

## TURKISH MISSIONS OF AMERICAN BOARD.

The missions of the American Church in Turkey are on the whole in a hopeful state of progress. In several places the grace of liberality is manifesting in a remarkable manner, and the people are striving to maintain divine ordinances amongst themselves. The Theological School at Kharpool in Eastern Turkey is as successful as was anticipated. Upwards of 20 students attended last year. In Western Turkey, at Otlukceoy, there are several encouraging circumstances. Several young men met for the reading of the Scriptures, and are led to ask, "Can we find salvation in the Greek Church?" All classes are eager to receive Old Testament in the Bulgarian language.

## KARENS.

Converts multiply among the Karens. One of their preachers, in a journal of a tour among the churches of the Toungoo district, mentions the baptism of 250 persons on a profession of faith; and quite as many more have been enrolled as inquirers. Mr. Kincaid reports three baptisms.

BREAD FOUND AFTER MANY DAYS—TRACES IN PERSIA OF  
REV. H. MARTYN.

"The News of the Churches" for March contains an interesting account written by Mr. Batley of the Church Missionary Society, who lately died, of traces found at Shiraz in Persia of the influence of the devoted missionary Henry Martyn. The writer had been at Shiraz spending a few weeks. Having been invited to dine or sup with a Persian party in that city, he found a number of guests assembled. Among them was one who took but little part in the conversation, and appeared to be intimate with no one but the master of the house. After some days, Mr. Batley had an opportunity of conversing with this individual whose name was Mahomed Raheem. In the course of conversation he drew from the Persian the acknowledgment that he was a Christian. We give the rest in Mr. Batley's own words:—

"I should vainly endeavour to describe the astonishment which seized me at this declaration. I surveyed Mahomed Raheem at first, with a look which, judging from its reflection from his benign countenance, must have betokened suspicion or even contempt. The consideration that he could have no motive to deceive me in this disclosure, which was of infinitely greater seriousness to himself than to me, speedily restored me to recollection, and banished every sentiment but joy. I could not refrain from pressing silently his hand to my heart.

"He was not unmoved at this transport, but he betrayed no unmanly emotions. He told me that I had possessed myself of a secret, which, in spite of his opinions that it was the duty of every one to wear openly, he had hitherto concealed, except from a few who participated in his own sentiments.

"And whence came this happy change?" I asked. 'I will tell you' he replied. 'In the year 1223 (of the Hejira), there came to this city an Englishman, who taught the religion of Christ with a boldness unparalleled in Persia, in the midst of much scorn and ill-treatment from our mollahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt amongst us for more than a year. I was then a decided enemy to infidels, as the Christians are termed by the followers of Mahommed; and I visited this teacher of the despised sect, with the declared object of treating him with scorn, and exposing his doctrines with contempt. Although I persevered for some time in this behaviour toward him, I found that every interview not