

of having broken any law,—and it is doubtful whether, in point of fact, he had done so ;—in a word, all the usual forms of dealing with analogical cases—for charges against a bishop had never occurred before—were all broken through, and the General Conference is seen in the—in America—novel position of dealing out justice by a vote of its majority, *on motion*, without any of the forms of trial. A dangerous precedent this. It evidently involves the rights of more parties than bishops. Let the General Conference claim to be the one, indivisible, omnipotent administrative body in the Methodist Episcopal church, and exercise this function, and then that which, next to her religion and devotedness to evangelic work, we have most admired,—namely, her episcopal superintendence, and division of power,—must, as we fear, suffer irretrievable damage.

The old principle of British and American constitutional liberty, namely, that of keeping the legislative and governing bodies separate, we are certain is the only sound theory. Let the legislative power, the General Conference, take upon itself the office of *governing*, instead of allowing, as heretofore, the Annual Conferences, the Quarterly-Meeting Conferences, the presiding elders, and the bishops to govern on the rules of the constitutional *régime*; and we are perfectly certain that the Methodist church will soon be broken up. These remarks are not intended to impeach the principles of the North on the subject of slavery; we perfectly sympathize with these, they are our own; it is delightful to look upon the noble ground taken against this evil; and our hope is, that it will lead to blessed results. But good and evil in this world are often found in juxta-position. We hope that in securing a good, a great and immeasurable blessing, in advancing the cause of human freedom, the liberty of the African race, they may not rush into a course which may ultimately enslave themselves.

The dangers and difficulties of the South are very obvious. The ministers and people are placed in a defensive attitude. They are obliged to resort to the best arguments in their power in vindication of their position. Amongst others,—a very natural course to good men, which they are, and many of them great men too,—their greatest anxiety is to free themselves from the charge of moral delinquency. This drives them to the necessity of resorting to reasonings on the subject of slavery not being in all cases, and of course in their own relation to it, a moral evil.