

# The Berean.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

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## "WATCHMAN, WHAT OF THE NIGHT?"

Say watchman, what of the night?  
Do the dews of the morning fall?  
Have the orient skies a border of light,  
Like the fringe of a funeral pall?

The night is fast waning on high,  
And soon shall the darkness flee,  
And the morn shall spread o'er the blushing sky,  
And bright shall his glories be.

But watchman, what of the night,  
When sorrow and pain are mine,  
And the pleasures of life so sweet and bright,  
No longer around me shine?

That night of sorrow, thy soul  
May surely prepare to meet,  
But away shall the clouds of thy heaviness roll,  
And the morning of joy be sweet.

But watchman, what of the night,  
When the arrow of death is sped  
And the grave, which no glimmering star can light,  
Shall be my sleeping bed?

That night is near,—and the cheerless tomb,  
Shall keep thy body in store,  
Till the morn of eternity rise on the gloom,  
And night shall be no more.

REV. T. PAGE.

## THE SACRAMENT OF BAPTISM.

From Archbishop Usher's *Body of Divinity*, quoted by the Rev. John Spurgin, Vicar of Horkham, in "The Articles of the Church of England Vindicated."

QUESTION.—Doth the inward grace always accompany the outward sign in those of years baptized?

ANSWER.—No—but only when the profession of their faith is not outward only and counterfeit, but sincere and hearty—they laying hold on Christ offered in the sacrament by a lively faith, which is the hand to receive the mercies offered. Acts viii. 37. "If thou believest with all thy heart thou mayest be baptized," saith Philip to the eunuch.—For it were absurd to extend the benefit of the seal beyond the covenant.—Now the covenant is made only in the faithful, John i. 12; Mark xvi. 16: "He that believeth and is baptized, shall be saved; but he that believeth not (whether he be baptized or no) shall be condemned." Simon Magus (Acts viii. 13) and Julian, and thousands of hypocrites and formalists, shall find no help, in the day of the Lord, by the holy water of their baptism, without it to increase their judgment.

Q.—But what say you of infants baptized, that are born in the church?—doth the inward grace in their baptism always attend upon the outward sign?

A.—Surely no.—The sacrament of baptism is effectual in infants, only to those (and to all those) who belong unto the election of grace. Which thing, though we, in the judgment of charity, do judge of every particular infant, yet we have no ground to judge so of all in general; or, if we should judge so, yet it is not any judgment of certainty—we may be mistaken.

Q.—What is to be thought of the effect of baptism in those elect infants, whom God hath appointed to live to years of discretion?

A.—In them we have no warrant to promise constantly an extraordinary work, to whom God intends to afford ordinary means. For though God do sometimes sanctify from the womb, as in Jeremy and John Baptist—sometimes in baptism, as he pleaseth—yet it is hard to affirm, as some do, that every elect infant doth ordinarily, before or in baptism, receive initial regeneration, and the seed of faith and grace. For if there were such a habit of grace then infused, it could not be so utterly lost or secreted, as never to show itself by being attained by new instruction.—But we may rather deem and judge, that Baptism is not actually effectual to justify and sanctify, until the party do believe and embrace the promises.

Q.—Is not Baptism then, for the most part, a vain empty show—consisting of shadows without the substance, and a sign without the thing signified?

A.—No.—It is always an effectual seal to all those that are heirs of the covenant of grace. The promises of God touching justification, remission, adoption, are made and sealed in baptism to every elect child of God, then to be actually enjoyed when the party baptized shall actually lay hold upon them by faith. Thus baptism to every elect infant is a seal of the righteousness of Christ, to be extraordinarily applied to the Holy Ghost, if it die in its infancy—to be apprehended by faith, if it live to years of discretion.—So that as baptism administered to those of years, is not effectual unless they believe; so we can make no comfortable use of our baptism, administered in our infancy, until we believe. The righteousness of Christ and all the promises of grace were in my baptism estated upon me, and sealed up unto me, on God's part: but then I come to have the profit and benefit of them, when I come to understand what grant God in baptism hath sealed unto me, and actually to lay hold upon it by faith.

Q.—Can you explain this more clearly?

A.—We know that an estate may be made unto an infant, and in his infancy he hath right unto it, though not in actual possession of it until such years. Now the time of the child's incapability, the use and comfort of this estate is lost indeed: but the right and title is not vain and empty, but true and real; and stands firmly secured unto the child to be claimed what time soever he is capable of it—even to infants—elect have Christ and all His benefits sealed up unto them, in the Sacrament of Baptism:—yet through their incapableness, they have not actual fruition of them; until God give them actual faith to apprehend them.—Is baptism, lost then, which is administered in our infancy—was it a vain and empty ceremony? No.—It was a complete and effectual sacrament; and God's invisible graces were truly sealed up under visible signs.—And though the use and the comfort of baptism be not at present enjoyed by the infant: yet by the parent it is, who believes God's promises for himself and for his seed; and so by the whole congregation, and the things then done, shall be actually effectual to the infant, whenever it shall be capable to make use of them.

Q.—But is baptism of absolute necessity to salvation?

A.—Baptism is a high ordinance of God and a means whereby He hath appointed to communicate Christ and His benefits to our souls; and therefore not to be neglected or slightly esteemed, but used with all reverence and thankful devotion, when it may be had:—yet, where God denieth it, either in regard of the shortness of the infant's life, or by any other unavoidable necessity, there comes no danger from the want of the sacraments, but from the contempt of them.

## THE SACRAMENTS.

From Hadron's answer to the Portuguese Bishop Osorius's invectives against the English reformers. (Published in the year 1665.)

They be sacred mysteries of our religion—they be assured pledges of heavenly grace; and yet God the Father, which made us of clay, is not tied to his workmanship, nor bound to his creatures; but taketh mercy on whom he will have mercy; and forgiveth our sins for his own sake (Exod. xxxii.; Rom. ix.); not for the sacraments' sake.—Lastly, Life everlasting is the gift of God through Jesus Christ (Rom. vi.); not through operation of the sacraments. And therefore we do use the true sacraments as most sacred things, as pledges of our faith, and seals of our salvation; and yet we do not attribute so much unto them as though, by the means of them, the grace of God must of necessity be poured out upon us, by the works wrought, as through conduit-pipes. This impiety we turn over to your school-men—the very first springs of this poison. For inheritance is given of faith according to grace. (Rom. x.)—The sacraments are reverend signs of God's grace unto us—are excellent monuments of our religion—are most perfect witnesses of our salvation. If you cannot be satisfied with these commendations of the sacraments, heap up more unto them at your choice; we shall be well-pleased withal, so that you bind not the grace of God to the signs, of very necessity.—For we are not saved by the receiving of these sacraments; but if we confess with our mouth our Lord Jesus Christ, and with our hearts believe that God raised him again from death (Rom. x.), this confession only will save us. Julian, the Emperor, was baptized in the name of Jesus, yet died in manifest blasphemy. Judas Iscariot did feed upon the sacrament of the Eucharist, yet, immediately after supper, he departed to the enemies of our Lord Jesus, and betrayed innocent blood.—What needeth many words? Sacraments are most precious tokens of God's favour, but they do not obtain God's favour. Sacraments are excellent monuments of godliness, but they do not make godliness.—He that will glory, let him glory in the Lord, not in the sacraments.

## THE LATE REV. HENRY BLUNT.

In the present day we too often listen to sermons, and that, too, from men who have acquired a name and repute, which have evidently cost little care and preparation. The sin of handling God's truth in this manner seems little considered. Many there are who have scarce made any addition to their stock of reading since their ordination, and when heresies arise, are awfully unprepared to meet them as they should be met. What is the consequence? The text is often left untouched, its difficulties unexplained, its proper application totally neglected. After a few pages, the preacher wanders from the subject with which he set out, makes a few general remarks equally applicable to a variety of subjects, saves his sermon from falling as a dead weight to the ground by an overstrained use of point and antithesis, bolsters up his deficiencies by figure or invention, and often ends with a high-wrought description of the efficacy of that gospel which, in his sermon, he has never deliberately examined.

Far different was the plan of Mr. Blunt: he chooses a definite point; he never loses sight of it; is never led into episode for the sake of a metaphor; never enticed into topics of a kindred nature, but steadily pursues his object,—all his observations are as the radii of a circle tending to a common centre, heaping proof upon proof, explaining by variety of illustration, applying the general principle he was advocating in all its details; his mathematical studies guiding him as by a sort of under-current, giving discipline to the mind and clearness to the ideas; no philosophical terms forced harshly on the ear, as though in parade of learning; yet a decisive, though unstudied evidence of the possession of much reasoning power. Those who knew him in private life or in pulpit addresses, will recollect his nice sense of propriety of expression—his good ear—if I may use the term. He disliked exaggerated, overcharged statements or phrases; he uses point, antithesis, and figure most appropriately, and often with great force and beauty, but rather as though they fell from him accidentally, than as though sought out and studied for effect. The materials, too, which he used, were always the best that could be obtained; with some knowledge of the Hebrew language, he combined early proficiency in science and considerable classical reading. He knew something of the fathers, from whom he occasionally quotes,—was well acquainted with the Reformers,—particularly well read in what may be called "the Puritan divinity." In the notes or text of his lectures, he refers you, on points of literature, history, chronology, and criticism, to the best writers as authorities for his statements. Many of his sermons were written twice over, and all of them with singular care and deliberation,—so careful was he, not to put unrequested matter or unconsidered conclusions before his people.

But perhaps the point in which he most shone, was the delineation of character and knowledge of the human heart; in his lectures, this is particularly evident. In descending on the history of the saints of old, what knowledge and penetration is every where exhibited; he describes the patriarchs, not as models of every virtue; but as men of like passions as ourselves. He exhibits, most touchingly and minutely, the providence of God in the changing circumstances of their history. He traces the windings of sin and self-deceit; shows it when concealed under the guise of virtue; notices its occasional ebullitions, as though the light and shade of human character, with the nice touches and subtle criteria of the heart, had long been his familiar study. He then alternately rebukes those sinning after like example of evil; or consoles those tried by a

variation of sorrows. With this are mixed up great powers of description, lucid argument, and a nice use of epithets; so that a few expressive words often convey an idea which it would have cost others pages to describe.

The force and accuracy of his description have often been attested: the chaplain of one of the largest hospitals in London, assured us that the sick would read no books so often, or with such pleasure, as his lectures. In the lending libraries, established in many parishes for the benefit of the poor, few books are so often asked for as his, commended as they are to the understanding and conscience by simplicity and faithfulness, whilst true to nature and experience. His works are read constantly in India, and published in America. They have been found even in Africa, and have been translated into foreign languages; and, as though to confirm the impression which they produced, his conversation fully kept up the idea which had been formed from them.—children to whom he talked, came away peculiarly impressed with the kindness of his manner and winning address. Young men have said that they never listened to a sermon before they heard him; and with him they could find but one fault,—that his discourse came too soon to an end.

We cannot but dwell with mournful remembrance upon the many happy hours we spent with him in days gone by. The kindness, rather the affection, with which he entered into the wants of others,—the generosity with which he relieved them,—the compassion he felt and expressed for the infirmities of others; his sympathy with their struggles against sin; the pointed rebuke with which he would silence the least attempt to jest on holy things, yet the ready benevolence with which he would remove the pain his remark had caused; the promptness with which he would answer questions on religious subjects, or even go into discussions for which his physical strength was unequal; the playful vivacity, controlled by ardent yet sober-minded religious feeling; the happiness of his descriptions,—the pictures he would draw,—his delineation of character, who that enjoyed his intimacy even but for a short time, can forget? The delicacy with which he conferred a favour; the frankness with which, when he knew you, he received you; the courtesy which placed all around him at ease—these surely, though in a less ostensible degree, were evidences of that Christian temper, the fruit of prayer and holy meditation.

There may be some who have dazzled an audience more by the magnificence of their figures,—none who have won their way to the heart more forcibly than Henry Blunt. There may be some who have created, for the moment, greater impression on the public mind; none who, in this day, have reaped more enduring fruits of a gospel ministry. Few, if any, who with a slight frame and feeble constitution, have entered a parish benighted in spiritual darkness, yet have kindled far and wide, throughout its range, such zeal for God's truth, and an ardent desire to promote his glory. He lives in the hearts of a grateful congregation; he lives in the remembrance of truth first imparted to thousands; he lives in the literature of his country; and we may not doubt he lives in that countless host who have served and love their Redeemer on earth, and now ascribe unto him praise in heaven. We have only to add, that we hear with pleasure, that a volume of pastoral letters, together with some sermons, will shortly be published, which will display in another department the peculiar talent of the lamented writer.—*Monthly Review*.—*Episcopal Observer*.

## THE PROTESTANT CHURCH IN FRANCE, SINCE THE TIME OF NAPOLEON.

From a Correspondent of the Continental Echo.

The hand of God struck the conqueror of Marengo and Austerlitz; his sword was broken on the plains of Leipsic and Waterloo. Having covered Europe with his military trophies, he fell, and the former dynasty remounted the throne. Louis XVIII. did not forget to include in the Constitutional Charter an article guaranteeing religious liberty. "Every one may profess his religion with equal freedom," said the legislator, "and shall obtain for his worship the same degree of protection." These words were very plain; they formally established the equality of all Christian communions, and the Protestants hoped to escape oppression in the exercise of their religion.

They hailed the return of the Bourbons, therefore, with perfect confidence in the promises of Louis XVIII. But what signify the articles of a charter when popular passions are excited? Many fanatical priests, secretly aided by members of the royal family, excited the hatred of the populace against the Protestants, especially in the south of France, where ignorance and impetuosity prevail to a greater extent than anywhere else. These priests declared that the Protestants were revolutionists and Jacobins, and that for the welfare of France they must be all banished or exterminated. Fatal provocations, atrocious calumnies, which led to the shedding of fresh torrents of blood!

Your readers have, no doubt, heard of the massacres at Nismes, in 1815. For several months that unfortunate district was plunged in grief and consternation. Bands of assassins permeated the city of Nismes and its environs. They forced open the doors of houses, seized men, and even women and children, and mercilessly butchered them. One of these wretches was called, in the country dialect, *Trestailions*, because he cut his Protestant victims into three parts; and another *Quatre-tailions*, because he cut them into four parts! This frenzy, and these acts of atrocity, seemed to bring back the bloody persecutions of the sixteenth and seventeenth centuries. The murderers met with no opposition; it might be said that there was no police, no armed force, no tribunals. The poor Protestants who escaped the massacre, sought an asylum in the north of France, or on a foreign shore; as in the days of St. Bartholomew's massacre, and at the revolution of the Edict of Nantes.

Happily public opinion was now more enlightened, and tolerant ideas more prevalent. A cry of horror went from one end of the country to the other. The government was ashamed of these atrocious barbarities. It received also (I relate it with feelings of gratitude) energetic remonstrances from the cabinet of London. Louis XVIII., who had said that,

under God, he owed his crown to the Prince Regent of Great Britain, could not turn a deaf ear to such legitimate complaints. Energetic measures were at last adopted against the assassins. By degrees the fugitive Protestants returned to their homes, and the Reformed worship was again established. But do you think that they who had coolly murdered their unresisting and peaceable fellow-citizens were punished? No; the infamous *Trestailions* and *Quatre-tailions* escaped the punishment which they too well deserved. After the mockery of a trial they were pardoned, on condition only that they should not recommence the murder of their fellow-creatures.

Since that time our brethren have not been subjected to any violent persecutions; but during the whole of the reign of the old Bourbons—under Louis XVIII. and Charles X.—they were harassed and annoyed in a thousand ways. The Roman Catholic religion had been declared the "religion of the State." This was made a pretext for showing all kinds of favours on the priests, and for refusing the principal requests of the Protestants. A large number of Popish missionaries, almost all connected with the order of the Jesuits, ignorant and unrestrained, paraded town and country, to "plant crosses," as they said, and to re-awaken Romish bigotry. These missionaries never failed to declaim violently against "heretics;" they inflamed the people with hatred against us; and had it rested with them, they would certainly have received the most brutal scenes of intolerance. Truly it is a remarkable thing that Popish priests should appear to be the warmest friends of religious liberty wherever they form a minority; while, in those places where they are the strongest and most numerous, they retain all the maxims of the persecutors of bygone days. They have thus two faces, two languages, and two kinds of weights and measures; very liberal in England, for instance, because they are the weakest; and very intolerant in Spain, Italy, and Portugal, because there they form the majority.

The Protestants were, therefore, in a difficult position from 1815 to 1830. Nevertheless, it was about that time that our religious revival commenced. Various causes contributed to it. First, that mysterious will of the Lord, who sheds his blessings more abundantly on one generation than on another. The history of the Christian Church shows us, from time to time, similar revivals, the source of which is in the secrets of God. Thus, Germany, towards the end of the seventeenth century, experienced a great religious movement from the instrumentality of Spener, and thence arose that numerous communion of "Pietists" who continue to the present day. It was thus in England, during the last century; a new breath of life penetrated the Established and Dissenting churches. So, again, at different epochs in the history of the United States, there have been among the churches of that country several remarkable revivals. In France, it was about 1819 or 1820 that that movement began, which, of late years, has taken so rapid and gratifying an extension. Before the time I speak of, there were in our flocks only a few pious men, called "Moravians;" not because they were members of the Society of United Brethren, but because they had more lively faith than the other Protestants. At the date of 1820, the name "Moravian" gave way to that of "Methodist," which is the title at present given to all those who live a life of piety.

Do you renounce theatrical entertainments, frivolous amusements, and the diversions of a corrupt world? You are a "Methodist!" Do you diligently read the word of God? "Methodist!" Do you keep holy the Sabbath, according to the command of God? "Methodist!" Do you seek to spread the gospel in your domestic circle, or among your friends? "Methodist!" Do you, in short, zealously labour, whether by conversation or writing, or any other mode, to advance the kingdom of God? "Methodist! Methodist!" This is the great word of the Socinians and Rationalists, the name which is ever on their lips, their most common weapon, their first and last resource in controversy. "Methodist!" Is not this to say everything? and what can you possibly say in reply? Are you not convinced that, being a "Methodist," you have a narrow soul, a limited understanding, and that you are unblest by the light of the nineteenth century?

I hasten to end this digression, in order to return to my subject. The religious revival excited great astonishment, and afterwards lively irritation, among the mass of the French Protestants. The majority had so completely forgotten the principles and lives of their ancestors, that they regarded a return to their former faith as a new religion. They exclaimed that it was bigotry and fanaticism; and, in several places, deplorable scenes testified to the enmity of men of the world against the gospel. The new converts became the victims of odious calumnies and ill usage, and sometimes were expelled from the church. Is it true, then, that faith in Christ crucified must always excite warm opposition? Is it true that the cross of Christ will be always foolishness to some, and a stumbling-block to others?

At the period when the revival began to manifest its fruits, several religious associations were founded among us. The oldest is the "Protestant Bible Society," which dates its origin from the year 1819. It was supported by men of all opinions, and in the early years of its existence met with very warm sympathy. The Bible Society became a kind of centre or standard for French Protestantism. It became the means of opening up intercourse between our different churches, which had been previously isolated, and almost unknown to one another. I shall have occasion to dwell more particularly on this society when I come to speak of our various religious efforts.

A second society, that of "Religious Tracts," was established in 1821. It has always been conducted on orthodox principles, and has exerted a most salutary influence on the progress of the truth in our country. In 1822, a third society, that of "Evangelical Missions among the Heathen," obtained a like share of attention from our churches, and, after having encountered considerable opposition from a certain class of pastors, it has at last obtained almost universal sympathy.

While we were thus laying the foundation of extensive and growing usefulness among our flocks, the old Bourbons, by their attacks on the national

liberties, excited more and more intense indignation. King Charles X., an unenlightened prince, governed by the Jesuits, and incapable of understanding the wants of the present age, dared to violate the constitutional compact, and thus arrogantly defy the French nation. His attempt on the rights of the country was punished by the loss of his crown. He quitted France to die in a foreign land, and the Protestants saw him depart without regret; for had he succeeded in his daring stroke of policy, who can tell what, as regards us, would have been the result? Alarming rumours were already in circulation in 1830. Many people said that the Jesuits would shut our churches, exclude us from public offices, and recommence persecuting the Protestants, as under the reign of Louis XIV. But all these guilty projects were overturned by the revolution of July, and since that event, legal protection has been secured to us.

I shall relate, in my next letter, the history of French Protestantism during the last sixty years. I will only add, in conclusion, one observation,—that the protecting hand of God is strikingly manifested throughout our whole course of vicissitude. See what terrible persecutions were, for three centuries, directed against us. Popes and kings, priests and nobles, leagued themselves to annihilate the Reformation in France. They shed the blood of our fathers in torrents, multiplied instruments of torture, and invented the most atrocious engines of oppression. They exiled our pastors, and compelled thousands and hundreds of thousands of our brethren in the faith to flee from a country which no longer afforded them a place of shelter or repose. Yet the Reformation still exists in the midst of us. It has resisted every effort of tyranny, and outlived all its persecutors. Louis XIV. sleeps in his sepulchre, and near his silent ashes, which are deposited in the tomb of St. Denis, a Protestant church has arisen, in which are peacefully preached those doctrines which he believed he had extirpated from his kingdom. Let us trust, then, in the strength of the Almighty; that which is founded on truth can never perish.

## GERMAN CATHOLIC CHURCH.

J. Czerni's explanation of his meeting and agreement with J. Ronge; from a letter addressed by him to *All Christian Catholic congregations*, dated Schneidemühl, 12th March, 1846.

You are aware, beloved brethren, that we desired to talk over the common cause, and in what way it might best be furthered, in a peaceful and amicable manner; neither Brother Post nor myself, nor the brethren Ronge and Theiner came forward as representing the adherents of the Apostolic, or of the Leipsic Confession. Neither they nor we departed from previously avowed sentiments, and least of all did Brother Post and I agree to exchange the unaltered apostolic symbol for the Leipsic Confession of faith. Ronge was, therefore, in so far right in asserting, in his address to the Danzig congregation, that the coalition at Rawicz took place under similar conditions as those laid down at Leipsic. For neither in Rawicz nor in Leipsic did I unite with those who rejected the full and entire apostolic symbol, in ought else than in resolving, in the exercise of Christian charity, to stand by and with each other against the encroachments of Rome, and in opposing, with united effort, all human traditions. Any adhesion to the articles of the Leipsic faith could never be thought of; as we had already come forward with our confession of faith (which is the Christian Confession), declaring before all the world our resolution, by the grace of God, never to depart from it. Many, it is true, have accused us of inconsistency, maintaining that we have frequently changed our confession from the time of our leaving Rome; but these are the assertions of ignorant and contentious men, whom the Holy Ghost desires us to avoid. But you know, dear brethren, that we have ever remained true to our confession. At our very first departure from Rome we published the Nicene creed; and afterwards in the convention held at Thorne, avowed our sentiments to be congenial with that of the Roman Catholic Church, the errors and abuses of the latter excepted. Both the Lutheran and Roman Catholic Churches hold fast the apostolic symbol, of which the Nicene Creed is but an extension. Where, then, is either unfaithfulness or inconsistency in our first-announced Christian Confession? And when, lastly, we handed in a more specific confession to the government, we were equally cautious in avoiding all defections from the apostolic symbol, and were neither unfaithful to ourselves, nor to the pure word of God; and so, likewise, in our late conference at Rawicz, we have been no less true in adherence to the universal Christian doctrine.

If, notwithstanding all this, some persons pretend to have so understood us, as to regard us as wavering in our faith, and uncertain what we would be, rest assured that these very persons understand us right well; and just because they understand us, and know that the holding fast the gospel of Jesus Christ, the Son of the living God, is the faith which will overcome this world and the wise of this world, for that very reason they seek to cast suspicion upon us in your and the world's eyes, and would fain perplex your minds by a perverted judgment of our proceedings. We have, beloved brethren, suffered our minds to be taken captive only by that Holy Spirit which Christ sent upon earth; and our hearts, by the love which he showed to his Father and to the whole world; nor will we ever seek either your or our own salvation in any other gospel than that which Christ brought from heaven. I repeat what an apostle more than once declared (Gal. i. 8): "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (that is, let him be put away from our communion). And Gal. i. 10: "For do I now persuade men or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (as I assuredly was not when I was a servant of the Roman Pontiff).—Read also 1 Cor. iii. 18—21.

We stay ourselves, beloved brethren, upon your better judgment, which will assuredly bear us testimony that we are wholly incapable of such perfidy, either towards you, or towards ourselves. No! We abide firmly with you, by the principles which we avowed in October, 1844, and which were reconsidered and deliberately adopted in August and