

Great as all these changes are, they have arisen out of the necessities of our position. A provincial Church needed for its well being a local legislature, just as much as the Province itself required one; and on very similar grounds, namely, the unsuitableness of many of the Church laws of England to our local wants and circumstances—the tediousness and expense of ecclesiastical law proceedings—the need of less costly, more expeditious, simpler, and more practicable modes of procedure—added to our remoteness from the centre of the national Church government. These all constituted urgent motives leading to obtain powers of local Church government.

In fact, these great powers were sought—and herein may we not see a reason for the success which Divine Providence has vouchsafed to our efforts—not through a restless desire for change—not through mere impatience of control—not from a refractory revolutionary spirit, but simply and purely for the good of the Church, and for the furtherance of the sacred objects for which the Church exists. Our desire to possess the power of internal self-regulation was rational, it was just, and for Christian ends; therefore our claims were admitted without objection, and no difficulties were thrown in the way. For that principle of government which attaches due and proper weight to the declared wishes of the subject, however vauntingly proclaimed elsewhere, seems to be no where more readily acted upon and acknowledged than by the Government of that Empire to which happily we belong. That such powers were so willingly conceded—that so much of that prerogative of which governments have generally been most jealous and tenacious, should have been yielded without murmur or dispute, tells well for the high and generous principles on which the Imperial Government of our Empire is administered.

Recent events have shewn how necessary it is that the Church here should be both self-acting and self-reliant. The