

that more frequent, and in time full intercourse, and the advance of secular civilization, will remove the crust which at present darkens and overloads, by the weight of rites and ceremonies, the precious truths of the Gospel, which the formularies of the Greek Church still retain.

Nor need we fear to gain on the Latin Church or that of Rome. The public understanding of Christendom is so much improved and enlarged, and is proceeding so steadfastly on the path of general improvement, as to add thousands daily to the number of those who look with abhorrence on her confessed corruptions. The striking fact that instead of gaining ground in the United States, Romanism is disappearing like water in the thirsty sand, shews that, as science and true knowledge extend, her charms and delusions will disappear.

Such is the faint glimpse which we have ventured to take of the future glories of the Anglo-Saxon Church; and, weak and obscure as this Diocese may seem to be, it enjoys at this moment an opportunity which I trust it will embrace, of taking one graceful and seasonable step to accelerate her onward course.

There are, my brethren, still some few restrictions that require to be removed by the British Government, and which, while they continue, prevent Clergymen in American orders from full freedom in officiating in England or in her Colonies. Let us then, while praying for Synodal action, introduce a respectful request that such restrictions may be speedily repealed.

And now, my brethren of the Clergy and Laity, it only remains for me to apologize for detaining you so long, but at my advanced period of life, we may never meet at another Visitation, and I have been anxious to bring under your consideration as many of the important subjects that were passing through my mind as I could with propriety accomplish.

In conclusion, I entreat you to join with me earnestly in