
7. The heroic way: To limit our expenditures to a certain sum, and give away all the rest of our income. This is the way John Wesley did.—*Dr. Pierson, in Homiletic Review.*

THE following words by an English Vicar will be read with interest:—

There are but few Christians, we may safely say, who would not admit the truth of the gen-