Paris, Missouri, March 1, 1835.

BROTHER STONE, there will be held (no preventing providence) a four days meeting, at Dover meeting house in Randolph county Mo. commencing on the first Friday in June next. At which meeting the brethren contemplate selecting one or more Evangelists, to spend the whole of their time in teaching the word of eternal life. Please insert these few lines in the "Christian Messenger." We heartily solicit the brethren in Missouri, generally to meet with us, if practicable, if not, to send letters from the churches, stating whom they prefer as Evangelists, and how much they will contribute to the support of those selected.

THOMAS THOMPSON.

My friend and brother Wm. Rawlings of Stilesville, Ia. writes me that a communication of his to us was neglected. For this he must excuse me; for the bustle of moving, and settling, deranged our affairs, and his piece was mislaid. I assure him, and the public that in my last remarks on his former communication, I did not apprehend his meaning, as I then expressed a doubt, and as he has convinced me since that I was mistaken. B. W. STONE, Editor.

RECEIPTS SINCE LAST NUMBER.

MISSOURI.—*Independence*, James Lovelady $5 for vol. 8 (not 9 as stated in last number.) *Clarksville*, W. Watt 7, 8, and 9. T. Batton, and A. Melone for 9.

INDIANA.—*Attica*, J. Kinkennon for self 7, 8, 9; for U. Sarjent $2 50 for 7, 8, and $1 for 9; for A. Wilson $2 50 for 7, 8, and $1 for 9. *Spencer*, T. C. Johnson for I. Snoddy, J. Johnson, Wm. Dunning, T. Howe, and D. R. Eckols.

VIRGINIA.—*Battletown*, Thomas Allen for 7, 8.

ILLINOIS.—*Jacksonville*, Eliza Curle 9; C. Drake 4, 9; D. Smedley 8; I. Nevins 9. *Carthage*, S. D. Black 9; Wm. K. Lindsay paid me $1 for C. Advocate.

KENTUCKY.—*Paris*, D. Cline 9; M. Ashford 9; E. Speaks 9; W. Wainwright 9. *Lancaster*, Elder T. Smith for self; J. Burditt, M'Gee; Best; Dan O'Bannon for 9.

OHIO.—*Cincinnati*, J. R. Jackson 9.

MICHIGAN.—Wm. Smith $2 for 9; I. Wolworth 9

TENNESSEE.—*Columbia*, Judge Mack for Jenkins 2; for Wm. Mack, John Mack, and R. Wortham for 9. for Feris one volume.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. IX.] JACKSONVILLE, ILL. MAY, 1835. [No. 5.

THE CHRISTIAN MESSENGER,

Is published monthly, in Jacksonville, Illinois, at ONE DOLLAR a year, or for twelve numbers, if paid on the reception of the second number—or ONE DOLLAR AND TWENTY-FIVE cts. if not paid within six months. Persons procuring eight subscribers, and remitting the money to the editor, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage is 1½ cents a number under one hundred miles, and 2½ cents over one hundred miles.

ADDRESS

TO THE

PEOPLE OF THE UNITED STATES

ON SLAVERY.

(*Continued from page* 88.)

Many objections to the immediate abolition of slavery have been brought forward, which, like the one already mentioned, the alleged contentment of the slaves, only require a fair and thorough examination, to be defeated or converted into auxiliary arguments for emancipation. It has been said, the slaves are not prepared for liberty. But it is clear that the first step toward civilizing and christianizing the negro is to acknowledge that he is a man, whose confidence we have to gain by confessing that we have wronged him, and endeavoring to repair the injury by abandoning forever the inhuman principle that man can hold property in man. It has been said that the slaves, if suddenly emancipated, would use their liberty for avenging their past sufferings upon the masters. But it would be strange indeed, if the standing army and the militia, the whole power of this coun-

try which has hitherto secured the unrighteous authority of the master over the slave, should not be able to uphold the rightful dominion of the law over the freeman. It seems stranger still to suppose, that by an unaccountable perversion of the most natural feelings, the colored man who has no cause for hatred & desire of revenge against the white man, except the fact that he holds him in slavery, should hate, & desire to revenge himself upon him, for restoring him to liberty. Whatever strange kind of speculation may lead men to expect that love should begat hatred, this surely is not the logic of the human heart.

The history of the past, as well as the experience of our days, does not record one instance in which the immediate abolition of slavery has stirred up the freed man to violence, outrage and war. Within the remembrance of this generation, slavery has been abolished in St. Domingo, in the republics of South America, and recently throughout the vast empire of Great Britan. Different modes and forms of emancipation have been tried. In some cases, the enjoyment of perfect liberty on the part of the slaves has been preceded by an apprenticeship; in others full liberty has been granted at once; in some instances portions of land have been allotted to the negroes; in others they have been left without any means of support but their personal liberty; in others a part of the produce, or certain days in the week, have been secured to the free laborers remaining on the plantations. In all these instances, in which a whole state has abolished slavery, and in many others in which the comparative value of free and slave labor has been tried on a smaller scale, the safety and superior advantages of immediate abolition have been fully established. Great light has been shed on this subject by the report of the committee appointed by the House of Commons, on the extinction of slavery in Great Britan. The confident anticipations of many of the witnesses who were examined by the committee as to the safety and desirableness of that great national measure, for both masters and slaves, have already been verified, so far as the short time that has elapsed since the actual enfranchisement of the British West Indies has enabled us to judge of the results of this great measure.— Already several islands have petitioned the government, and have obtained permission to substitute full and immediate abolition for the system of apprenticeship, which had been devised as an intermediate step from servitude to freedom; because it soon became evident, that the full advantages of a free labor system cannot be realized by any scheme of demi-servitude.

A thorough investigation of the much disfigured history of St. Domingo, which has been so often held out as a fearful warning against all attempts at immediate abolition, bears the most decided testimony to the safety of this philanthrophic measures. Indeed, the history of Hayti speaks more strongly in favor of this cause, than the most sanguine abolitionist could have expected. For it is proved by competent eye witnesses,* that after the fearful contest which raged in that island from 1791 to 1793, and which from a civil soon became a servile war, and ended in a complete obolition of slavery, the slaves as soon as they were declared freemen, instead of trying to avenge the cruelties they had suffered, quietly returned to their plantations. There they continued to work as free laborers for a fourth part of the produce, besides having two days in the week entirely to themselves. And this cultivation of the land on shares proved so successful, that the island was fast advancing towards its former prosperity, when in 1801, Buonaparte conceived the inhuman and insane plan of reducing the enfranchised islands again to slavery.

In Guadaloupe, which had been quiet and prosperous in her freedom as St. Domingo was, the ruthless conqueror succeeded in restoring slavery, after the most fearful and bloody resistance, But he failed in St. Domingo. And if we would rightly estimate the *result* of this great struggle from servitude, discord, and anarchy, to liberty, law, and union, we must consider that during the continued warfare which did not wholly cease until 1820, the whole island became one republic, the arts and habits of peace were almost entirely abandoned, and the expensive works for cultivating the land on which the amount of exportable property greatly depends, were destroyed. We must consider also, that the natural disposition of the people inclines them to secure by moderate labor the necessaries and comforts which the rich soil easily affords, rather than to strive and toil for wealth and commercial eminence. Again we must consider, that the industry of that island is kept down by the support of a large standing army to prevent invasion, and by an enormous national debt to France. Under all these circumstances, which have necessarily reduced the produce, the exports and imports of St. Domingo, and affected the character of its inhabitants, if we consider that the population, which in 1804 amounted to about 400,000, had increased, according to the official census in 1824, to 935,-

*See particularly the French works of La Croix and Malenfant.

335, and if we look upon the amount of freedom, security, and prosperity enjoyed in that island—we cannot help seeing in the whole unprecedented history of St. Domingo, a most satisfactory evidence of the safety and expediency of immediate abolition, even under the most unfavorable circumstances.

That the Africans will not work from any better impulse than the cart-whip, is an assertion so often refuted, that it is not worth while to dwell upon it. It is indeed not improbable, that the long continuance of slavery has degraded many so deeply as to require some impulses besides those of selfinterest, honor, and family attachment, to stimulate them to honest industry; some legal restraints to prevent those who by a sudden act of abolition are made masters of their time, from abusing it to the injury of others as well as themselves. Laws may be necessary like those existing in Hayti, which compel idlers and vagabonds, all those who cannot show that they possess the means of an honest subsistence, to cultivate the earth for their living; as in many parts of our country also, paupers are compelled to labor for the sustenance provided for them by the community. But the practical importance of these laws will continually decrease, as the natural effects of freedom supplant the artificial resorts of slavery.

The loss of property, growing out of immediate emancipation, has been urged as another objection to this measure. The general ground of this question, the comparative advantages of free and slave labor, have been so clearly demonstrated by scientific and experimental investigation, that few, if any, remarks are required on this subject. It would seem superfluous to prove in detail, that the master, the planter in particular, must be benefitted by the change of a slave-labor for a free-labor system. It frees him from the necessity of purchasing cultivators for his land, the price of which must rise in proportion to what he saves by not being obliged to buy *men*, in addition; he is not at the risk of losing part of his capital by the sickness, or death, or escape of his slaves; he has not to provide for the sick, the children, the aged, except so far as they may have to be taken care of by the community. Instead of depending on labors, whose interest it is to do no more work than the fear of the whip can induce them to perform, and to pass themselves off for being as unprofitable as possible; the employer of free labor has the choice of laborers, whose interest, whose heart and will are in their business, and whose reputation for efficient usefulness is at stake. Instead of finding it for his advantage to debar his slaves from all knowledge, save what concerns him as a domesticated animal; instead of doing violence to his own nature by degrading that of his slave, the master or employer will be prompted both by his earthly and his spiritual interests, to promote the intelligence, the self respect, the love of truth and justice, the religious principle in the free labor.

These considerations are sufficient to show that universal and immediate emancipation must, in general, prove eminently beneficial, both to the slaveholder and the slave. Cases of individual suffering, which are incidental to every plan of reform, will be easily remedied. But although the economical advantages of this reform are evident, it should never be overlooked that justice demands the immediate abolition of slavery, whether it be for the advantage or disadvantage of the slaveholder. Instant and preserving exertion to remove from the present, and to avert from every future generation, the crime and the misery of oppression, is all that we can do to atone for the past, and to wipe off a part of that fearful reckoning, which awaits us all at the bar of eternal justice.

There is one more object to the promotion of anti-slavery principles, which operates as a powerful check upon many of our fellow-citizens; although we confidently believe that if they would subject it to a thorough examination, they would see in this very objection the strongest argument for promoting the abolition of slavery in our country. It is said that the Constitution and the Laws of the Union acknowledge and secure the existence of slavery, in every State in which it is not prohibited by the State itself, as well as in the District of Columbia, and in several of the Territories. Hence, it is argued, that the agitation of this question in the free States, is an improper and dangerous interference.

It is true indeed, that the constitution as it is generally understood, though it no where speaks of slavery, is made to read so as to secure a power which, according to the principles of the Declaration of Independence, cannot be rendered just, by any decree or act of government. It is true, that the slave escaping from bondage in one State, finds in every other, even in those States in which slavery is by law prohibited, a powerful co-adjutor of his master, in every judge or competent magistrate of the Union, who is obliged to deliver him up to the pursuing owner, however his own conscience may revolt against this official support of legal tyranny. It is true, moreover, that a standing army is kept and paid by these United States, chiefly for the protection of that special branch of industry in one part of

our country which is proscribed in every other. It is true, that in case the slaves should assert and insist upon the rights solemnly ascribed to them, in common with all other men, by the Declaration of our Independence, not only the army, but in case the army should prove insufficient, the militia, the whole people of these United States, are bound by law to assemble under the very banners under which they once achieved liberty for themselves, to put to the sword men who dare to claim the same inalienable rights. It is true, that a bargain, agreed to by the free states, entitles the slaveholders to send, in addition to the representatives to which their own number entitles them, twenty-five others to represent a portion of their population, which by their own laws are accounted a part of the *live stock*, together with horses and cattle. It is true, that in some of the Territories as well as in the District of Columbia, over which Congress has an absolute and exclusive right of legislation, slavery has a legal national existence and support. It is true, in fine, that Congress, being invested with constitutional power 'to regulate commerce with foreign nations and among the several states,' although it has branded as piracy the foreign slave trade, still tolerates the domestic traffic in human beings, which is characterized by the essential attributes of the middle passage. By means of this traffic, the produce of the slave-breeding is conveyed to the slave-consuming states, and the various wants of the slaveholding community are continually supplied. Nay, the seat of Congress, the capital of the United States, is the centre, the very heart of this traffic, drawing fresh supplies from different quarters, and sending them to every part, to nourish and support the system.

The fact then on which the forementioned objection to anti-slavery movements is grounded, is incontestable. It is true that slavery, as it exists in our country, is supported by law, and by the constitution as it is generally understood. But can this be considered as a reasonable objection? Ought it not to be to us the most powerful inducement, to use every means which the constitution has left us, to remove this fatal inconsistency with the vital principle of our social institutions?

It is not our object now to enquire whether a law can be deemed valid, if it is contrary to the inalienable rights of man, particularly when these principles and rights are solemnly acknowledged by the sovereign will of the people as the supreme standard and test of the validity of any law. We only ask the people of the United States to consider what bearing that clause in the constitution which authorizes slavery, has upon the Declaration of Independence.—The words of the only article which is understood as securing the claims of the slave-owner (Art. IV. Sec. III. 3.) are these: 'No person held to service or labor in one state under the laws thereof, escaping into another, shall, in consequences of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due.'

(*To be continued.*)

Of Churches observing the Lord's Supper without Elders.

[SELECTED FOR THE MESSENGER.]

(*Concluded from page* 94.)

Is it moreover granted, that while the Apostles remained with this infant church, they would observe *all* the ordinances? Well then, by what rule would this church neglect any one of them, when the Apostles were necessitated to leave them? We know that at Antioch, Iconium, Derbe, and Lystra, they had no elders till the apostles again visited them, which was some considerable time after those churches were gathered together, which time was absolutely necessary to ascertain who among them possessed the qualifications fitting them for the Elder's office. Would any of these churches, in the Apostles' absence, neglect any ordinance of the Lord which the Apostles had taught them and of which they had set them the example? Would they commemorate the resurrection of Jesus on the first day of the week? Would they assemble together? What would they do? I rather ask, what would they not do that the Apostles had commanded? Must it be granted that they would pray and praise, and exhort, and rebuke, and even exclude, if need required? By what rule is it then, that they would obey any ordinance of the Lord, and not observe the Supper?

What was in the Supper, in the view of the primitive church, met together without elders, more than in any other divine institution? They would certainly pray, or observe any other ordinance, in the same name in which they ate the Lord's Supper; for as yet the anti-scriptural notions of the supper had not time to work.

To me it appears manifest that the first churches must

have attended to the ordinances of the Lord before they had Elders; for this was absolutely necessary to the obtaining them. It was undoubtedly by going on together; in observing all things whatsoever Christ had commanded them, that he qualified persons proper, to be chosen for the Elder's office. By attention to all the divine institutions, those members of the church who excelled in respectibility, wisdom, and gifts for teaching and ruling, would appear. Nor could they be made manifest in any other way, but by the mutual exercises of the gifts of the brethren for edification.

To suppose that the first churches neglected the ordinance of the supper, or any other institution, till they had Elders, is evidently to put Elders before churches, and before the mutual exercise of the gifts of churches; and this instead of being scriptural, is contrary to the nature of things, and to every idea the Scriptures give us of a New Testament church.

But let none urge, that this reasoning is calculated to induce churches to neglect or despair the Elders office. I am well persuaded, that the Apostles taught the infant churches the nature, duties, and end of the Elders office, and led them to look to the Lord for gifts to be bestowed on those whom he might choose for that office. But to teach a church to neglect any ordinance because they have not Elders, is the way to keep them from obtaining them; on the contrary, to instruct them to observe all the Lord's ordinances, and thoroughly to exercise their gifts to edification, is the direct way to obtain pastors after the Lord's own heart, who shall feed his people with knowledge and understanding.—Jeremiah iii. 15.

That we have no express precept or example in Scripture on the subject of churches observing the Lord's Supper without elders, is indisputable; but we are certainly to receive with submission the will of God, in whatever manner he chooses to convey it to us; and if any rule of conduct is fairly deducible from scripture, though not conveyed to us in so many words, we ought to follow it. In many instances we act on this principle, and without admitting it, we must be often completely at a stand. The Scriptures so far as I know, are silent as to churches holding communion in prayers, as well as in breaking of bread without Elders; yet if they attend to none of these things what could be the purpose of their association. The Scriptures are also silent as to their exercising discipline, either in admission, watching over, or exclusion of members previous to their having Elders; and yet without this their association as christian societies, united together, and abiding in the

truth, must be void. Any arguments which may be used against churches observing the Lord's Supper without Elders, are equally conclusive against their observing any ordinance at all; and are even hostile to the very existence of churches, unless, as was said before, Scriptural order be reversed, and Elders exist before churches, which is absurd.

Besides, to suppose that a church may attend to other ordinances without Elders, and not observe the Supper, is to give a place to that ordinance above others; a place which the Lord has by no means assigned it. If it must be granted, that the churches gathered by the Apostles were sometime without Elders; that this was necessary in the very nature of things, till the Lord qualified some among themselves to take the oversight of them; that in their fellowship in the gospel, they must have prayed together, read the Scriptures, exhorted, rebuked, and even excluded if necessary; that all these things were done by the gifts which the Lord bestowed on them for edification, which gifts must necessarily have been exercised before they knew who among them could occupy in the Elder's office: and was there a something in the Lord's supper, which they could not do? The question is of the utmost importance. Is there any thing to be done at the table of the Lord, which any brother, who can give thanks for a crucified Savior, and repeat the words of the institution, cannot do?

But to suppose, that none but an Elder can administer the Supper, is not only giving a superior place to that ordinance, but attributing some sanctity and power to an Elder which the scriptures do not warrant. It is perhapse worthy of notice, that the phrase *administering the Supper*, does not coincide with the language of Scripture on this subject. There we read of the disciples "continuing in breaking of bread"—"coming together to break bread"—"coming together to eat"—"coming together into one place to eat the Lord's supper:" Act ii. 42. 1 Cor. xi. 20—33. So soon as a church conceives that their pastors are given to them the symbols of Christ's broken body and shed blood in other way, than each individual member gives these sembols to each other, they are certainly attaching some improper idea to the Elder's office. Pastors are undoubtedly teachers, rulers, and guides, in virtue of their office and qualifications for it; but their presiding at the Lord's table, is to be looked upon in no other light, than their doing so in any ordinance, in which even they themselves may not actually engage, but only call forth, and direct the gifts of the churches, as is done in the progress, and exhortations of the brethren.

If churches scruple to receive the Lord's Supper, except when they have what is called an *ordained minister*, it cannot but be, that they entertain ideas repugnant to the word of God, both with respect to the Supper and the Elder's office.' To those not carried away by a pre-conceived notion of the superior sanctity of the Lord's Supper, and Elder's office, it must be very evident, that these can be no good reason for a church abstaining from the breaking of bread without Elders, any more than in the case of any other ordinance of the Lord.

Ballantines essays on the Elders Office.

Jacksonville, Ill. May, 1835.

Brother Badger:—From the Christian Palladium, edited by you at Union Mills, Montgomery county N. Y., I find you have unsheathed the sword in war against *Campbellism*. May God speed your efforts in cutting down, and destroying every *ism*, not recognized in the scriptures. But would it not be well to be guarded, lest while you root up the tares, you root up the wheat also. Your thoughts on combatting popery well apply to the combat in which you are now engaged, and it is hoped, will correct any aberration from right. "Take the sword of the Spirit."

Before I enter upon the subjects in view, I wish to premise a few thoughts. In every society there are officious, troublesome, selfconceited, and zealous ignoramuses, who are always clamorous on certain peculiarities, in which are encircled their whole stock of knowledge and religion; and if any should demur against any dogma within their circle, they are denounced and proscribed as deluded errorists.—Within their narrow circle forbearance, meekness, and gentleness are not to be found. These are the troubles in Israel; these are the men that disturb the peace of Zion, and keep her children apart.

In every society there are men, who are considered as oracles, as infallible as his holiness at Rome. Whatever such men utter, right or wrong, is trumpeted abroad by subalterns as the truth of God, and urged with Apostolic zeal upon the world. These men are perfect nuissances in society, and are good for nothing.

In every society there are good men, whose only fault is, that they have more zeal than knowledge; and there are others also, who have more knowledge than zeal. The religion of one is like an ice-berg; that of the other like a blaze

of straw; the one is near a kin to cold Philosophy; the other to Enthusiasm. Each of these is an extreme from truth, and the advocates are equally hurtful to the true interests of christianity.

I now come to the object of my address to you. From several sources I have taken up the idea, that the Christians of the east have believed, and do yet believe, that the Christians of the west have abandoned their former ground of profession, and have joined the Campbellites, or Reformers, so called. Under this impression when they wield the sword against the Campbellites, they make a thrust at us also, as their common enemy. My dear brother, we have so frequently contradicted this statement, that I am almost ashamed to do it again. But this address is designed for our brethren in the east. I do therefore request you to to give the whole of it a place in the Christian Palladium for their information. Any remark you may make shall at your request have a place in the Christian Messenger. I will state facts in definite language.

1. More than thirty years ago, we took the Bible as the only rule of our faith and practice, all other creeds and Confessions of faith as authoritative being rejected. On this ground we stood, & advanced to victory into the thick, & appalling ranks of opposers. On this ground we yet stand, more firm and unshaken, as time and experience prove its excellence. By this book we learn to correct our errors in doctrine and practice, and by it we grow in the knowledge of God, and of Jesus Christ his only Son. The views we had of this book then, we yet retain as true. I will once more advert to them, believing them, still to be important.

1. Suppose God from Heaven should hand to me a poor sinner, the Bible, and say, take this book, read it, understand it, and obey it, and you shall be saved; if not, you shall be damned. He adds, I know you cannot understand it, you cannot believe it, you cannot obey it, until I give the Holy Spirit to enlighten, quicken, regenerate and save you. In this case the Bible to the sinner would be useless; the end put before the means. To be consistent, the sinnre would not act at all, but wait for that non-descript operation, if it be ever given. This is all uncertainty.—Thousands perish on this ground.

2. Suppose God from Heaven should hand me, a poor sinner, the Bible, and should say, Take this book, read it, understand, believe, and obey it, and you shall be saved; if not you shall be damned. He adds, Expect no other aid, or help from me. By reading, understanding, believing, and obeying what is contained in this book, you are to save

yourselves. This would drive the poor sinner to activity; but he could not, to be consistent, pray, he could not expect that God would give him any thing more than the Bible, he could expect no divine operation in him, or on him he could not believe that God will notice him as he does the sparrows, to protect, support, and defend him, or his family, and friends. This is a gloomy religion, and cuts off all communication, and sweet intercourse with God. It may suit a philosopher, and please his mind in his speculations; but a living christian would languish and die under its blighting influence.

3. Suppose God should hand me from Heaven the Bible, and should say, Here poor sinner, take this book; read it, understand, believe, and obey it, and you shall be saved. It is written in a plain style, and therefore can be understood; it affords you sufficient evidence to believe it, and presents sufficient motives to engage you to do it. Believe and obey it, and I will give you the Holy Spirit. You will find in this book many great and precious promises, and you are authorized to ask, and you shall receive. I will give you grace and glory. Here every thing is just suited to the poor sinner's case. This is the plan I have accepted, and stated to the world one third of a century past, and still I rest upon it as truth, and so do my brethren, as far as I know them. Some may be vascillating.

2. Fact. It is also a fact, that about the same period, we from conviction took the name *Christian*, which name was given to the Disciples by divine authority. For this name *alone* we have ever contended, and yet cleave to it with warm affection, to the utter exclusion of every other. If any prefer to be called *Campbellites*, we do not. If any prefer the name *Reformers*, we do not. If any choose the name *Disciples*, we do not. *Christian*, and *Christian* alone, is our name. *Campbellites* is a name of reproach, owned by none, but I am sorry to say, that some call themselves *Reformers*, and *Disciples*, who yet prefer the name Christian. I will never be the member of any church, which is not called the Church of Christ, and who are not called Christians.

3. Fact. With Alexander Campbell I am acquainted; I believe him a great and good man; a christian. But I do not attach infallibility to him, nor to any other.

"To err is human." Such men have, most commonly, done injury to the world. They are to be watched with strict attention, lest our ideas of their greatness, and goodness, should cause us without examination, to receive their errors. All the religious sects have watched brother Campbell's course with an eagle's eye. They have discovered in

him many things, which he never discovered in himself—they have imputed to him many errors, which he never uttered; misrepresented many truths, which he has ably advocated, and gave a deep color to unguarded expressions which he has made. We ourselves agree not on every point with brother Campbell, and he in the same points differs from us. What then? Shall we not fraternize? Shall we not unite as christians? Shall we quarrel about our difference of opinion, like the world before us? Shall we love each other less? No: We are determined that diversity of opinion shall not be a bar to christian fellowship. I stand on the old ground, the Bible, to acknowledge every one to be my brother, sister, and mother, who *does* the will of my Father, who is in Heaven. To do otherwise is antiscriptural, and sectarian; from which may the Lord preserve us all! You seem to have two particular doctrines in view in your opposition to A. Campbell; one is that 'water baptism, is the *only* instituted duty (required) of God, in which the sinner can find remission of sins"—and the other is, the denial of any operation of the Spirit on the heart, farther than the word of the Spirit operates. Whether these be the opinions of A. Campbell, I shall not pretend to determine. I have heard them advocated by some of his friends. But I am certain, there are none, who say as brother Marsh states, that baptism is the *only* duty. They universally in my knowledge, hold faith and repentance as absolutely necessary in order to remission.

Some do say, there is no remission without immersion. With brother J. Marsh, I have thought, spoken and written differently. For this I have been censured; yet these same censors reluctantly acknowledge the truth of my opinion. If I never had christian experience, and remission previous to immersion, I have never had them since, & were I convinced of this as fact, I should be forever shut up in desperation, and should consider religion a dream, an empty show. Yet I cannot but believe this doctrine of baptism, in connexion with faith, and repentance, for remission of sins, or salvation, to be a scriptural truth. I cannot overset it; nor have I yet seen an argument against it, as heavy as a straw; Must I, therefore, be accounted a heretic, unworthy of christian fellowship? Must I be stigmatized a *Campbellite*, because I preach, and practice it? In fact: many years before I ever heard of brother Campbell, I with several more preached, and practiced it, as many living witnesses can testify. I speak not this for self-glory arising from priority of sentiment, nor to detract from another, what is justly claimed. Is it not a pity, that Christians should indulge in

hard feelings, and divide churches, and break the dearest ties of friendship, and brotherly affection, on such grounds? poor, weak, selfish creatures we are! Self-interest, and honor have too much influence.

With regard to the operation of the spirit, I need say nothing more. In this doctrine I am unshaken, and have commonly been from the beginning of our departure from man-made creeds. I have been afraid that many are speculating on this important subject, and are endeavoring to form a system of theological, vain philosophy. This is done by many honest, good men, in order to avoid the fatal error of those, who view the scriptures, as not being the foundation of faith, repentance and obedience; but who maintain that the Spirit in his divine operations on the sinner's heart, is the true foundation of them. We have sufficient proof in the Bible to show this to be false, and that we receive the Spirit through faith, and obedience; and that true faith is founded on the word of the witnesses, the Apostles of the Lord and Savior. I have said, that I had rather enjoy the Spirit, dwelling in me one hour, than to dispute about the mode of its operation a thousand years. What can we, with such limited minds, comprehend of unrevealed things? It is enough for us to believe that we receive the Spirit through faith and obedience, and that the disobedient unbeliever has no scriptural authority to expect it. "We are witnesses of these things, and so is the Holy Ghost which God has given to them that *obey* him." Acts v. 32.

I am not one of those, who believe that new revelations are made by the Spirit to any man *now*, or that new light is infused into the mind by the Spirit. Yet I do most assuredly believe, that christians, or obedient believers have an unction from the Holy One, by which they know all things needful to know, and the same anointing teacheth them of all things. They know the Father and the Son in their divine character, and perfection, and all things pertaining to Godliness, in a manner the world of disobedient unbelievers know not. But I pretend not to philosophise on the subject, lest I bewilder myself, and them that hear me. I would humbly ask those in this bewildered state, whether they have the spirit of grace and supplication? Whether they delight in secret prayer? Whether they collect their families morning and evening for family worship? Whether they take delight in meeting in public worship with their brethren? Whether they have such love for the souls of men, that their pity yearns over them, and their souls are engaged in fervent supplication to him that is able to save them? and do they feel the spirit of denying themselves, and of sacrificing their goods for the salvation of sinners? If not; "Repent, and do your first works."

4. Fact. There was a large Christian church in Georgetown Ky. where I resided, living in peace, and gradually increasing. A few years ago, a few of the old Baptist church in the same town embraced the principles of the Reformers; they were few and had no house of worship in town. They were persons of piety, and influence. We had frequent conversations, and were frequently in worship together. John T. Johnson, their pious bishop and myself, believing we were on the same foundation, the Bible; believing that a diversity of opinion, if any existed, should not be a bar to christian union; being equally, and violently opposed by the sects around us, agreed with one another, and the two congregations also agreed, to unite, and co-operate in the work of the Lord; neither side was required to relinquish any opinion entertained by them. The effect of this union was electric; within one year we think, about 600 professed faith, and were baptized in the county. We united as co-editors of the Christian Messenger, and continued in perfect unanimity till I removed to Illinois. For the one faith, and for the one name we both contended.—We recommended to other churches to do likewise, and many followed the example. Now, my brother, did we do wrong. Does the holy word condemn it? Does not that word enjoin unity of Christians? If so, go and do likewise. In cultivating brotherly love towards all, you will be in a fairer way to conquer their prejudices, and reclaim them from error, than by all the opposition you can make, or by vaporing publications of victories obtained in holy combat. While we are wrangling, souls are dying; and our wrangles are food for scepticism, and a laugh to infidelity. Let us contend for love, peace and union. This is the religion of the Bible, compared with which, every other is vain.

In the spirit of brotherly love, now verging the grave, in the view of the judgment ahead, and of eternity before me, I write. As I have said, I wish my brethren in the east to know these things, and to be assured that we are yet *Christians;* and that we are willing to extend our union with Calvinists, and Arminians, who believe in, obey, and love our Lord Jesus Christ, irrespective of their opinions. May the grace of our Lord and Savior Jesus Christ be with you, and all the saints in Christ Jesus. Amen. B. W. STONE.

"The best way to revenge is not to imitate the injury."
"It is easier to avoid vice, than eradicate it."

From the Cumberland Presbyterian.

UNION OF CHRISTIANS.

MESSRS. EDITORS,—After purposely remaining silent for several months, partly because I thought my oft repeated communications might weary both you, and your readers, and partly from a hope that some abler advocate would thereby be induced to occupy a place in your columns, to plead the holy cause of union among christians, I respectfully solicit to be heard again on this serious, weighty and very interesting subject. I know that some worthy religious persons vehemently oppose our liberal views, and strive to turn the current of public opinion against us. If we are wrong, I hope they will succeed, but if we are right, I feel assured they cannot. I would further remark, that, whether we are right or wrong, before success can crown their efforts, they must adopt a different course; they must show our errors (if such they be) in the light of scripture and reason. Merely to call us "*fanatics*," "*neologists*," "*no-sect-party*," will not do. An intelligent public will require, and must have, *proof* instead of *assertion*, and *argument* in the place of *ridicule*, before their verdict will be given against us.

A pretty thorough examination of the subject of christian union, has satisfied my mind, that God intends its accomplishment. I pressingly bespeak the serious attention of every candid reader to the following brief exhibit of this momentous subject.

1. *The Bible depreciates divisions among God's people as a serious evil*—"For whereas there is among you divisions, —are ye not carnal and walk as men?" "Now, in this that I declare unto you, I praise you not,—for I hear that there be division among you."

2. *The Bible condemns those who cause divisions*—"Woe be unto the pastors that scatter the sheep of my pasture, saith the Lord." "Now I beseech you, brethren, mark them which cause divissions—and avoid them. For they, that are such, serve not our Lod Jesus Christ."

3. *The Bible exhorts to unity*—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that there be no divisions among you; but] that you be perfectly joined together." "Stand fast in one spirit, with one mind, striving together for the faith of the gospel." "Let brotherly love continue." "Endeavoring to keep the unity of the spirit in the bond of peace.', "Behold, how good, and how pleasant it is for brethren to dwell together in unity."—"For ye are all one in Christ Jesus."

4. *The Bible cortinually speaks of the church as one*—"There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and father of all." "For by one spirit are we all baptized into one body." "Now ye are the body of Christ." "Christ also loved the church, and gave himself for it, that he might sanctify and clean it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish."

5. *All the figures, which the Bible uses to represent the church, convey the idea of unity*—Thus she is said to be, a 'mountain,' a 'kingdom,' a 'building,' a 'vine,' a 'fold,' a 'vineyad,' a 'family,' a 'duty,' a 'bride,' etc.

6. *Christ prayed that all which believed on him might "be made perfect in one."*

7. *Christ and his apostles, who certainly knew what the church ought to be, established but one "sect;" and sedulously guarded against "schsms in the body."*

8. *Prophecy looks to a time, when Zion's watchmen "shall see eye to eye"—when the Lord's house shall be established on the mountain tops, "and all nations shall flow into it"—when God "shall gather together into one, all things in Christ"—when the regenerated family of Adam shall all know God, "from the least to the greatest"—when perfect peace and harmony shall be restored, so that nothing shall hurt or destroy in all God's holy mountain.*

9. *God's people in heaven are one.* They are sweetly, and perfectly, and indissolubly joined together. "*Union*" and "*amalgamation*" are terms that create no alarm there. Why should not the church on earth copy the heavenly pattern? It is the will of God that his people should be one in heaven, and he has taught us to pray, "Thy kingdom come, thy will be done on earth, as it is in heaven."

10. *Christian experience is in favor of union.* Go to the young convert in his first love, before the contracting peculiarities of sectarianism have narrowed his enlarged soul within the limits of a party, and you will find him a warm hearted unionist. Even the cold and formal zealot of a sect; when he is visited with a time "of refreshing from the presence of the Lord," forgets his bigotry, his swelling affections embrace the whole church in fellowship and love, and, for the present, he too, is a glowing unionist. In the warm, cloudless sunshine of religious enjoyment, the atmosphere is too pure and heavenly for sectarianism. It flourishes only in the shade. Around the base of Nebo, it reigns, like a demon of dischord, urging its purblind vota-

ries to abandon, at least in part, the great work of spreading Christ's kingdom on earth, to engage in "envyings, strifes and divisions" among themselves. Would the evangelical denominations escape its gelid grasp? Let them press to the summit of the mountain. A clear view of the promised land will make their shackles fall—there will be an approximation of sentiments, and a flowing together of hearts. In plain language, if christians enjoyed the height of their privileges, earth and hell combined could not hold them asunder. Already have the limpid currents of liberal sentiment and brotherly affection broken forth from the hills of Zion. Their tendency is to the centre. In their onword passage, they will constantly increase in quantity and force, sweeping away every "refuge of lies;" and forming, by the commingling of their waters, an ocean of love; over whose tranquil surface "the old Ship of Zion" will gallantly bear her happy passengers to heaven.

CANDIDUS.

From the Cumberland Presbyterian.

RESPONSE TO UNITAS.

CHRISTIAN BROTHER,—I most cordially reciprocate the good feelings and wishes avowed in your communication, which appear to have come "free, unrestrained, and glowing warm from the heart." Our short correspondence has convinced me, that a free interchange of sentiments of different denominations, conducted in a spirit of love, candor and liberty, would exert a powerful non-sectarian influence, and give to the churches a centripetal direction. Candidus cannot be intimidated, so long as he believes the cause of union is the cause of God. With my present views, to plead that cause bears on my mind with the force of a moral obligation. It is true, I prefer my own denomination before others, and, until Providence opens a better way I expect, conscientiously to abide by its rules and regulations; but I greatly prefer a scriptural union among christians to it, and shall exert my best efforts to promote such union. I am no lover of controversy, and receive in a spirit of meekness, wholesome reproof. Still I think there are circumstances, under which defence becomes an imperious duty.

Take courage, my brother, and still let your heart pant for union; for the grand enterprise must be accomplished,

before God will convert the world. Thank God! it is even now in progress. Many of the religious movements of this age, like the converging rays of light through the sun glass, points to union of christians as their focus. The Holy Spirit has deeply engraved union in the minds of many honest, intelligent, warm hearted christians of different denominations. Light is abroad—inquiry is awakened—investigation has commenced—conviction will result—and action will follow. Soon the white banner of union, planted on the walls of Zion, will float in the breeze of heaven; and thousands, and multiplied thousands, of liberal minded christians will rally around it as their common standard—their unscriptural peculiarities will give place to the doctrines of the cross—the Redeemer's prayer will be answered; for his people will all be one. Then, and not till then, will all the world believe that the Father sent him to be their Savior. Blessed Jesus? enlarge the hearts of thy people, that they may flow together, and that the world may be saved. Amen.

CANDIDUS.

An extract from the same Journal.

"We believe that all true christians will yet be united. The present generation may not witness a consummation so glorious; but so sure as the Bible is the word of God, so surely will all who are in Christ Jesus be encircled in the embraces of brotherly love. Sectarianism and separatism and every other ism is destined to an early grave, whilst the whole church of Christ shall yet constitute one harmonious brotherhood."

EDITOR'S REMARK.

WITH gladness we copy these sentiments from the Cumberland Presbyterian. We are rejoiced at the growing spirit of Christian Union. We hail it as the dawn of the world's salvation. O that it may still increase! and may all, who feel its power, act it out in practice, irrespective of party-censure, and intolerant persecution of antichristian sectarianism!

Clerical Sportsmen.—Amongst the names of the licensed sportsmen for Yorkshire, we find fifty-five with the word "*Reverend*" prefixed to them.—*Huntsville Dem.*

From the Correspondent of the N. Y. Observer.

RELIGIOUS STATE OF CATHOLIC SWITZERLAND.

CATHOLIC SWITZERLAND is undergoing a change, and seems disposed to shake off the yoke of the Romish church. It would not be surprising if we should hear, in a few months, that all the Catholic cantons had declared themselves independent of the pontifical authority. I will explain in few words the causes which have concurred to produce the present state of things.

Formerly the Swiss Catholics, as history informs us, were very zealous, devoted and obedient to the holy see, always ready to take the sword to sustain the authority of the pope. If I remember right, they were the first who waged war for religion at the period of the reformation.—The protestants of Germany were peaceable, and Charles V. let his sword sleep in its scabbard, while the Swiss Catholics, and Protestants met on the field of battle, and the Reformer Zwinglius, fell in fight on the plains of Cappel.—Cruel intestine wars prevailed in Switzerland during the seventeenth century, and terminating in the following century in a division of the cantons into two religious parties. The Court of Rome which has never forgotten the maxim of Machieval: "*Divide and conquer*," took care to encourage and increase by intrigues and embassies, these sad quarrels; and thus found means to exert a preponderating influence in the political affairs of Switzerland, and she thus retained under her standard many lukewarm friends who were ready to abandon her.

What is it then, which has discredited the Court of Rome and her authority in the eyes of the Catholic Swiss? First, the progress of light, the march of opinion, the more numerous points of contact with other nations. Many of the Swiss have mingled with the French, in the wars of the revolution, and the subsequent wars, and have shaken off their old prejudices. Next, they speak generaly the German language, they have read the works published in Germany, and it is well known that the Catholics beyond the Rhine are connected with Rome by slender ties. The German Catholics are not so often infidels as the French Catholics; but they show great independence in their doctrinal views, and are not afraid to avow it openly. Nor do the governments oppose this, for they do not wish their subjects to submit any longer to the domination of Rome.

Another still more powerful cause which detached the Catholic Swiss from the holy see, is the love of political liberty. The Swiss are republicans; they love their democratic institutions, and dread despotism. The blood shed by their generous ancestors for national independence, has rendered slavery doubly odious in the valleys of Helvetia. But catholicism, especially during the last fifty years, has uniformly sustained the pretensions of absolute kings and the ancient privileges of the nobles. In Switzerland, in particular, the Romish ambassadors have plotted to maintain the most crying abuses, and to hinder the progress of liberty; they have constantly interfered in political affairs, with the avowed intention of supporting the abuses of the old government, and of increasing, if possible, the weight of the people's claims. The priests have opposed the rights of the citizens; and grasped both temporal and the spiritual swords. The Swiss know, by much experience, that popery is the constant ally of despotism, and that the publsc liberties will be exposed to the greatest danger, if strong barriers are not opposed to the encroachments of the Romish clergy. Hence their increasing distrust of the upholders of catholicism; hence their antipathy, and in some cases their open hostility. This spirit agitates now the most enlightened cantons of catholic Switzerland; they watch, with their arms in hand, to repel the aggressions of the court of Rome; and only wait a favorable moment to break entirely from the holy see. This fact should excite attention in every land that wishes to be free; for popery is essentially the enemy of liberty, and a people cannot be too much on their guard against its usurpations. It is possible, (and I readily admit it) that many Romish priests are the sincere friends of liberty; but they thus contradict their own doctrines. The Romish religion is in its nature hostile to all independence. Its sympathies are with despotism. The Swiss know it well, and are not to be cajoled by empty protestations of liberality. Actions speak louder than words, and the Swiss know well that the acts of the court of Rome have never been friendly to republics.

Lastly, Switzerland is a poor country. The surface is mountainous, and produces but little grain. Many of the inhabitants are obliged to leave their country, for want of the means of subsistence. And yet the Court of Rome draws much money from Switzerland. The abbots, the monks, the priests, possess, in some parts of the country, considerable property; they live in luxury and effeminacy, while the peasantry have scarcely a morsel of coarse bread to eat. A wealthy clergy in so poor a country strikes the most unobserving as unnatural and indicative of great abuses. It ought not then to excite surprise, that there is

manifest among the Swiss Catholics an increasing desire to confiscate the ecclesiastical property. Thus far this has not been done. Some incipient measures have however been taken, and it needs only the action of a single canton, and this property will be restored to the public treasury, for the common good.

The canton of St. Gall, which was once governed by an Abbe, has taken the first step. By an ordinance, adopted recently in the grand council, the nunneries are hereafter obliged to furnish an annual sum for the education of young girls of the canton, and this sum is to be taken from the income of their property. The Catholics proclaim on the house-tops any conversions they may effect, however insignificant; they print ostentatiously in their journals the names of their few proselytes; and boast of their great progress, even in England and the United States. But they do not publish in their journals that they are about to loose Catholic Switzerland; they do not tell us that a powerful & active opposition threatens to detach from the holy see two or three hundred thousand souls. This is much more important, however, than the narrative of two or three conversions. The court of Rome is, probably, much embarrassed at this moment. What shall it do? Shall it grant what is demanded? Shall it yield? But popes do not yield, they would thus loose all their credit with the public. Yet, on the other hand, if the demands of Catholic Switzerland are not complied with, reform knocks at the gate, and Catholicism will be driven from her old home. It is a difficult matter for the Vatican to settle.

FROM THE LONDON MONTHLY REPOSITORY.

ENGLISH CURATES.

EXTRACT of a letter from a country Curate to the Bishop of the Diocese.

For you, my lord, whose elevated station, and whose affluence from the cradle upwards, even unto the procession towards the descending grave, places you at a distance from my humble condition, measureless, except by our common calling, it must be exceeding difficult clearly to understand, and therefore to sypathize with, the innumerable matter-of-fact grievances attending strained means of existence. And these grievances are increased five-fold, by the necessity of maintaining a certain grade in society. The rector of this village has always received an annual income of between four and five hundred pounds, paying me the sum of forty-five pounds for doing the duty, he being resident pastor of another and more lucrative parish. My rector was frequently changed during the first fifteen years of my residence here; my slavery, however continuing the same. I had a rising family to support, and to maintain the appearance of a gentleman. There are no opulent individuals in the vicinity, and the few that had sons preferred sending them anywhere rather than to be educated by a country curate. Independent of the chagrin of hope induced by this circumstance, I could not afford to advertise for the precarious chance of obtaining one or two pupils; while the emoluments derived from giving daily instruction to a few boys in the village, has always been scanty enough, though arduously wearing, and—as I could not help feeling at times—not altogether worthy of such abilities as I have been thought to possess.

I have been led to consider this subject frequently of late; for, let me assure your lordship, that there are many curates similarly situated; and to hope that some plan might be adopted for improving the hard fate of the more humble, though, I venture to affirm, not least industrious ministers of the Gospel. We have seen immense sums recently bestowed in various ways, the advantageous effect of which I am too little versed in politics to gainsay; I merely offer the opinion, that government would do an unquestionable service to the cause of true religion and high morality, by purchasing all the lay impropriations, and then proceeding, by an equitable distribution, if not to an equalization of livings, at least to an adjustment in favor of those who have been expressly educated for such situations. As it is, my lord, the givers of livings, and many of the holders of livings, are rich laymen; and, besides this, I am led to belive, that mere interests; or patronage, has an influence in the church as it is known to have in the army! Moreover it appears, that the same patronage has not unfrequently served for both, and in respect of the same individual! In a recent letter from a friend in London, I learn that he dined the other day at the house of a person of consequence, and there were three clergymen present—rectors—at the same table, all of whom had been captains in the army. I submit it to your lordship, and I think you will agree with me when I point it out, that an undue influence must have been exercised, first in their promotion in the army over the heads of so many senior officers; and, secondly, on their returning to college, after selling their commissions on the establishment of the peace, taking orders, and stepping into immediate livings. (*To be continued.*)

RELIGIOUS INTELLIGENCE.

We are glad to state that in Maysville Ky. and the county around there is a very great revival, and that many are bowing submission to the Savior.

In Cleary's grove, Illinois, there is a good work, 14 of late have been immersed. Last fall a small church of five members was constituted; it now numbers thirty.

NOTICE.

My patrons are reminded, that if payment be not made before the expiration of six months, *one dollar and twenty-five cents* are required in the prospectus. They can save, *twenty-five cents* by paying before that time. Editor.

OBITUARY.

Died.—In Feb. last, Samuel Gibson, an humble, and holy follower of the Lord Jesus. He had professed the religion of the Savior for many years, near forty of which the editor was intimate with him, and loved him as a brother. His sufferings were great, but his triumphant victory over the ears of death was greater. He left the world in full assured hope of immortality.

RECEIPTS SINCE LAST NUMBER.

ILLINOIS.—*Berlin*, T. Quarles for vol. 9; W. Grant do.; Mr. Underwood do.; M. Scott do.; R. Ray for 7, 8, 9. *Ottaway*, R. McCullum 9. *Jacksonville*, Swigart 9; McGill do.; Doc. Finley do.; Tilton & Sanders do.; W. Miller do.; McPherson do.; R. Henry do.; E. Smith do.; Kelly do.; N. Dewessee do. *Centreville*, J. Pool $10 for 9. *Franklin*, Cunningham 9. *Springfield*, Doc. Gray 9.

KENTUCKY.—*Princeton*, Doc. Gray for I. Barnard 9; *Elkton*, Doc. Gray for T. Philips 9; for W. Daniel $2 for 9.—*No. Middleotwn*, J. Houston for self $1; C. Hall; N. Parish; Mrs. Towles; J. W. Spencer; J. Graves; W. Henderson, & G. Campbell; all for vol. 9.

TENNESSEE.—*Mooresville*, B. Moore paid in full for his agency $10. *Gallatin*, W. Bell; J. Gourley; S. Wilson; A. Wilson; Jona Wilson; each for 9.

INDIANA.—*Crawfordsville*, Nancy McConnell for 9.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—Paul.

Vol. IX.] Jacksonville, Ill. June, 1835. [No. 6.

THE CHRISTIAN MESSENGER,

Is published monthly, in Jacksonville, Illinois, at one dollar a year, or for twelve numbers, if paid on the reception of the second number—or one dollar and twenty-five cts. if not paid within six months. Persons procuring eight subscribers, and remitting the money to the editor, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage is 1½ cents a number under one hundred miles, and 2½ cents over one hundred miles.

ADDRESS

TO THE

PEOPLE OF THE UNITED STATES

ON SLAVERY.

(*Continued from page* 103.)

Now it is evident that these words of the Constitution are not inconsistent with the acknowledgment of the inalienable rights of man, in the Declaration of Independence, if they are understood as having reference to such service or labor as may be due from one person to another, on any sufficient legal ground, except slavery. They are inconsistent with the Declaration of Independence only, if they be understood as applying to slavelabor and involuntary servitude, as well as to free labor and hired services Suppose we had no other knowledge of the actual intention of the framers of the constitution, than the words of the law itself, would it not become a subject of grave consideration, whether the common understanding of that article in the Constitution, according to which, a slave escaping into a state whose laws do not acknowledge slavery, is de-