

tion in courtesy of the Eastern Churches to our own; when they find that we desire no dominion over them, they may gradually be led to imitate us."

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"I believe I mentioned to" your Grace in my last letter, the sort of amicable intercourse which I had maintained with different sects of Oriental Christians, and particularly with some Bishops of the Armenian Church. One of these, whom I had previously met at Dacca, Mar Abraham, a Suffragan dependent on the Patriarch of Jerusalem, was much with me, and still more, I think, at Bishop's College, during my late residence at Calcutta. He, like the Syrian Metropolitan, attended service in the Cathedral, and I was happy to be able, on different occasions, to treat him with respect and hospitality. His sect (I need not inform your Grace) is Monophysite, and the Liturgy of his Church, grievously crowded with superstitious observances, approaching to those of the Roman ritual. *They disclaim, however, earnestly, the Pope and some of the distinguished tenets of Popery,* and both my friend Mar Abraham, and some others of his nation, express a great admiration of our Liturgy, and a desire (which I think claims all the encouragement in our power) to draw near us, and learn from us. One of their nation, named George Avdal, has offered his services to Bishop's College, to translate our Liturgy into Armenian, to which may be prefixed, if God gives me health and leisure to finish it, a short account which I am drawing up of the foundation, reformation, and history of the English Church, which, I am led to believe, may do us great service among the Eastern Christians, and may be advantageously circulated not only in Armenian but the other languages of Asia. And, if Mr. Avdal does his work well, I think of employing him still farther in rendering into that language some of the homilies of St. Chrysostôm, and of such other Fathers as the Eastern Church hold in most honour, but of whom, except by name, they know nothing. By such means, duly persevered in, and practised with meekness, and without the appearance of dictation or superiority, it may be hoped, under the Divine Blessing, that some of the grosser ignorance may be removed, and some of the more crying abuses reformed, which have, for many centuries, overspread the most ancient and illustrious sects of Christianity."

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"Bishop Abraham evinced, on leaving Calcutta, his confidence in myself, and Principal Mill in a yet more remarkable manner, in committing to my care for education at Bishop's College, a very pleasing young man, a Deacon of his church, and related to himself, who had attended him from Palestine. He said that the Armenian Church felt the want of a more liberal education than they could usually obtain for their Clergy; that, in particular, a knowledge of the English language and literature would be very valuable to them, and that this young man, who, *having good talents and powerful interest,* was likely to be called, eventually, to a conspicuous station in the church of Jerusalem, was exceedingly anxious to learn any thing which we might have to teach. He professed a will-