

ingness to pay, to the best of his power, towards the expense of his remaining with us, but, well knowing his poverty, I told him that was needless. I have accordingly arranged with the Principal, and College Council, to receive "Mesrop David" on the same terms of inmate and guest on which Christian David, the Tamul Clergyman, was received on a former occasion. They agreed with me that it was an opportunity not to be lost of improving and extending the influence of our Church among his countrymen, and should the Society for the Propagation of the Gospel in Foreign parts, object to his being supported at the College expence, I will most cheerfully take it on myself."

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"Athanasius and Abraham, with the titles of Metropolitan and "Ramban," or Archdeacon, arrived at Bombay whilst I was there, on their way to the Malayalim Churches, and with regular appointments from the Patriarch, "sitting in the seat of Simon Cephas, which is at Antioch." As it has always been my endeavour to conciliate and befriend the Eastern Christians who find their way into India, both I and Archdeacon Barnes shewed them all the respect and kindness in our power, and we were on as good terms as people could be, who had no common language, the strangers speaking only Arabic, and all our communication being filtered through an interpreter.

"They attended Church, unasked, and received the Sacrament at my hands;" on which occasion I placed the Metropolitan in my own chair, and we embraced in a most brotherly manner at the church-door after service."

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"TO MAR ATHANASIOUS.

(As translated into Syriac, by Messrs. Robinson and Mill.)

Calcutta, December, 1825.

To the excellent and learned father Mar Athanasius, Bishop and Metropolitan of all the Churches of Christ, in India, which walk after the rule of the Syrians, Mar Reginald, by the grace of God, Bishop of Calcutta; grace, mercy, and peace from God the Father, and our Lord Jesus Christ."

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A correspondence headed in the same oriental stile which appears in this last extract, took place in 1616, between Abbot, Archbishop of Canterbury and Cyril, Patriarch of Alexandria. It led to little or nothing; and so our hopes may end with reference to any approximation in our own day, of more remote Eastern Churches to ours: † God knows his

\* This, with the greatest deference be it spoken, may be considered a circumstance of questionable propriety, when reference is had to the state of doctrine and worship in the Church to which these communicants belonged.

† There is, however, this great difference in the cases, that our own Ecclesiastical Establishment is planted and spreading upon the spot where our Clergy are brought into contact with those of the Syrian and Armenian Churches.