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SATURDAY MORNING, MAY 18, 1861.

THE PRESBYTERIAN CHURCHES.

The General Assembly of the Old School Church is now in session in Philadelphia, N. Y. Considerable interest is felt throughout the country in reference to the action of the first-mentioned body on the subject of the present distracted state of the country, and of the acknowledgement of the New State. It is a graduate of West Point and highly spoken of his nomination was unanimously confirmed.

Judge Sprague on Piracy.

Judge Sprague of the United States District Court, Massachusetts, a week ago defined treason very clearly. On Wednesday last he said the bill to authorize Pittsburgh to borrow \$50,000 for home defense, did not pass the Senate, and all the legislation on the subject had been referred to.

The Governor to-day appointed Gen. A. M. Dyer, of the 1st Cavalry, Major General of the Armies.

It is a graduate of West Point.

The action of that branch of the church

now devotes itself to that branch of the church

most of all that disturbing element. Its action this year will probably be unanimous in support of the Government.

To the Old School branch great difficulties and divisions, will probably be encountered.

A great question of the day cannot be ignored, and as there are no means of determining in the course of time, what the great majority of the members of that church in the New States, are neutral or will-hold-water, will satisfy them. And as it is not at all probable that there will be any delegates from the seceded states, and as some sections of the border states may be unrepresented, a heavy preponderance of the Assembly will be in favor of slavery in their proclivities.

Prudence may dictate an avoidance of action on the subject, if possible; but as circumstances have become so closely identified in the minds of men, it will be perhaps impossible to discuss the case without bringing the saker into view; and if once introduced, it would not be all surprising if the members should fail to escape the example of their New School brethren, and restore the testimony of 1818. A brief extract from that celebrated document will suffice to show that celebrated

"We consider the pecuniary and/or of one portion of the slaves, as a violation of the most precious and sacred rights of human nature, as utterly inconsistent with the law of God, which rules over all creation, and which requires that we should love our neighbor as ourselves."

Slavery creates a paradox in the moral system; it exhibits rational, sociopathic and immoral traits in its organization,

and it is difficult to realize that the power of moral action."

"It is manifestly the duty of all Christians who enjoy the light of truth, to do all in their power to alleviate the woes of their fellowmen, who are in misery, and to do all in their power to correct the errors of former times, and as speedily as possible to effect this end on our holy religion, and to make it a pure and glorious gospel of slavery throughout Christendom, and, if possible, throughout the world."

This was not the first "deliverance" of that church in the subject of slavery, nor was it the last.

In 1817, the same year that the National

and, before the organization of a General Assembly, the Synod of New York and Philadelphia, then the highest judiciary in the church, declared that "they fervently hope that the general principles in favor of universal liberty that prevail in America, and the interests which many of the Synods have taken in promoting the abolition of slavery, and they go on to recommend the giving of money to those who will appropriate them for fugitives; the alms then given were not sufficient to purchase their freedom at a moderate rate, and the ceding, by all their people, of all proceeds, "to procure eventually the final abolition of slavery in America."

In 1818, in buying and selling of slaves by way of trade, and all under severe penalty, there were pronounced as "shameful and unrighteous."

The next testimony was that of 1845, quoted above, which stood from that time until 1846, as the authoritative declaration of the sentiments of the church on that subject.

But public opinion at the South in the mean time underwent a great change.

Slavery was then understood to be an evil from the stand-point of the Slave, but it was not understood to be an evil from the stand-point of the Master.

It was then understood that the Slave would be more convenient to the Master than the Slave himself, while a slave pound half a pound would be more convenient to the Slave than the Slave himself.

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