

were read by Rev. George Christie. A brief address was delivered by Principal MacKnight, and prayer was offered by Drs. Burns and Patterson. Friends were then permitted to view the wasted, placid, pure white face of him who had gone. The service at the grave was conducted by Rev. A. Simpson and Rev. A. Maclean.

We revert to the life of Dr. MacGregor. He was early brought under the power of religion, but it was not customary fifty or sixty years ago to encourage the young to make an early public profession of their faith in Christ, and Mr. MacGregor did not enter into full communion with the Church till he was well on his college course. He was educated in Pictou. He had charge as pastor of a mission in Guysborough where he spent about a year. He was called to this city in 1843. The call had but sixteen names attached to it. One of the sixteen was Dr. MacCulloch, who was shortly afterward removed by death. The promised salary was £120, N. S. currency. Of the original sixteen, two are still members of the congregation, and one or two others survive. Dr. MacGregor was inducted by the Presbytery of Truro—for in those days Truro included Halifax; and of those who officiated at his induction one minister only, Rev. George Christie, remains.

Under the young pastor's ministry the congregation grew rapidly and steadily. No pastor could be more diligent and faithful, and his labour had its reward in immediate and ever-growing success. He identified himself as much as possible with his people; and they stood by him in all his work, right loyally. "Poplar Grove" became a model church, in liberality, in public spirit, in all that was comely in a Christian congregation. The first church built by the congregation, proved speedily too small; and in 1858 it was reconstructed at a cost of \$5,000. Four years of prosperity followed; but in 1863 Dr. MacGregor suffered from very serious illness, brought on through constant overwork. He was ordered to take six months' rest, and visit Britain. That visit he greatly enjoyed, and it proved highly beneficial to his health. On his return voyage the steamer struck Cape Race and had a narrow escape. All ended well, however, and the pastor was restored to his flock eager for renewed work. It was found, however, that his throat was weak, and that in damp weather he had a tendency to bronchitis. He had to retire from the pulpit and from pastoral work for a whole year. That period he spent in Guysborough. The year's rest did not fully restore his health; and fears were entertained that he would have to retire permanently from pulpit work. In 1866 he was appointed agent of the Church. He continued in the pastorate, but in a large measure was exempted from preaching till 1868, when the Synod took the whole of his services. On the 21st May, 1868, Mr. Simpson was inducted as his colleague, but the collegiate arrangement ended in July. On Dr. MacGregor's retirement, the congregation presented him with an affectionate address and a purse of \$700.

Dr. MacGregor was, from the beginning of his ministry, conscientiously attentive to his duties as a member of the higher Courts of the Church. He never failed, when health and opportunity permitted, to attend meetings of the Presbytery, Synod and General Assembly. For years he was Clerk of the Synod of the Presbyterian Church of Nova Scotia. At the Union in 1860, he and Mr. Duff were appointed joint Clerks of the united body; but Mr. Duff was most happy to be relieved, and Dr. MacGregor was continued till his appointment to the agency. The duties of this position he discharged with unfailing efficiency.

He was the steady friend of all progressive measures in Church and State. He laboured faithfully to bring about the Unions of 1860, 1866 and 1875.

He was an earnest supporter of missions to the heathen. Poplar Grove Church under his guidance set an example which stirred up many to deeds of liberality, and trained men who have proved a blessing to other congregations and to the Church at large.

As a Christian citizen, he was ever ready to help in every good cause in this city. He was a life-long and consistent advocate of the Temperance reformation; and bravely fought the battle when Total Abstinence was less popular than it is to-day. As a member of the Evangelical Alliance, he often met with fellow Christians of other denominations, and always worked with them in harmony in all that was good. He heartily supported City Mission work, Bible Society, Tract Society, and all our benevolent enterprises. He mentioned to his honour that when the coloured people of Halifax complained too justly of unfair play in the matter of school privileges, Dr. MacGregor stood by them and pleaded their cause before the Legislature.

Probably no one knew better than the writer of these lines the diligence, the conscientious care, the patience, the forbearance, the promptitude, the unfailing tact with which Dr. MacGregor discharged his duties as agent of the Church and secretary of the chief board. He had to deal with a great variety of persons under very different circumstances; and it was not always his privilege to deal with reasonable men. But he proved equal to all emergencies, and did his whole work faithfully and well, in such a way as to command the respect and confidence of all.

Dr. MacGregor was a brother beloved, and in the Province where his useful and devoted life was spent, pulpit and press vied with each other in paying affectionate tributes to his memory and worth.

The ninth Monday popular concert was most enjoyable. The varied selections were rendered with fine artistic feeling and effect. The singing of Miss Juliette Corden was received with enthusiastic appreciation. It was announced that for next concert Miss Harger, zither player to the Queen, would appear, and for the following the services of Ovide Musin and Frank Rummel had been secured.

MARGARET ANN FRASER, a blind girl of fourteen who attends the Sabbath school at Houghton-le-Spring, repeated the Shorter Catechism without a single mistake, and has been awarded Luke's Gospel in two volumes, raised type. Her father, who died recently, spent much of his time during his last illness in teaching her.

Books and Magazines.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—As a magazine for the little folks this superb monthly remains unrivalled.

LITTEL'S LIVING AGE. (Boston: Littell & Co.)—With unfailing regularity *Littell* continues to supply its readers with the latest and the best current literature.

ST. NICHOLAS. (New York: The Century Co.)—*St. Nicholas* for March will delight its readers with just the kind of reading in which they are deeply interested. There is variety in it to suit different moods. It is fitted to inform the mind, refine and elevate the feelings, and cultivate the imagination by its alternation of essay, story, poem and picture, all of a healthful character.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The March number of the *Atlantic* presents its readers with an excellent variety of papers by writers of eminence and experience. Worthy of special mention are "A Shakespearean Scholar," "The United States after the Revolution," and "The New Portfolio," by Oliver Wendell Holmes. The serials by Henry James and Charles Egbert Craddock are continued with unabated interest. The *Atlantic* maintains its splendid record.

THE CENTURY. (New York: The Century Co.)—A number of striking papers appear in the March number of the *Century*, among which special mention may be made of "Emilio Castelar, the Orator"; "Shiloh Reviewed," by General D. C. Buell; "Italy, from a Tricycle"; "The Strength and Weakness of Socialism," by Washington Gladden; and "Christian Union," by Drs. Howard Crosby and A. A. Hodge. The serials maintain their interest and the reputation of their authors, and the poetical contributions are meritorious. The engravings are both excellent and numerous.

SERMONS ON THE CHRISTIAN LIFE. By John DeWitt, D.D. (New York: Charles Scribner's Sons.)—This volume contains twenty-seven able, thoughtful and stimulating discourses delivered by Dr. DeWitt (now professor of Church History) when he ministered to a congregation. In his preface they are thus described: They are not discussions of doctrine; they are sermons on various aspects and elements of human life. These are treated in their relation to Christianity. But the doctrines of Christianity, though not expounded, are implied. They underlie and support each discourse.

THE PULPIT TREASURY. Edited by J. Sanderson, D.D. (New York: E. B. Treat.)—Many excellencies characterize this valuable monthly. It is evangelical; it presents its reader with much suggestive material in short space, and omits no active part of church work, every department receiving careful attention. The March number gives a portrait of Rev. Charles S. Robinson, D.D., a view of the Presbyterian Memorial Church, New York, a sermon by Dr. Robinson and a genial sketch of his career. Leading thoughts of sermons, and a number of practical papers, among them "A Plea for Missions," by Dr. Corbrant, of Brantford, make up a most attractive issue of the *Pulpit Treasury*.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—Canadian readers of *Harper's* will turn with interest to a descriptive article by C. H. Farnham on "Cape Breton Folk." The paper is copiously illustrated, and the frontispiece of the number is "The Open-Air Sacrament," as still maintained in Cape Breton. Under the caption of "An Iron City Beside the Rhur," Moncure D. Conway describes the Krupp Gun Works at Essen, and David Ker contributes "Africa's Awakening." Other finely illustrated articles by well-known writers also appear. "East Angels" nears completion and E. P. Roe begins "The Home Acre." Short stories and poetry, and the regular departments, complete an excellent issue of this standard magazine.

RECEIVED:—KNOX COLLEGE MONTHLY (Toronto: Grip Printing & Publishing Co.), PRESBYTERIAN COLLEGE JOURNAL (Montreal: John Lovell & Son), QUEEN'S COLLEGE JOURNAL (Kingston: British Whig Printing House), THE KINDERGARTEN (Toronto: Selby & Co.), THE SANITARIAN (New York: 113 Fulton Street).

THE MISSIONARY WORLD.

FEMALE MEDICAL MISSIONS IN INDIA.

Christian education has already done much for some of the women of India in various parts of the great country, and many a zenana has been opened by means of this key. It has as yet failed to find much entrance into Mohammedan homes, for, with laudable exceptions, they do not, as a class, appreciate education like the Hindus, and they are, as a mass, ill-affected toward the British Government, which has supplanted their own. But a plan has been thought of, and is now being carried out, equally adapted to both the classes alluded to, and, therefore, valuable politically as well as religiously; and, oh, how needed for the relief of bodily suffering! We notice repeated allusions to sickness in the journals of the zenana teachers, whose pupils are ready to receive with open arms any daughter of the West who comes to assuage their pains and bind up their wounds. Countless mothers and children fall victims to the conceit and ignorance of their female attendants, and of their Hakims, or native doctors. The death-roll among them is enormous, and when a beloved wife or darling child is sick unto death, a medical lady is welcomed as an angel of mercy, and is often successful in bringing relief. Not long ago, a missionary was on a preaching tour among the villages of a remote district in North-West India. He fell ill with fever, and was nursed by his wife in a small hut on the top of a rocky hill. The medicines she had with her were blessed to him, and the fever abated. The tidings spread to the village, and one afternoon a party of Mohammedan women headed by the wife of the Khan or chief, climbed the steep ascent and stood before the "Mem." On her going to meet them, this lady chief, tall and dignified and richly jewelled, stepped forward, holding out a rupee, which the "Mem" touched in token of friendship. After many compliments she said: "Will not the 'Mem,' who has given medicine to her own husband, give some to mine, who has been delirious many days from fever? If she would he would get well as her own Sahib is now doing." The missionary's wife told her of Him who alone has the power to heal, and asked to be allowed to see the sick man; but that could not be permitted, for the villagers feared witchcraft. She then gave the medicine, and the party left.

The next morning the lady again appeared with a large retinue of women, all veiled. She had come to express her thanks, for her husband was relieved, and now she was all anxiety for the "Mem" to go and see him, and many other sick ones besides. The fear of witchcraft was overcome, and most joyfully did the "Mem" comply, and descended the rock, followed by her visitors. She found the Khan on his charpoy, under a shed in the open air, and around him such a crowd of sick and suffering ones as she hardly supposed a village could produce. There was a general demand for medicine, which was dealt out to each and taken on the spot; and when all were served they were told of the Physician of souls, who could heal both bodily and spiritual disease. Most attentively did they listen, and when the "Mem" ceased they loaded her with eggs, vegetables, etc., as gifts, which they had refused to sell to her on her arrival when she needed such supplies. When she and her husband finally departed, a large company of the villagers went some distance with them, and parted from them with psalms and benedictions.

We have given this anecdote as an illustration of the power of medicine in overcoming Mohammedan prejudice, and it shows that while education is one key, a medical mission is another, to unlock closed entrances both in city and in village life. Female medical missions are indeed a key to fit every lock; and she who practises the healing art may not only hope to cure, but to Christianize her patients. She will soften bigotry, remove prejudice, dispel ignorance, drive away gloom, and deposit the leaven of the Gospel in numberless hearts and homes.—*Mrs. Weitbrecht.*

THE Rev. J. J. Weitbrecht laboured in India in connection with the Episcopal Church from 1830 until his death in 1852.

IN twenty-five years the number of Protestant missionaries in China has grown from one hundred and fifty to five hundred, and of churches from fifty to four hundred. Two hundred and sixty students are found in twenty schools, and missionary labours are carried on in all the provinces but one.