

all indisposed to assert it. I am, on the contrary, so convinced of the solidity of her foundations, and of the excellence of her structure, as to believe it perfectly unnecessary to screen her by a wall of prejudices, and offended feelings, from the near approach, and inspection of others; for the more nearly she is contemplated, to the greater advantage will she ever appear. She is, however, often placed, in the predicament of a fair island, whose inhabitants, thro' an excess of apprehension, suspiciously shun all external intercourse, and invest their territory with such bristling demonstrations of repulse to all amicable advances, that it is only regarded from a distance, as an inhospitable, and hostile region; whereas if strangers were encouraged to approach its shores, the nearer prospect might induce some to explore its interior; and these struck with beauties, and advantages which they had never imagined, might determine to adopt it for their home, and thus increase its prosperity, and strength.

I would withdraw no legitimate defences of our Church against hostile attacks, but these defences are intrinsic: in her own purity, and soundness, and integrity, I believe her to be invulnerable: and were she but left to stand fairly upon her own merits, divested of that veil of prejudices with which, but too frequently, repulsive jealousy, on one hand, and consequent irritation, and resentment, on the other, have, in the eyes of those without, enveloped her; the apostolic model of her government, the simple dignity of her expressive, and Scriptural ordinances, the fervent piety of her devotions, with the decent order, and sober consistency which pervade the whole, would present a "beauty of holiness" which must command respect, even where it failed to secure attachment.

With respect to the general principle which I am advocating, I infer that if our Church be so candidly disposed towards other bodies of Christians, as not merely to permit of the interchange of social civilities, but to teach us to pray for their spiritual welfare, as being all included within the pale of Christ's Catholic Church; neither her principles, nor her spirit, preclude her children from making common cause with their brethren of other denominations, in the extension of the universal Church, and in the overthrow of the kingdom of darkness, where such co-operation is effected, not only without compromise, but without collision even, of principle.

Towards the close of your letter, you pay a warm and eloquent tribute, (in which you must carry with you the feelings of all who are acquainted with their labours) to the devoted zeal of our first two Eastern Bishops, and of the late Bishop of New-York; between whom you imagine you perceive many points of resemblance. I think, however, that I discover one point in which the two former differed considerably from the latter, and that is, in the extent to which they carried the principle of avoiding religious communication with other denominations.