

## THE DOMINION PRESBYTERIAN

### AN ELEPHANT CAUGHT A FISH.

Elephants are very wise, and can be trained to do many things. A gentleman who had lived for many years in India tells some interesting stories of these great beasts. He had owned one that became so fond of his two small boys that the parents felt glad if the children were in the elephant's care. The three friends often went off on long trips together, and the elephant never failed to come stalking home with the small boys riding.

One day they remained away so long that the father finally went to look after them. After some searching he came out on the river bank, and a funny sight met his eyes.

The great elephant was standing knee deep in the mud, with a happy small boy squatting on either side of him, and all three were fishing just as hard as they could. The boys held their rods in their hands and their companion held his with his trunk. By and by the elephant's line gave a flop, and the boys crowded up to see if he really meant that he had caught a fish. He had, and while the big brute watched them solemnly, they pulled out the line, detached the fish, and then putting on another worm, gravely handed the rod back to its owner.

### HOW TO GUARD AGAINST CONTAGION.

I am very glad to see young mothers inquiring the way to guard against infectious diseases among their children. Much contagion is carried and transmitted because the young people have not been carefully instructed as to the danger.

Sore eyes, granulated lids, grip and sore throat, etc., have been given one to another in a family (especially the younger ones) by using the same towel.

It is just want of thought, yet it makes very serious trouble, pain, and expense oftentimes. The same is true in the use of handkerchiefs. Children at school will borrow to wipe fruit from hands and mouth—saying they had forgotten theirs. Dear little innocent children. They should be carefully educated and talked to about the danger. Let the children wash their hands carefully every night before going to bed—disease germs may be secreted under their nails. Let the handkerchiefs of the children who have grip or colds be washed separately from the others in a strong hot suds and iron them while damp with very hot irons. This will kill microbes in them. Towels should be laundered to themselves and never washed with the family wash if any one has the grip or sore throat. Observe these rules strictly.

### THE MEASURE OF A PSALM.

By Christina Ross Frame.

"When the song has gone out of your life, try to walk to the measure of a psalm," said a dear old lady who had come through the furnace of affliction.

The saddest music is better than none, because it still is music. Perhaps the most helpful music of the great psalmist is that which was called forth by affliction. There are few Christians, who have travelled far on life's journey, who have not realized the significance of these verses:

"Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me; in the day when I call answer me speedily.

"Give ear, O Lord, unto my prayer; and attend to the voice of my supplications.

"In the day of my trouble I will call upon thee: for thou wilt answer me."—Halifax, N.S.

### THE NEGLECTED COUNTRY COMMUNITY.

It is not only in our cities that there are neglected communities, communities made up of people who have lost hope, who are contented to live as they are, who know little and care little of any world outside of their own immediate environment. A few days ago the editor called on the writer a prominent minister who had been visiting at his old home in a typical Southern community. He remarked that the people there seemed to have lost their grip on life. They do not take the pride in their homes that they used to take. The church and the school are both neglected. The people seem indifferent to better things. There are many such communities. The people in them seek nothing higher and better, either for themselves or their fellows. "Stolid and stunned, a brother of the ox" is Markham's striking phrase descriptive of one of this type. They are not to be blamed. They have lacked opportunity. For some reason failing to make the most of their environment, they have become more and more indifferent and hopeless. They see no vision; they no longer reach after the things that are high; they feel neglected and think there is nothing better for them or their children. Most of them still attend the rare services at the nearby church but to their minds religion is a thing which pertains only to a world to come. It has nothing to say to them about the life that is.—Cumberland Presbyterian.

### BUSY AT WHAT.

It is a great mistake to be so busy that we have not time to do the things make this wrong choice, yet many a one does so. "The King's Business" is meant to be every one's chief business, and may be; "seek ye first the Kingdom of God" was not an impossible command. But how many of us crowd life so full of the things that die the day they are done that there is no time or strength left for the things that live and that bring life to the doer! We may have to give the greater number of hours in the day to what we call our secular duties. But there never was a day in the life of any child of God in which God's Kingdom could not have been consciously sought as the chief interest in that day, and thereby some moments found for the advancing of that Kingdom. When our days are busiest with the pressure of this world's cares, we most need to remember the Kingdom that has first claim on our life.—Sunday School Times.

### CARELESS WITH THE TRUTH.

Too many who would not intentionally tell a falsehood are not careful to tell the truth. They listen carelessly to what someone says and then give their own impressions of what he meant for what he said. They are ready to repeat almost anything on the authority of "they say" without inquiring who "they" are, or sifting the report to see whether it is true or not. And if the report needs a little "filling" or "coloring" they are ready to amend it.

It doesn't take a liar to start a falsehood or to keep it going. This may sound like a contradiction but it is a fact. We could prove it. We could name some false reports that we could trace back through truthful hands to the place where they never started. One person tells something and somebody misunderstands him. That misunderstanding is repeated and added to until it becomes a falsehood of large size. Speaker No. 1 told the truth. Likewise No. 2 told the truth as he understood it and so on with No. 3 and No. 4. But yet the falsehood is started and kept going and growing.

### OUR VOWS.\*

#### Some Bible Hints.

All worthy vows are based on a sense of duty; we owe them to God; and also on love: we love God, and enjoy serving Him (v. 1).

Our vows are not to repay God's kindness, for we never can; but God loves to have us try to (v. 12).

Hidden vows do not befit open benefits (v. 14).

Vows cost; they are sacrifices. But was not Christ sacrificed for us? and did not that cost? (v. 17).

#### Suggestive Thoughts.

Our pledge is simply the statement of our purposes. Should we not have purposes? Should we not state them?

We cannot expect to keep our pledge unless we keep it in mind; and we keep it in mind by keeping it in view.

To fulfil a pledge is to fill it full of meaning and purpose. Full—no half-way.

Our pledge is not made to man but to God; and He alone can release us from it.

#### A Few Illustrations.

When we make a pledge we are committed to it, but as a passenger is committed to a railroad which takes him where he wants to go.

The pledge is not a crutch for a cripple, but a staff for a sturdy pedestrian. It is an open disgrace for a note of ours to go to protest. It is an equal disgrace for a pledge of ours to go to protest, though no one knows it.

If a violin string breaks we do not throw away the violin, we put in a new string. So when we break a part of the pledge.

#### To Think About.

Am I trying to keep my pledge in my own strength?

Am I sensitive to my honor in pledge-keeping?

Am I helping others to keep the pledge?

#### A Cluster of Quotations.

In religion, not to do as thou sayest is to unsay thy religion in thy deeds, and to undo thyself by doing.—R. Venning.

A mind that is conscious of its integrity scorns to say more than it means to perform.—Burns.

Every brave man is a man of his word, and shuns more than death the shame of lying.—Cornelle.

An acre of performance is worth the whole world of promise.—Howell.

#### DAILY BIBLE READINGS.

M., Sept. 28—Making vows. Ps. 65: 1-5.  
T., Sept. 29—Jacob's vow. Gen. 28: 18-22.  
W., Sept. 30—Israel's vow. Num. 21: 1-3.  
T., Oct. 1—Hannah's vow. 1 Sam. 1: 9-11.  
F., Oct. 2—David's vow. Ps. 132: 1-5.  
S., Oct. 3—Paul's vow. Acts 18: 18-21.  
Sun., Oct. 4—Topic: Songs of the Heart.  
X. Our vows and their fulfillment. Ps. 116. (Consecration meeting.)

#### A SLIGHT MISTAKE.

Jim was the village ne'er do-well, always in some scrape or other, nothing daunted by repeated thrashings administered to him by his father. At the age fourteen he ran away to sea, but was glad enough to return home again at the end of six months, having had a very rough time of it. On the second day after his return he was walking, or rather limping, through the village, when he met the parson, who stopped him.

"Well, Jim," said the minister, "I'm glad you've come back home. I suppose your father killed the 'fatted calf'?"  
"No, sir," replied Jim sadly, "but he very nearly killed the prodigal son."

\*Y.P. Topic, Oct. 4—Songs of the Heart.  
X. Our vows and their fulfillment. Ps. 116. (Consecration meeting.)