

a man near me explains to his neighbor, people say he has a wonderful career before him, as his success since he entered the diplomatic service has been simply marvelous, that is his wife with him, an heiress and a beauty, lucky isn't he. Fortune he has certainly found, but happiness he seems to have missed if one read aright that handsome indifferent face, as he passes down the room he looks around, and for one moment my eyes meet those of Raoul de Beau-four if he knew me he gives no sign of recognition, and so we meet this once, "Like ships upon the sea," never to come together again.

## Our Weekly Sermons By Celebrated Divines.

Written specially for the LADIES PICTORIAL WEEKLY.

### Giving Our Love to Christ in the Church.

"There will I give thee my love."—Song of Songs, vii, 12.

This is the profession of faith and love made by all who truly love Christ and the Church. It is the sympathetic response of love on the human side to love on the Divine side. The Lord first gave proofs of His love toward us, and here we have a fair illustration of how Christ's own seek to express their love for him.

The relation of believers to the Lord is expressed in the terms of the marriage relationship. The Lord is the husband, believers are the bride, or His wife, and the Church-vineyard is the place in which they give their love to their Husband Lord. The relationship of marriage, as between God and His people, is often asserted by Old Testament and New Testament writers:

- "For I am a husband unto you."—Jer. 3, 14.
- "I was a husband unto them, saith the Lord."—Jer. 31, 32.
- "I will betroth thee unto Me forever."—Hos. 2, 19.
- "My beloved is Mine and I am His"—Cor. II, 16.

In order that there may be some clear and distinct grouping of our thoughts this morning in dealing with this great subject we shall ask first:

1. Why ought we to give love to the Lord?
2. Where is it fitting to bestow it?

In answer to the first inquiry it is:

- (1) Because He first loved us with a deep, real love.

How do we know that His love to us was deep and real?

Because it was a love that shrank back from no suffering that stood in the way of loving us out of our sin and danger and up to His pure, large infinite life.

Eve, we are told, came from the opened side of Adam. With equal warrant may it be said that the Church came from the pierced side of Jesus.

"We are members of His being, of His flesh and of His bones."

The image of the Church was so stamped on his heart that no sufferings could efface it. Our names were so graven on His hands that even death could not relax their grasp of us. So with Theocistus of the Studium we chant:

Jesus, name all names above;  
Jesus, best and dearest;  
Jesus, fount of perfect love,  
Holiest, tenderest, nearest  
Jesus; source of grace, completest  
Jesus; purest Jesus, sweetest  
Jesus, well of power divine,  
Make me, keep me, seal me Thine.  
Jesus crowned with thorns for me,  
Scourged for my transgression,  
Witnessing through agony  
That, thy good confession;  
Jesus, clad in purple raiment,  
For my evil making payment,  
Let not all thy woe and pain,  
Let not Calvary be in vain.

- (2) Because he loves us to-day; His tender guardianship over us being present proof.

"The Lord nourisheth and cherisheth the Church."

What are we that we should enjoy such constant Divine watch-care? Why are we to Him as "the apple of His eye?" We who are so frail, so changeable, so stained through and through with imperfection, why should the Great Lord think of us such precious thoughts? Truly wrote James Russell Lowell of "The Change-ling":

Winds wander and dews drip earthward,  
Rains fall, suns rise and set;  
Earth whirls, and all but to prosper  
A poor little violet.

Oh, my friends, by the dews of our morning, by the blessed light of day, and by the sweet kisses of the night; by all these do we not belong to the giver, and ought not our deep hearts to be full of love to the dear and watching God?

- (3) So again do we love him because of the exertion of His purifying power on our behalf.

"By the washing of water by the Word"—that is how the Lord is making us pure.

His blessed word—it has this among its errands—cleansing our minds from evil thoughts, cleansing our hearts from impure feelings, cleansing us through and through, so that we may rise fresh and bright when the glorious morning of our Beloved One shall dawn.

Thank God, then, for the penetrating power of His Own Word! May we more and more put ourselves fully under its pure ministry, and then, at last, we shall see Him whom only the pure in heart can see. One further reason only shall we mention for giving the Lord our love. It is:

- (4) Because His love is an everlasting kindness toward us.

"Having loved His own which were in the world He loved them to the end."

Father-love and mother-love are perfectly found in Him alone. Others love us for a time, or with intermittence of affection and re-

gard, but He loves on to life's close; yes, and on into the life behind the veil. There will never come a point or pass in which any child of God will not find in Christ a friend and lover, tender and strong, and such then are some of the reasons why we ought to love the Lord and to give Him proof of our love:

1. He loved us first.
2. He loves us still.
3. He is loving us so as to perfectly purify us.
4. His love for us is limitless in duration.

Such love calls for a response on our side. Love always seeks reciprocity. As all our pleasant fruits are from Him all of us should be for Him. This brings us, then, to the second inquiry, namely:

- II. Where is it most fitting that we should bestow our love to the Lord?

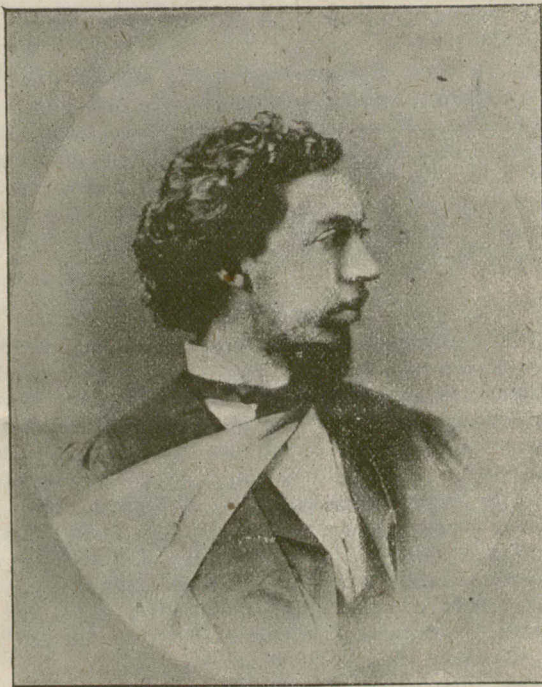
"Let us get up early to the vineyards—there will I give thee my love."

We take it, then, that within the Lord's vineyard is the fitting place for us to present Him with our best services, our loving offices, our love-presents. Let it be clearly understood that the world as well as the Church is a province of the Lord's. A field for service is the world, but none the less strongly should we insist upon it that every pearl found, every gem gathered, every treasure captured ought to be brought into the Church and laid at the Masters feet for service in His home.

Find the plants where you can, but bring them into the Church to flower there, and to beautify the garden of the Lord. Dropping all figures, the truth put plainly is that every one that loves Christ ought to wear his name, and in company with associate Christ-lovers offer themselves in gratitude to His Church.

Those who join this Church to-day, or any other day, Christ wishes to regard as so many love offerings to Him.

You say by what you do, "There I will give Thee my love."



*Yours Truly, A. B. McGregor*

Since Christ loved the Church and gave Himself for it you in your turn say, "I love the Church and I am ready to give myself for it."

- (1) For love's sake, then, we give to Christ our love in the Church.

- (2) We may well do so for our own sake also.

If you want to represent Christ in this world you will be helped by uniting with others who confess Him.

In every sphere in life we recognize the value of social aids. Why not in the highest ranges of our lives.

To nourish godly thoughts and to quicken us to Godly living it is helpful to stand in company with others who make that their aim, however far short of it they may come. The children of Christ ought to be in the Church.

But what of the claim of those who say they can live just as well outside as inside?

- (3) Then there are those around us who cannot stand well if left alone, and Christ would have us help them by showing them where and how to stand.

"The kingdoms of the world for Christ."

Then there are those in distant lands who need the Gospel of Christ, and we should keep step with the disciples as they go to carry out this great trust.

The work is one as is the inside and outside of the same cup.

The Lord has committed this broad enterprise to men. Upon all who believe on Christ and call themselves Christians He has laid this trust: "Ye shall be My witnesses."

Oh, let us all do our best, seeing that Jesus expects us to do this, and what a great, patient-like expectation it is!

### Rev. Archibald McGregor.

Archibald Farquharson McGregor, B. A., Forest, Ont., was born in Scotland. He received his education for the ministry in

Montreal, where he graduated at McGill College in arts, and afterwards at the Congregational College there. From early life he was devoted to literary pursuits. For four years previous to his entering college he was a public school teacher in the county of Ontario. Immediately on leaving college he was called to the pastorate of the Congregational Church in Listowell, Ont., where he was much beloved and esteemed. His next charge was in Toronto, in the Spadina Avenue Congregational Church, for a period of ten years. Mr. McGregor has served his denomination in many ways as a member of its Missionary and College Boards. In June of last year he was unanimously and most cordially elected as chairman for 1892 of the Congregational Union of Ontario and Quebec. This is the highest honor to a minister in the gift of the churches. For the year 1890 he was chosen as President of the Toronto Ministerial Association, a body composed of representatives of all the evangelical denominations. He organized the first Christian Endeavor Society in the Province of Ontario, if not in the Dominion. He labored for years in official duties in connection with the Upper Canada Religious Tract and Book Society, and was a director also of the Upper Canada Bible Society. He has chosen his present field in pastoral life in view of its needs and importance as a missionary district, and his labors in it for the past year have been signally blessed.

In this series have already appeared:

- Dec. 26th, 1891: Rev. Benjamin Thomas, D.D., Toronto.
- Jan. 2nd, 1892: Rev. Chas. Mockridge, D.D., Toronto.
- " 9th, " : Rev. Hugh Johnston, D.D., Toronto.
- " 16th, " : Rev. W. Rainsford, D.D., New York.
- " 23rd, " : Rev. Joseph Wild, D.D., Toronto.
- " 30th, " : Rev. S. M. Milligan, B.A., Toronto.
- Feb. 6th, " : Rev. O. C. S. Wallace, Toronto.
- " 13th, " : Rev. Prof. Clarke, F.R.S.C., Toronto.
- " 20th, " : Rev. S. P. Rose, Montreal.
- " 27th, " : Rev. John Walsh, D.D., Toronto.
- March 5th, " : Rev. Wm. Cochrane, D.D., Brantford, Ont.
- " 12th, " : Rev. H. F. Bland, Quebec.
- " 19th, " : Rev. James Watson, Huntington.
- " 26th, " : Rev. Manly Benson, Toronto.
- April 2nd, " : Rev. John Burton, M.A., B.D., Toronto.
- " 9th, " : Rev. W. T. McMullen, D.D., Woodstock.
- " 16th, " : Rev. Septimus Jones, M.A., Toronto.
- " 23rd, " : Rev. James Henderson, M.A., Toronto.
- " 30th, " : Rev. R. Tiefy, B.A., Toronto.
- May 7th, " : Rev. W. Henry Warriner, M. A., B. D., Montreal.
- " 14th, " : Rev. Thomas Cumming, Truro, N. S.
- " 21st, " : Rev. J. J. Hare, B.A., Whitby.

### Odd Days to Go Shopping.

A great many times I have noticed the large number of rainy-day shoppers, and wondered in an indolent way why they couldn't put off their buying till to-morrow or the next day. Often they are well dressed in regulation rainy-day costume, but they never look entirely happy.

One day I was talking with a milliner, who told me that many of her best customers came to her on rainy days, hugging the delusion that there would be no one else around, and that they could have almost all the time there was.

It has been said by dressmakers, too, that many mistaken women sally down and take them by storm on rainy days, and they feel very much disappointed when they find that their thought on the matter was not unique, and that, in fact, they are miscalculated.

That accounts for the busy woman in her trim shopping attire on rainy days. It also explains the look of determination adorning her face on the down-town journey, and the settled sorrow that has crept over it before she reaches her own home and talks to the tired, dragged woman who looks at her from the mirror, and whom she fells quite at liberty to call names if she chooses.

### Gas From Crude Petroleum.

The question as to whether gas for fuel and illuminating purposes can be profitably extracted from crude petroleum is one that has been troubling economists who desire cheaper light and fuel for some time, and has been the cause of much experimenting of late. We give here the various processes employed by a Chelsea (Mass.) concern, and which are of an entirely new and interesting nature. The plant consists of a series of three cylindrical retorts, the gas main, a rectifier and a cooler. One of these retorts is an open cylinder, while the other two are provided with a series of diaphragms from two to three inches apart, through and about which the gas is forced on its course to the cooler and afterward the retainer or storage tank. The crude oil enters the open retort from a tank being facilitated by the pressure of a percentage of water of a certain temperature, which is forced into the latter. In this retort it is instantly volatilized, and simultaneously a volume of air of the same temperature as the vapor from the oil is ejected into the retort, where they both readily assimilate. From this retort the gas passes on to the second retort by way of a five-inch pipe and aided by the pressure of the air. Here it passes through and about the above-mentioned diaphragms, thence to the third and last retort, where a similar performance is in order. It is now a thoroughly fixed gas, and all that remains is purification, which is done in a suitable apparatus, to which the gas is conveyed from the third retort. After being rectified and cooled it passes on to the retainer, where it remains until consumed. All these retort diaphragms, pipe, etc., are sufficiently carbonized, so as to prevent the gas in its passages from contact with any of the metal, thus dispensing with any injury or loss by corrosion or other difficulty. It is claimed that the cost of producing this article is at the minimum rate of that of present methods, and that the above process will prove practical seems quite assured.