

made to subordinate the civil interests of the State, to the schemes and purposes of church innovation, prompted and sustained by the bigotry and fanaticism of large masses of ignorant and misguided zealots engaged in the conflict in the name of God and conscience, and for the ostensible purposes of religious reform, what can be the stability of civil government, or the hopes of those seeking its protection? And what, we ask, must be the interest of the South, in connexion with such movements?

"In the instance of slavery in this country, it is but too well known, that such antagonism as is indicated by the preceding facts and developments between the purposes of the church and the policy of the State, must result in the most disastrous consequences to both. The slavery of the Southern States can never be reduced in amount or mitigated in form by such a state of things. The Southern States have the sole control of the question, under the authority and by contract of the Federal Constitution, and all hope of removing the evil of slavery, without destroying the national compact and the union of the States, must connect with the individual sovereignty of the Southern States, as parties to the federal compact, and the independent policy of each State in relation to slavery, as likely to be influenced by moral and political reasons and motives, brought to bear, by proper means and methods, upon the understanding and moral sense of the Southern people. All trespass upon right, whether as it regards the rights of property or of character,—every thing like aggression, mere denunciation or abuse, must of necessity tend to provoke further resistance on the part of the South, and lessen the influence the North might otherwise have upon the great mass of the Southern people, in relation to this great and exciting interest. The true character and actual relations of slavery in the United States are *so predominantly civil and political*, that any attempt to treat the subject or control the question, upon purely moral and ecclesiastical grounds, can never exert any salutary influence South, except in so far as the moral and ecclesiastical shall be found strictly subordinate to the civil and political. This mode of appeal, it is believed, will never satisfy the North. The whole Northern portion of the church, speaking through their guides and leaders, is manifesting an increasing disposition to form issues upon the subject, so utterly inconsistent with the rights and peace of the slave-holding States, that by how far the Methodist Episcopal church in the South may contribute to the bringing about of such a state of things, or may fail to resist it, the influence of Methodism must be depressed, and the interest of the church suffer. In addition, then, to the fact, that we have already received an amount of injury, beyond what we can bear, except under a separate organization, we have the strongest grounds of apprehension, that unless we place ourselves in a state of defence and prepare for independent action, under the distinct jurisdiction we are now authorized by the General Conference to resolve upon, and organize, we shall soon find ourselves so completely subjected to the adverse views and policy of the Northern majority, as to be left without right or remedy, except as a mere secession from the church. Now, the