Pittsburgh Gazette.

SATURDAY, MAY 28, 1864.

The Episcopal Church and Slavery.

When we yesterday commented favorably upon the patriotic course taken by the Methodist General Conference and the General Assembly of the Old School Presbyterian Church, in condemning the chief cause and principal prop of the present Rebellion, negro slavery, we left until to-day the performance of a less pleasing duty imposed upon us by the action of the Convention of the Episcopal Church of the Diocese of Pennsylvania, in session in this city, upon a series of loyal and anti slavery resolutions introduced by Dr. GOODWIN, of Philadelphia. Those resolutions were as follows;

WHEREAS, There exists in this country an organized and armed rebellion, whose purpose is the destruction of our National Union and the perpetuation of Negro Slavery. And WHEREAS, this rebellion has more and more assumed a character of barbarous fanaticism and murderous ferocity on the parcel of the enemies of the nation, therefore, in view of the causes and character of this struggle,

Resolved, That this Convention of the Protestant Episcopal Church in the Diocese of Pennsylvania, as a body of Christian men, pledge to the government of our country our prayers, sympathy and support in this war for existence, union, liberty and peace.

Resolved, That the authors and actors of this rebellion, wherever they are found, are alone guilty of all the bloodshed and desolation on either side, entailed by this contest upon North and South, now or hereafter.

Resolved, That in the long delay of success in suppressing the rebellion, we see wonderfully manifest the hand of God training by his severest chastisement this reluctant people to a readiness to do justice to a long oppressed and outraged race.

Resolved, That under present circumstances the National Government, whether executive, legislative or judicial, is in our judgment solely bound to use all its power, and employ every authorised constitutional means for the speedy and total abolition of slavery throughout the land, and as patriots, freemen and Christians, we shall hail with jubilant gladness and devout gratitude to God the day of its final extinction.

One would hardly suppose that a Convention of ministers and laymen of a church claiming to be loyal, assembled in a loyal city of a loyal State, would hesitate to adopt these resolutions. But the Episcopal Convention did hesitate to adopt them, substituting therefor a wretched patchwork of stale platitudes. We will come to them presently. In the meantime, it is worth while to note the spirit which animated a Convention which could reject Dr. GOODWIN'S resolutions.

Judge SHALER, of this city, denounced them as "abolition resolutions," and, to prove at once that they *were* such, and that he was *not* an "abolitionist," proceeded to charge the National Administration with having "violated the Constitution," &c., &c. He was opposed to the introduction of "politics" into the ecclesiastical counsels of the church, and yet delivered himself of a most violent political harangue, not one word of which, if we are correctly informed, betrayed any sympathy with the effort of our soldiers to crush out the Rebellion. Dr. WASHBURN, of Philadelphia, was opposed to the introduction of political opinions into the Convention, "as the Church had heretofore expressed much by her silence." It was not necessary for the reverend gentleman to explain what that silence expressed, and he did'nt. A member "was in favor of his country, but he held allegiance first to his God;" therefore he was opposed to the resolutions. Another excused himself by saying that "we are commanded to love our enemies, and his loyalty to his God deterred him from adding his voice in favor of the resolutions." Mr. W. S. WELSH moved as an amendment that the second and third resolutions be stricken out. Note the significance of that amendment! Several gentlemen opposed the resolutions because they were of a political character. One gentleman boasted that he had not, during four years' connection with his parish, ever stated one word in his pulpit which could be perverted into conveying political impressions." If this gentleman never commended to his congregation the claims of a bleeding country in this crisis, we do not think he had much to boast of. Finally, the following substitute, offered by Dr. VAN DUSEN, of this city, was adopted by 126 years to 92 nays:

Resolved, That we hereby declare our unfaltering allegiance to the Government of the United States, and that we pledge it our willing devotion and service, and that, as a body of Christians, we will ever "pray that in God's own time and way this rebellion may be put down; that oppression and slavery in all its forms, may be done away; that freedom of body and mind, political and religious, may everywhere prevail; that the emancipated negroes, whom God, in his Providence, is committing to our care, may in the objects of our liberal and Christian regard and instruction; that war may soon cease through out all our borders, and that our now lacerated country may again be so united that from the Lakes on the North to the Gulf on the South and from the Atlantic to the Pacific, there shall be but one Union, one government, one flag, one constitution, in that higher glory which shall make this nation Emanuel's land —a mountain of holiness and a dwelling place of righteousness."

To this substitute the preamble and first resolution of Dr. GOODWIN'S series were subsequently prefixed.

The reader will perceive, from the foregoing resume of the proceedings of the Convention, that 126 of its members, or a majority of the whole number, *refused*, 1st, to denounce the "authors and actors of this Rebellion;" 2d, to recognize the hand of Providence in training the American people "to do justice to a long oppressed and outraged race;" 3d, to approve all "constitutional means for the speedy and total abolition of slavery throughout the land,"