

## THE MISSION FIELD.

PAROCHIAL MISSION AT  
HOLY TRINITY, LAHORE.

(MARCH 29TH TO APRIL 5TH.)

Notices have from time to time appeared in this journal concerning the Parochial Mission which was held in connection with the native congregation of Holy Trinity Church, Anarkali. Details of spiritual work are of such a nature that they cannot generally be dragged before the public. However, a few facts may be found, to notice which may be of interest to general readers. The season of Holy Week had for various reasons been fixed upon in which to hold the mission. It was thought that Palm Sunday would be a convenient starting-point, and Easter Day a most fitting opportunity to gather up and finish the work.

Although Holy Week is not a time which most people perhaps would choose for awakening services, yet it is not without its advantages. There are not wanting opportunities of appealing to the conscience in those days when we bring to mind the last events of our Lord's life on earth. At the same time, in "Still Week" the opportunities for devotional meetings, which must ever form a considerable portion of a mission, are exceptionally good.

Due preparation having been made by house to house visitation, by special meetings for prayer and for Bible reading, &c., the mission week began by a celebration of Holy Communion at 7.30 a.m. on Palm Sunday, March 29th. At this service most of the regular communicants were present, and thus the inner circle, as it were, of Church workers and communicants met together to ask that the Holy Spirit might be shed abroad in the Church of Lahore.

The Rev. H. U. Weitbrecht, the Missioner, gave a short address at the Holy Communion and two appropriate sermons at the 11 a.m. and 5 p.m. services. During the week there were ten addresses and sermons given by the Missioner. It is, therefore, impossible to give an account of each. It is enough to say that it was manifest from time to time that he was speaking in the power of the Spirit, and that the people who were listening to him took his words as such. This was perhaps more evident on the Tuesday evening meeting than any other, when the text was 2 Cor. v. 20. ("We are ambassadors for Christ, &c.") It has seldom been our lot to witness so attentive, it might almost be said, so eager a congregation.

The attitude of the people was evident from one very simple fact. It has been said that nothing of the nature of a parochial mission has previously been held for the native Christians in this diocese. Hence it was thought probable that some portions of a mission service would be misunderstood; for instance the missioner and the clergy doubted whether anyone would care to stay for an after-meeting, at any rate at the beginning of the week. But at the conclusion of the sermon, it was announced that a hymn would be sung and that all who wished to leave

the church could do so during the singing of it. It caused some surprise then, that only some half dozen persons were found to avail themselves of this opportunity. The congregation, as a congregation, remained for the after-meeting to hear a second address. This happened night after night, a clear proof, at least, of the pleasure the people found in listening to the Word of God.

The hymn-singing was one attractive part of the services. Instead of the usual Urdu Hymn Book, translations chiefly of hymns from Sankey's collection, were substituted. In some of these the whole heart and voice of the congregation seemed to be lifted up. Among the special favourites were "Sansar ka Baid" (The Great Physician) "mujhe barakat de" and "abadi najat" ("Free from the Law.")

All the morning addresses, as is customary, partook of a devotional character, while the evening ones were intended to awaken the careless. Owing, however, to Good Friday intervening, this plan could not be strictly adhered to.

The Confirmation Service too was fixed for the Thursday evening. This fitted in with the mission services—assuring, as it were, those who had been awakened that they could proceed from strength to strength, the Holy Spirit helping them. The church was probably never fuller than it was on this occasion when twelve candidates were presented to the Bishop of the Diocese for the laying on of hands.

There were several meetings of a special character announced in the list of services. On April 1st there was a meeting for women only in the room of the Young Men's Christian Association. As our special correspondent was not admitted to this, we cannot say anything about it, except that some who were present pronounced it to be well attended as well as a most profitable and interesting meeting. We can well believe the statement to be true, seeing the name of Miss Hewlett, of Saint Catherine's Hospital, Amritsar, attached to it. Besides this Mr. and Mrs. H. E. Perkins with their usual readiness to help in every good work, had consented to take meetings, Mr. Perkins to address men only and Mrs. Perkins children only.

The latter meeting was held on Good Friday at 5 p.m., a day suitable for telling the lambs of the flock the story of the cross and of the spotless Lamb offered thereon.

For the former of these two meetings a substitute in Mr. Perkin's place had to be got at the last moment. Politics will not respect even Parochial Missions, and Mr. Perkins found it quite impossible to get back from Rawal Pindi in time. The Rev. A. R. Macduff very kindly consented to address the men in English; and as numbers understand that language, it was felt that this was the best arrangement that could be made.

On the evening of Easter Day, the mission was brought to an end by a most practical sermon in Holy Trinity Church, delivered by one of the local clergy. In the course of it he announced that the mission would be followed up by a banding together of the followers of Christ in a local

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church society. The members of this association should make certain resolutions and should promise to join in some definite work for Christ.

We can only offer up thanksgiving to Almighty God for His goodness, and ask that, as this work was undertaken in dependence upon Him and begun in the power of the Spirit, so it may be continued, that by its means many a jewel may be set in the crown of the King of kings and Lord of lords.—Lahore Church Gazette.

## LETTER FROM THE SOUDAN.

From *The Guardian*.

The following letter has been handed to us by the Chaplain-General of the Forces, who desires us to say that the writer, the Rev. W. H. Bullock, the senior chaplain to the expedition, is thoroughly well fitted to lead the energetic and self-sacrificing men to whose labours he bears generous testimony:—

Souakim, 8th April.

"My dear Chaplain-General—It is about time I should report progress.

"The first thing I did when I had settled down to the work was to 'build an altar to the living God' at the base of operations. For this, after a great deal of trouble, I secured a large Indian tent, and, with the assistance of the carpenter coolies, had a good altar made, with retable and cross. The trouble was about the flowers, in the midst of a desert. The only thing was to rob Osman Digna, who has a garden close by, near some wells. An officer of the Guards engaged to get them, and, with the assistance of the Sisters at the hospital, we had a well decorated altar on Easter Day, much to the gratification of the twenty communicants who came to the 7 a.m. celebration.

"I will give you an account of our work last Sunday to give you an idea of what we are doing; and first of myself:—

"7 a.m.—Celebration at the base; twenty communicants.

"8.30 a.m.—Service at the front with the Guards Brigade, and other details; 1,200 on parade.

"9. a.m.—Celebration for brigade; forty communicants.

"I had some difficulty in arranging for this, as the Guards came in late on Saturday evening from Tamai; but the moment they arrived I heliographed to the General to notify to his brigade that there would be Communion, and to provide a tent. I got the answer at once that everything should be in readiness.

"We had a wonderful service. Nearly all the officers communicated—G. O. C. included—and several men. It was the most impressive scene I ever witnessed. They had pitched two large square tents without the flaps, except at the altar end, and there they had placed a barrack table. The service was virtually in the open air, and we all knelt in the desert sand, and there was an earnestness on the face of every one, the like of which I have never seen. At the parade service it was just the same. Every man's face had an eager, thoughtful expression, which was most striking. Preaching was out of the question. A few 'brave words' to brave men—men who wanted to be encouraged and cheered—was all I could say. A campaign brutalises a few, but it softens most, and begets a feeling of brotherhood not to be seen elsewhere. People you don't know speak to you, and kindness reigns supreme. After the service with the Guards I came back to the base, and had service in my church tent. I had arranged sitting accommodation for 200 and every seat was full, a few standing—(the R. E. have built me forms). At 5.30 I had Evensong in my church tent, with a fair attendance, a good many of whom were patients. Last Sunday, too, was a holiday at the front. The troops had been out to Tamai the day before, and were glad of a rest on Sunday; so we had very large church parades. Statham was out with them, and as he was very tired he had only his church parade. He is a most excellent man, does his work well, and is very popular with his brigade. He was in the zereba during that awful fight on Palm Sunday, and I hear nothing but the highest praise as to his conduct during the affair, carrying water to the men, serving out ammunition. There is no opportunity for spiritual work in a battle, so he did what a brave man could, and was useful among the wounded after. He is an acquisition to the department.

(To be continued.)