

MISSION FIELD.

INDIA.

The past month, says the *Lahore Church Gazette*, has been a most eventful one in the Diocese of Lahore, as far as conversions and baptisms of Non-Christians are concerned. In fact, there seems to be really a shaking amongst the dry bones, especially in certain districts. For obvious reasons it is wiser to refrain from going any more fully into details. Suffice it to say, that we heartily congratulate our missionary brethren, but while rejoicing that they seem to have cast their net on the right side of the ship, we prayerfully sympathize in the very grave and perplexing difficulties which results so marked have not failed to stir up. Doubtless the storm of opposition now fiercely raging will be over-ruled, as of old, to the furtherance of the Gospel.

Caste in its old forms is fast losing its hold on Bengal, but this does not imply that caste is ceasing to exist. In so remarkable a society as Bengal presents, caste seems destined to pass through many stages. Caste, based on birth and bounded by rules as to eating, is fast decaying. The rules of eating are now so generally ignored that the claims of birth are being ignored also. The railway has been a great leveller for years, and now the steamer on the ocean and the tram-cars of Calcutta are auxiliary levelling instruments. The touch of a man of low birth no longer defiles a Brahmin, and a journey to England and back has become possible to a man even yet in caste. Indeed, caste is being reshaped to meet the changing conditions of society. Some advocates make wealth the test of caste, others claim for intellect the caste-making power. None, so far as we know, talk of moral purity as the test of caste. That honor is left for Christ. The society of Christ's disciples are the only people who expel a man for evil living. Where birth or wealth or even intellect is the bond of union, a man may be a thief or an adulterer and yet not be expelled the society of his fellows, but the Church of Christ cuts such off from fellowship. Herein is the caste which India needs.—*Indian Christian Herald*.

PERSECUTION IN PERSIA.

The letter given below has lately been received and translated by Mr. Dooman, a native of Oroomiah, who, with his friend Neesan, is now in the General Theological Seminary, New York, where they are fitting themselves for the work of pastor and teacher among their suffering countrymen.

These young men, one of them already in the graduation class, are here, with the approval of the Syrian Church, for a definite purpose, to which attention may be called hereafter.

The letter is offered as an illustration of what Christians in that

far-off land have to endure from their Mohammedan rulers, and to suggest that these cruelties may be greatly modified or overcome if certain plans now in contemplation can be carried out. The letter reads as follows, and is dated

"OROOMIAH, PERSIA,
Feb. 1, 1836.

"A Christian young woman living about two miles distant from this place, in the village of Tackaloo, was enticed by a Mohammedan neighbor to embrace his religion and marry him. After living with him two months, she fled away. This fact was brought to the governor of the town, himself a Mohammedan prince, and he at once despatched several bodies of cavalry to capture the woman, while at the same time twenty-seven of her male relatives were brought before him and tortured with extreme cruelty, by having hot irons applied to their bodies and ice placed on their head-tops. After suffering these and other indescribable atrocities, they were bastinadoed several times and cast into jail. Yesterday a brother of the young woman died while under torture, and the other twenty-six of her relatives are in a most pitiable condition.

"To-day the woman herself was captured, her feet being frozen while escaping barefoot into the mountains in the severity of winter, and they must be amputated. She now lies in prison under sentence of death, which will be carried out unless she again embraces the Mohammedan faith.

"This is the simple statement of a story which we believe to be true in all respects, *W*"

The above facts have been brought to the attention of the writer from two entirely distinct sources, and the two accounts agree in all details.

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