

anything that comes between us and Him. Both pleasures of society and pleasures of meat and drink may be doing this. The Lenten season demands 'abstinence.' Each must, alone with God, decide in what the abstinence should be. Only let us be watchful, that when we fast we so do it that we appear not unto men to fast. "He that fasts," said Chrysostom, "ought above all things to bridle his anger, to learn meekness and clemency. . . . to set the watchful eye of God before his eyes."

FOR PARISH AND HOME.

A NOBLE DEED.

"WHEN poor Joe is found his hand will be on the air brake." These were the words of the fireman of the Montreal and Toronto express as he spoke of the dead engineer, Joseph Birse. On Thursday morning, December 4, 1890, there was a blinding snow storm, and the express left Montreal five or six hours late. At Lachine, only a few miles out, the switchman, thinking it was the local Lachine train which was due about that time, opened the switch to the Lachine wharf on which the local train would stop. Joseph Birse, the engineer, did not notice the mistake until the train was some distance past the switch. The darkness made such a thing quite possible. As the train drew near the wharf he saw what had been done. Then he reversed the engine and grasped the lever of the air-brake. The train slowly stopped; but not soon enough to save the locomotive. It plunged over the end of the wharf and into the water, while the rest of the train remained on the rails. The engine was found overturned, and under the coal was the body of Joseph Birse clinging to the air-brake. The dead hand still clutched the lever so tightly that it was removed with great difficulty. So died Joseph Birse. His heroism in clinging to the air-brake saved the whole train from plunging into the water with its hundred passengers. He only did his duty. Perhaps it was partly his fault that the mistake was not observed sooner. Yet in the moment of trial he stood by his post and he paid for his faithfulness with his life. There were a few short lines in the newspapers. A few people realized that an act of heroism had been performed, and now the waves of oblivion will close over his memory as the waters closed over his body.

A similar incident has been clothed by Whittier, in the poetic words that this deserves:—

Conductor Bradley (always may his name
Be said with reverence!) as the swift doom
came,

Smitten to death, a crushed and mangled frame,

Sank, with the brake he grasped, just where he
stood

To do the utmost that a brave man could,
And die, if needful, as a brave man should.

Men stooped above him; women dropped their
tears

On that poor wreck beyond all hopes and fears,
Lost in the strength and glory of his years.

What heard they? Lo! the ghastly lips of pain,
Dead to all thought save duty's, moved again;
"Put out the signal for the other train!"

No nobler utterance since the world began
From lips of saint or martyr ever ran,
Electric, through the sympathies of man.

Ah me! how poor and noteless seem to this
The sick-bed dramas of self-consciousness,
Our sensual fears of pain and hopes of bliss!

Oh! grand supreme endeavor! not in vain
That last brave act of failing tongue and brain!
Freighted with life the downward rushing train,

Following the wrecked one, as wave follows
wave,

Obedyed the warning which the dead lips gave,
Others he saved, himself he could not save.

Nay, the last life *was* saved; he is not dead
Who in his record still the earth shall tread
With God's clear aureole shining round his
head.

We bow as in the dust, with all our pride
Of virtue dwarfed the noble deed beside,
God give us grace to live as Bradley died.

FOR PARISH AND HOME.

BROTHERHOOD OF ST. ANDREW.

THE programme of the meetings of the coming Convention of the members of the Brotherhood of St. Andrew in Canada, to be held in Toronto, Feb. 7th, 8th and 9th, has been issued.

The circular of invitation calls upon all churchmen as well as members of the Brotherhood to join in making the Convention a means of blessing.

Perhaps it would be well to notice that much of the programme is devoted to spiritual upbuilding and intercessory prayer, while only a comparatively small space is given to the consideration of schemes of work.

This is as it should be. The Brotherhood say by this, "we trust God more than our organization or its efforts." It aims at the deepening of the spiritual life of its members until they feel themselves constrained by the love of Christ to go out and, like St. Andrew, bring their

fellows one by one to Jesus. The plans, as far as the united work is concerned, are left in the hands of the rector; whilst the individual work is carried on as the members have opportunity.

The rules of the Brotherhood have been so fully kept in mind by the Convention Committee that I submit them to the reader's attention:—

"The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among young men, and, to this end, every man desiring to become a member thereof must pledge himself to obey the rules of the Brotherhood so long as he shall be a member. These rules are two: the Rule of Prayer and the Rule of Service. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among young men, and for God's blessing upon the labours of the Brotherhood. The Rule of Service is to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ, as set forth in the services of the Church and in Young Men's Bible Classes."—
Extract from Constitution.

Fellow churchmen! these young men, banded together for the sole and express purpose of leading their fellows to the Lord Jesus Christ, ask you to meet and intercede with them.

Is your excuse "I am afraid I shall not agree with all that is said"? If so, pray that God may rule and guide the speakers. Go and pray with them that His Kingdom may come. Have faith in God. Pray for our young men, expecting large things and not "limiting the Holy One of Israel." Listen and hear the Master say as He said to Martha, "Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God." K.

PRAYER.

MORE things are wrought by prayer
Than this world dreams of. Therefore let thy
voice

Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them
friend?

For so the whole round earth is every way
Bound by gold chains about the feet of God.

—Tennyson.

FIVE words describe the biography of women in eastern lands: *unwelcome* in birth, *untaught* in childhood, *uncherished* in widowhood, *unprotected* in old age, *unlamented* when dead.—*Piercer*