

# Religious Intelligencer.

BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE.

McLEOD, Editor.

That God in all things may be glorified through Jesus Christ—PETER.

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## The Missionary Spirit of the Christian Religion Illustrated in the Progress of Christianity from its rise to the present time.

CENTURY XI.—In the early part of this century the Christian religion was further extended in the kingdoms of Sweden, Norway, Denmark, and also in Germany, by the assistance of English missionaries. The converts of the mission were Sigfrid, Archdeacon of York, Eschil, Ganechild, Rudolf, and Bernard. The names of others are likewise mentioned, as laborious and useful ministers of truth among the barbarous European tribes: thus, it is related of William, an English priest, who attended Canute in one of his voyages to Denmark, that he was so affected with the idolatry of the Danes, that he desired to be left among them as a missionary, and had the happiness of finding his labors not in vain in the Lord.

The zeal of the Nestorian Christians continued to be conspicuous in this century. In Persia and the adjacent countries they succeeded in converting great numbers to the profession of Christianity.

The light which had been diffused during preceding centuries among the Hungarians, Danes, Poles, and Russians, was considerably increased and extended by the zealous endeavours of their princes, and of the missionaries who laboured among them.

CENTURY XII.—The twelfth century was used for attempts to spread the Gospel by sword. Waldemar I, King of Denmark, particularly distinguished himself by his efforts to propagate Christianity by force of arms, especially among the Slavonians, Vends, Vandals, and other northern tribes. These warlike methods of forcing his subjects to listen to his instructions, he was vigorously encouraged and aided by Absalon, Archbishop of Lund. The inhabitants of the island of Rugen, a fierce and savage people, were numbered among his conquests.

The Finlanders were driven to accept peace on similar terms by Erick IX, King of Sweden, who was accompanied in his bloody campaign by Henry, Archbishop of Upsal. The Livonians, on rejecting the missionary structures of Mainhard, a monk of Segeberg, were, on an appeal made by Mainhard to the Roman Pontiff, Innocent III, subjected to the horrors of war. An equestrian military order, of "Knights Sword Bearers," instituted for the express purpose of converting heathens, was sent against them. During the Livonian war, they exercised the greatest cruelty and injustice, not merely by the slaughter of numbers of the inhabitants, but by the confiscation of their property. These conversions, however, as might have been expected, effected but little more than a professed obedience to the See of Rome, and a constrained attention to certain forms and ceremonies, substituted for idol worship, while the profoundest ignorance remained of the nature of the Gospel.

This, indeed, appears to have been an age peculiarly distinguished by the institution of religious military orders, such as Knights of Malta, originally instituted for the care of the sick, and the protection of pilgrims in the Holy Land; the Knights Templars, so called from their occupying on their first establishment a house in Jerusalem, near the site of the temple, and designed to guard pilgrims from the violence of the infidel, when visiting Jerusalem; the Order of Montjoye, instituted to fight against infidels, especially the Moors of Spain; the Portuguese Order of Avis, established the Order of St. Lazarus, who received pilgrims, in Jerusalem, in houses founded purposely for them, and then conducted them on their way, and defended them against the Mohammedans; the Order of Knights of St. James, united for the protection of pilgrims visiting the relics of St. James of Compostella from the ill-treatment of the Moors; and the Order of Teutonic Knights, founded originally by some Germans, who built a hospital at Jerusalem for the pilgrims of their nation, and approved by Pope Celestine III. After the loss of the Holy Land, these knights returned to Germany, and, by their warlike prowess, made themselves masters of Prussia, Livonia, Courland, and Semigalia. To these may be added the order of Christ's Militia, instituted by Dominic for the extirpation of the Albigenses. An eminent Romish theologian attempts the defence of the warlike character of these institutions, by the following specious reasoning: "Two very different things," he says, "are confounded by the Protestants, the object and the intention, the conduct of the knights, and that of the missionaries. The knights were never constituted preachers, and the missionaries were never armed. The barbarians were wild beasts; it was necessary to make them men first, and to reduce them by force, before it could be expected to make them Christians. The first of these exploits belonged to the knights; the rest was reserved for the missionaries. When the warriors had done their part, they remained to protect the missionaries, in order to the peaceful performance of their labors."

Most of these military orders owed their institution to the Crusades of this century, undertaken by the Roman Catholic princes of Europe for the recovery of Jerusalem from the Mohammedans; an outburst of religious fanaticism, by which all Europe and Western Asia were convulsed. They were the legitimate offspring of ignorance, superstition, and fanaticism combined, guided by the ambi-

tious designs of the Church of Rome. They deserve no notice in this connection, except so far as their influence upon Europe and the rest of the world, may have tended to prepare the way for the Protestant Reformation, and ultimately for the universal diffusion of the Gospel. They broke the slumber of ages like an earthquake at midnight. They roused the minds of Europe, long desecrated in ignorance and barbarism; and thus prepared it to grasp the great and soul-stirring truths of the Reformation. They quickened the energies of nations, to provide for vast armies, and awakened their enterprise to fit out vast fleets; and thus navigation received a new impulse, opening the way for commerce, which, in its turn, opened a door for Christian missions.—Its expeditions also promoted geographical discoveries, and acquainted the mind of Christendom somewhat with the extent of heathenism. It is thus that the overruling providence of God brings good out of evil, and order out of confusion, and makes the wildest fanaticism and the most horrible scenes of war and bloodshed contribute to the expansion of his kingdom.

The propagation of the Gospel was successfully continued in this century, chiefly in the north of Europe. Boleslaus, duke of Poland, having taken Sietin, the capital of Pomerania, by storm, and laid waste the surrounding country, compelled the vanquished inhabitants to submit to baptism, and imposed upon them, as a condition of peace, their reception of Christianity. The conqueror sent Otto, bishop of Bamberg, in the year 1124, to instruct his new subjects. Many of them, among whom were the duke and duchess, and their attendants were brought over; but great numbers of the idolatrous Pomeranians, as might have been expected, resisted appeals made at the point of the sword, and adhered to the superstitions of their ancestors. In a second visit, in the year 1126, the bishop was more successful, and the prevailing form of Christianity was established in Pomerania.

In the year 1168, Waldemar, king of Denmark, who was foremost among the northern princes of this century, by his zeal in the propagation of Christianity, having subdued the island of Rugen, which lies in the neighborhood of Pomerania, obliged its rude and piratical inhabitants to listen to the instructions of the missionaries who accompanied his army. Among these Absalon, archbishop of Lund, was distinguished; and, by his exertions, Christianity was introduced into the island.

The Finlanders, whose character resembled that of the inhabitants of Rugen, and who infested Sweden with their predatory incursions, received Christianity in a similar manner. Eric, king of Sweden, having totally defeated these barbarians, sent Henry, archbishop of Upsal to evangelize them. His success was so great, that he is called the Apostle of the Finlanders; yet he was at length assassinated by some of these refractory people on account of a heavy penance which he had imposed on a person of great authority.

In Livonia, the labors of Mainhard, the first missionary who attempted the conversion of that barbarous people, having proved unsuccessful, the Roman Pontiff, Urban the Third, who had consecrated him bishop of the Livonians, declared a crusade against them, which was zealously carried on by ecclesiastics, and by his successors, Berthold and Albert. These warlike apostles, at the head of great bodies of troops raised in Saxony, successively entered Livonia, and compelled the wretched inhabitants to receive baptism.

To be Continued.

## Danger in Delay.

During a deeply interesting series of protracted meetings for the revival of religion, a gentleman and his wife became most attentive hearers of the gospel, as it was preached at those meetings from night to night. Up to that time they had manifested no concern about the safety of their souls. Free from outward blemishes of character, they had apprehended no danger. Yielding to God a respect for his name and worship, they had not thought of higher claims. Satisfied with themselves, they had not done anything which would expose them to the charge of being righteous over much; under the searching preaching of the truth, their ideas were speedily engaged. They saw that religion was not a thing of form and of creed, but of heart and of principle; that with their own righteousness they could never bear the scrutiny of the heart-searching Jehovah. Still, they were not willing to forsake all and follow Jesus—to abandon every other ground of confidence, and rest simply on his atoning sacrifice, especially did the husband hesitate to come to a full and immediate decision for God.

One night the preacher's discourse was with the demonstration of the Spirit, and with mighty power. Many hearts were broken, and many cheeks were wet with tears. Deep solemnity seemed to pervade the minds of the people. With breathless attention they listened to God's servant as he set forth the way of salvation through faith in the blood of the Lamb; even those who had come to scoff or to trifle were awed. As he urged his hearers to immediate belief of the Spirit's testimony, an instant submission to the Savior, it was manifest that some were laying down the weapons of their rebellion, and resting their guilty souls upon the perfect satisfaction of Jesus. Still those two remained un-

saved. But, ere the service closed, the truth had taken a deeper hold of the lady's mind. She felt as if she were on the very brink of ruin, and resolved not to rest until she knew her sins to be forgiven. The preacher invited all those who were concerned about their souls, to remain for private, personal conversation, that he might endeavor to remove their difficulties, and to present the truth more simply. There was a struggle in her mind, whether she should remain. She thought it was most important, and almost resolved to do so. She told her husband, who was sitting beside her of her intention. From the intense interest manifested by all, the meeting had been prolonged, and it was getting late. He did not wish altogether to discourage her, but like many infatuated beings, thought that another season might be more convenient. He had not fully made up his own mind to yield to the claims of Jesus, and if she remained that night he would become more uneasy in his position. Moreover, the meetings were to be continued; there would be other opportunities for conversion; it was then late; these he considered sufficient reasons for delay. He advised her to wait till the following evening. He did not speak of an indefinite period. He did not ask her to think over the matter a month, a week, or even a few days. Such was her anxiety, that had he done this, the temptation, probably, would have been powerful.

But it was only to the following evening that he requested her to look forward for the termination of her distress, and the deliverance of her soul. She, however, could not forbear expressing her conviction that she should remain then. The Word of God said, "Now is the accepted time, now is the day of salvation." The Spirit said, "To day if you will hear his voice, harden not your hearts." Conscience pleaded for immediate decision. But the tempter said, "To-morrow will be more convenient," and her own foolish, sinful heart, was too ready to comply. There was a painful struggle, for the arrows of conviction were fastened deep in her spirit. The benediction had been pronounced, and the congregation was dismissed. She had now to decide. She yielded so far as to accompany her husband to the door of the chapel. When there, she said to him, "I think I must remain a little to-night." "Oh, not to-night," he answered, "it is getting so late, you will have a better opportunity to-morrow night. Moreover, the preacher must be tired, and when he has so many to speak with, it would not be well to keep him." They walked along towards their home. They had not gone far till she said, "I had better go back for a little to-night, I shall not be long." He urged her not to think of it, but left it with herself to decide. When they reached the door of their own house, she said, "Well I wish I had stayed to-night." He endeavored to comfort her with the thought that another opportunity would soon return, for he saw that she was very uneasy. Ever and anon, while at supper, she repeated her wish that she had spoken to the minister about her spiritual state; and though seeking to console her as much as possible, he began to regret that he had interferred. Some time after they had retired to rest he heard her sighing deeply, and saying to herself in a low and plaintive tone,—"Oh that I had stayed!" At length a deep wrappage him in deep oblivion. Early in the morning he awoke. Turning towards his wife, by the dawning light he saw that her cheeks were an unusually pallid appearance. A closer inspection increased his alarm. He spoke, but no one answered. He seized her hand, but it was cold and stiff. Her eye opened not to recognize him with its kindly glance. During the deep silence of the night her palpitating heart had worn itself out—her spirit had fled into the presence of her Creator and Judge, and her body was left to be wrapt in the winding sheet, and carried to the grave. The morrow of which he had spoken she never saw. The opportunities of knowing Jesus, so near in prospect, never came to her. She had gone to her last account—to her eternal destiny, and her husband was left to mourn over the criminality and infatuation of urging her to delay to a more convenient season the concerns of her soul.

## 'Mere Believing.'

It may be well, now that we see faith to be the simple belief of God's testimony regarding Jesus, to obviate a difficulty that often arises in the inquiring mind in regard to salvation, or peace through 'mere believing.' When we have seen this difficulty removed, it will be more easy to understand clearly and still more important parts of the subject. Not long ago a young person brought her sister to converse with me regarding her state before God. In introducing her case, she told me that her sister thought it utterly impossible that she could be brought to enjoy peace by merely believing a truth. This was her grand difficulty. On beginning to converse with the inquiring person, I showed her the simple fact, that her idea of the impossibility of being saved and reconciled by merely believing, arose from separating in her mind between believing and Jesus, so that she overlooked the important and omnipotent object of her faith, in think on her mere believing. I told her that it was not 'mere believing' that saved the soul, but it was Jesus Christ received into the mind by that 'mere believing,' by whose mighty efficacy it was saved. I had scarcely made this explanation, when her mind began to leave

the mere exercise of believing, and to rest upon the Savior as that which gives power to faith; and in looking to Jesus, instead of looking to the exercise of her own mind, her countenance began to brighten with the dawn of peace in reference to God. It may be, my dear friend, that you have felt it difficult to think that your soul could be saved by mere believing. Has not your difficulty arisen from overlooking the power of Jesus as the object received into the knowledge and admiration of the soul by believing the good news of God regarding his Son? Were you dying of hunger you could only be saved by eating—mere eating. This, and this only, could preserve your life; still you would know well that the mere eating had no value except that imparted to it by the wholesome and appropriate food which, in eating, you received into your body. So with drinking. If you are dying of thirst, you can only be saved by mere drinking; but you well know that the drinking is important, only because of the refreshing water that proves life to your dying frame, when properly received by the exercise of drinking. Now Jesus represents himself as the bread of life, and says (John vi. 35): 'He that cometh to me shall never hunger; and he that believeth on me shall never thirst.' Believing, then, is important, just as eating and drinking; and that is just as the receiving of that object by which life is sustained.—From 'The Tempted.'

## Mothers that are Wanted.

It is a blessing and an advantage, utterly incalculable, to have for a mother a woman of sense, superiority, and goodness; with force of character; with talents and cleverness; of solid information; with tact, temperance, and skill fitted to train and mould the mind, to implant principles, and awaken a lofty and laudable ambition; and all this presided over and purified by religious faith, deep piety, and earnest devotion. These are the mothers that the Church and the world alike want. The destinies of the race depend more on its future mothers than on anything else; that is to say, on the sort of wives that young girls and young ladies are to be made into, or into which they will make themselves; and the sort of wives that young men will have the sense to prefer, the judgment to select, and the happiness to secure. There is nothing so little thought of by the young, and no single thing that would be in its issues of such moment, as for one sex to remember that they are born to be the makers of future men; and for the other to feel that what they want in marriage are not merely mates for themselves but mothers for their children. Clever women are of more importance to the world than clever men. I refer, of course, not to illustrious individuals on whom society depends for advance in the arts, in legislation, or in science; who extend the boundaries of knowledge, who receive and pass the torch of genius, perpetuate eloquence, or preserve truth. I refer to the culture and strength that may distinguish the general mind; the characteristics of the mass of men and women who constitute society, as a whole, will receive an impress, but among whom the individual hero, too, must be born and bred. On the two suppositions, that all men were clever, and all women weak, or that all the women were superior, all the men fools, there would be by far the best prospect for the world on the latter alternative, both with respect to the general condition of the race, and the appearance of those who should be personally eminent for ability and genius. The mother has most to do with all that awakens the young spirit in its early freshness, and that makes that child that is to be a father to the man; and she gives perhaps more of the impress of her whole being, physical and mental, to the original constitution and capacities of her offspring. Weak men with superior wives have had sons distinguished by very high intellectual ability; but the greatest men with fools for their portion have seldom been anything but the fathers of fools. The great Lord Bacon was the representative of one that would have been memorable and illustrious but for the gigantic and overshadowing genius of his son. His father, Sir Nicholas, was twice married; his first wife was a weak woman, and bore nothing but a mean and poor intellectual offspring; his second was distinguished and superior; a woman of capacity, of strong sense, mental culture, and great energy; she was the mother of Bacon.—Rev. T. Binney.

## Not Doing.

The guilt of many things is clearly discernable. Nobody questions the character of Sabbath-breaking, profanity, or drunkenness. Avarice, ill temper, evil-speaking, though less obvious, are evident enough to be weighed by the standard of public opinion, and are readily acknowledged to be sins. Vanity, trifling, and procrastination, cannot easily elude a reckoning, and are pronounced inconsistent with any great measure of excellence. But there is a sin cleaving to the Lord's people subtle in its nature, so humble in its guise, so frank in its excuses, that exposure is difficult, and rebuke is often disarmed. What is it? The sin of not doing. Neglected opportunities, unused talents, undone good—these are to be arraigned in the great day, in the same catalogue with others of a bolder and darker dye. "Inasmuch as ye did it not," is the verdict of the Judge.

## The New Creation.

The new creation in Christ Jesus, says the Father Luther, is a more wonderful event than the creation of a world. We are told, that the angelic choir chanted a morning psalm when the heaven, and the earth, at the fiat of the Almighty, sprang from the deep. Oh, I am sure the morning stars sing together, and all the sons of God begin to shout, yes, that a morning psalm resounds 'mid heaven's arches, when a poor sinner, through the new birth, becomes a child of God, a new citizen of the heavenly Jerusalem! Inasmuch as a human soul, which bears the impress of God's image, is of higher value than heaven and earth, so must the birth-day of a child of God be a greater event than the birth-day of a world. The change was indeed stupendous, as the earth rose out of chaos, as the darkness disappeared, as the waters fled away, as the mountains looked forth, as the sun and all the stars looked down; but is the change any less wonderful which occurs at conversion? Repentance, this costly bath of tears for all men who have no Saviour, is a bath of joy and sorrow-tears mingled; for if we Christians weep over our sins, we weep not only because we have rejected so great love, but do not our tears also flow from our faith and love? Yes, the tears of penitence in the eyes of the Christian are raindrops, which form, in the rays of the Son of Righteousness, the rainbow of peace. If one trembles, it is a trembling for joy; the sand beneath our feet becomes a rock, night and twilight day, a foreign land our home; the fetters of duty are changed into pleasure and love, the law into a joyful message, the lawgiver into a Saviour and Redeemer, earth into heaven.—Oh, tell me, is there indeed a greater birthday than the day of conversion, when from the seed of the Divine Word, received in faith through the Holy Spirit, a Christian man is born?—Tholuck.

## A Dying Mother's Love.

The plague broke out in a little Italian village. In one house the children were taken first; the parents watched over them, but only caught the disease which they themselves could not cure. The whole family died. On the opposite side of the way lived the family of a labourer, who was absent the whole week, only coming home on Saturday nights to bring his scanty earnings. His wife felt herself attacked by the fever in the night; in the morning she was worse, and before night the plague-spot showed itself. She thought of the terrible fate of her neighbors. She knew she must die, but as she looked upon her dear little boys, she resolved not to communicate death to them. She had before locked the little children in the room, and snatched the bed-clothes, lest they should keep the contagion, and left the house. She even denied herself the sad pleasure of a last embrace. O, think of the heroism that enabled her to conquer her feelings, and all she loved, to die! Her eldest child saw her from the window. "Good-bye, mother," said he, with his tenderest tone, for he wondered why his mother had left him so strangely. "Good-bye, mother," repeated the young child, stretching his little hand out of the window. The mother paused, her heart was drawn toward her children, and she was on the point of turning back; she struggled hard, while the tears rolled down her cheeks at the sight of her hopeless babes; at length she turned from them. The children continued to cry, "Good-bye, mother." The sounds sent a thrill of anguish to her heart; but she pressed on to the house of those who were to bury her. In two days she died, recommending her husband and children to their care with her last breath.

## Heaven or Hell.

Do you know Jesus? Do you love Him? Can you call Him your Saviour? If so, happy are you; for in His Word is written, "Believe on the Lord Jesus Christ, and thou shalt be saved."—Heaven is your portion. You will be guided by His counsel on earth, and afterwards received to His glory in heaven; you are risen from death unto life; your life is hid with Christ in God, and when Christ shall appear you shall appear with Him in glory. Or, are you a stranger to God, loving the things of this world, and walking after the devices of your evil heart? Then you are even now on the high road to hell. God has said it—"The wicked shall be cast into hell."—"Your end is destruction; you shall have no place, even in this world; eternal misery is your future destiny. But God, in His infinite mercy, sends you a message of love—"Repent, and your soul shall live." Turn ere it be too late—you may not see to-morrow.

A THOUGHTFUL SCHOLAR.—A Clergyman gave an address one afternoon at a Sunday-school, on the omnipresence of the Deity. He began by asking "Can any child here, tell me where God is not to be found?" The questioner paused for a reply, one little girl answered, timidly, "Yes, sir, I can." The clergyman said, "Where, my dear? for I do not know where the place is to be found." The little girl replied, "The Bible says, 'he is not in all the wicked man's thoughts.'"

## Correspondence

### New York Religious and Benevolent Societies.

New York, May 15, 1857.

MR. EDITOR.—In the last I closed by alluding to the Speech of Prof. Shepard of Bangor, before the Congregational Union.—In speaking of the duties of the pulpit he alluded to the fact that the ministry of true religion are always on the side of liberty. This allusion to Dr. Cheever, in whose church the meeting was assembled, the whole house spontaneously manifested applause. Dr. Cheever, of late, had preached several sermons rebuking the late decision of the United States Supreme Court, by which decision the ground is taken "that colored persons have no rights which the whites and bond to respect." It is really cheering to see how the old sentiments of liberty begin to revive in this nation.

That it is reviving I was deeply impressed, on Wednesday evening at the Anniversary of the American Home Mission Society, considered hitherto far removed from any sympathy with the slave. The allusions to slavery and rebukes of the "border ruffianism" so pointed, that might well doubt if he had not mistaken the place, and found his way into an anti-slavery meeting. This society has of late passed resolutions refusing aid to any slave-holding church, unless the church can prove to the satisfaction of the society that the slave-holding is merely temporary and having in view the benefit of the slave. This would be going far enough on the subject, perhaps if genuine anti-slavery men—say the slaves themselves—were to decide the little question when it is for the glory of God for one man to own another. As defective as this action may be, no doubt one step is taken in the right direction and the constituents of the society to take another soon in the same direction. Anti-slavery men have learned to be thankful for exceedingly small favors.

The receipts are \$178,000, leaving the society in debt over \$7,000, so far as donations of the churches go, though there are \$21,000 from legacies not in the above amounts. In whole or in part, 1,985 congregations have been supplied; 780 years of labor have been performed; 62,000 children in the Sabbath-School connected with these congregations; over 5,000 members have been added to the churches. The speaking was passable. The following is the resolution of the society in relation to slave-holding churches:—"Resolved, That in the disbursement of funds committed to their trust, the Committee will not grant aid to churches containing slave-holding members, unless evidence be furnished that the relation is such as, in the judgement of the Committee, is justifiable for the time being, in the peculiar circumstances in which it exists."

There was on Wednesday also the first public meeting of a new society called,—"The Systematic Benevolence Society." The object of this society is to introduce system into contributions for benevolent purposes, system according to the apostolic injunction. "From the first day of the week let each one of you lay by time in store as God hath prospered him."

The object of this society is good, and the blessings of the practice it advocates two-fold: it would greatly increase the means for benevolent purposes and a still greater good, perhaps, would be its reflex influence on those bestowing. By this latter influence that of bestowing, becomes as it were a daily duty consecrating the whole life by the ever present spirit of benevolence. Giving even as largely once a year, does have the same influence on the daily life. It would be thought strange if it were proposed to omit all prayer during the year till its close, and then devote a week or two to prayer to make up for past deficiencies. But the beneficent spirit needs to be cherished every day as much as that of devotion, and, doubtless, the practice of setting apart a portion of our goods each week for such purpose would keep us always nearer in fellowship with Christ than the ordinary practice. Beside, the practice would result in introducing system in various other respects, and thus prevent many perplexities.

Yesterday, (Thursday,) there was held the first anniversary of another new society,—"The American Abolition Society." The views of this society are directly the reverse of the American Anti-Slavery Society, as to the interpretation of the constitution of the United States. The latter holds the constitution to be pro-slavery, and, therefore, propose to set it aside and break up the Union, and form a confederacy of the non-slave holding States. The former, (the Abolition Society,) holds the constitution to be thoroughly anti-slavery. The constitution, they say, must be interpreted in the light of the Declaration of Independence, which affirms that all men are created free and equal, and endowed with the inalienable rights of "life, liberty and the pursuit of happiness," glittering generalities as our mis-named democrats say. Since the constitution is anti-slavery, and since congress has it a duty to carry out the constitution, therefore, says this society, Congress has a right to abolish slavery in the several States where it exists. This society appeals to Congress to exercise that power, and let the oppressed go free; it is the object of this society is to induce the people to elect