

### "LOVEST THOU ME?"

How lightly some can speak of love,  
And call the Saviour dear,  
Who seldom lift their hearts above,  
Or throb with holy fear.

They say they glory in the Cross,  
Yet none themselves they bear;  
They think, while free from pain and loss,  
The martyr's crown to wear.

But love is just the hardest thing  
A man can learn to do;  
And that of which ten thousands sing  
Is understood by few.

It is not but a passing thrill,  
A ray of winter's sun;  
It is the heart, and mind, and will  
By which our life is done.

It yields, if God should ask for much  
Nay, if He asks for all;  
It welcomes e'en the chastening touch,  
And hears His lightest call.

If truly we would learn to live,  
To love we must begin;  
Yet who can force himself to give  
What only grace can win?

My Saviour, if I dare not say  
That I have love to Thee,  
Do Thou, I pray Thee, day by day,  
Reveal Thy love to me.

And this shall be my rapture, when  
Before Thy face I bow;  
I only *wished* to love Thee then,  
I *know* I love Thee now.

--Sel.

### A HINDU HUSBAND'S CREED.

The Hindu idea of marriage is curious. A man both day and night must keep his wife so much in subjection that she by no means be mistress of her own actions. If the wife has her own free will, notwithstanding she is of superior caste, she will go amiss. A woman shall never go out of her house without the consent of her husband, and shall pay proper respect to her husband's father, the spiritual guide and her guests, and shall not eat until she has first served them with victuals (if it is medicine she may take it before they eat); a woman shall never go to a stranger's house, and shall not stand at the door, and must never look out of a window. If a woman, following her own inclinations, goes whithersoever she chooses and does not regard the words of her master, such a woman shall be turned away. If a man goes on a journey, his wife shall not divert her-

self by play, nor see any public play, nor laugh, nor dress herself with jewels or fine clothes, nor see dancing, nor hear music, nor sit at the window, nor ride, nor behold anything rare or choice, but shall fasten well the house door and remain private; and shall not eat any dainty victuals, and shall not view herself in a mirror; she shall not exercise herself in any agreeable employment during the absence of her husband.

### DIGNITY AND DUTY OF THE ELDER.

BY REV. JOSEPH R. KERK, D. D.

He is found as far back as the days of Moses from which time on down to the captivity he is largely a civil officer, chosen by the people to exercise governmental authority. When the synagogue system appears he is seen upon its bench, with functions more ecclesiastical and religious; and in the early Christian churches his identity as a spiritual overseer becomes still plainer, although he is not commissioned to preach, the Apostles recognizing two parts in the presbyterial office—teaching and governing, as in the synagogue there were elders who read and expounded the Scriptures and traditions, and elders who managed in matters of order and discipline. In one of the letters to Timothy we get the exhortation, "Let the elders that rule well be considered worthy of double honor, especially they who labor in word and doctrine." Thus the ruling elder moves into his own place in the Christian society, losing nothing of his prestige, sharing ordination with his teaching brother, equal with him in the governing prerogative, and differing from him solely in not being chosen to minister in word and doctrine. The testimony of the Fathers and Reformers puts honor on his head and power in his hand, as one who bears rule in the Lord's house, and the necessities of the present day are emphasizing his office to a degree that is as remarkable as it is gratifying.

He gets no stated salary, he is not paid in the shekels of the sanctuary, albeit his constitutional right to remuneration, along with his teaching brother, and both as the people's representatives, could, I think, be justly raised. But he is usually in business, or the possessor of a comfortable income, and so the honor of his place is deemed sufficient, together with the personal joy of doing the will of Christ. The teaching elder has no secular employment; if he has, it should be closed out, that he may give himself solely to the duties of his spiritual sphere, depending for livelihood upon the provision that they who preach the gospel should live for it. The ruling elder sees this, while holding the principle of parity, and leads the