

Department of State
Washington, D. C.
The Lincoln Republican.

"The tendency of Democracy toward the elevation of the industrious classes, the increase of their comfort, the assertion of their dignity, the establishment of their power."

BY ROBERT WILLIAMSON, JR.

LINCOLNTON, N. C., OCTOBER 6, 1841.

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NEW TERMS OF THE LINCOLN REPUBLICAN

TERMS OF PUBLICATION.

The LINCOLN REPUBLICAN is published every Wednesday at \$2 50, if paid in advance, or \$3 if payment be delayed three months.

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A failure to order a discontinuance, will be considered a new engagement.

TERMS OF ADVERTISING.

ADVERTISEMENTS will be inserted conspicuously for \$1 00 per square for the first insertion, and 25 cents for each continuation. Court and Judicial advertisements will be charged 25 per cent. more than the above prices. A deduction of 25 per cent. from the regular price will be made to yearly advertisers.

The number of insertions must be noted on the manuscript, or they will be charged until a discontinuance is ordered.

TO CORRESPONDENTS.

To insure prompt attention to Letters addressed to the Editor, the postage should in all cases be paid.

From the Richmond Enquirer.
VIVE LA BAGATELLE!

From grave to gay, from serious to severe!

We have the enemy on the hip—and all their spasm indicate the sad conviction, that the defeat of their National Bank, (the very "soul of their enterprise,") and the explosion of their cabinet, are but the precursors of their own dissolution. It is strict political justice. Had they beat us fairly, during the last Presidential campaign; had they displayed their principles upon their banners, and appealed to the understanding of the People, and resorted to no pipe-layers to poison Liberty herself at the very fountain-head, we should have submitted with better grace to our unexpected defeat. But they have beaten us by expedients, at which all our moral sense sickens in disgust. They concealed their discordant principles, for fear of breaking their own party to pieces—and instead of manly exposures and of honorable arguments, they stooped to address the senses, and to deceive the People, by every species of humbug, by log cabins and hard cider, by pompous banners and ridiculous coniums, by Tippecanoe almanacks and Ogle's speeches, and the fabulous cant of standing armies. Defeated by such unworthy means, how could we honorably submit? Or, cemented loosely together as this motley party have been, how was it to be expected, that they could long remain united? The Republican party openly predicted in the Charleston Convention, in the Democratic Association of this city, and on other public occasions, that if the Whigs could succeed by their humbug to hood-wink the people, their victory would be the signal of their immediate dissolution—that as soon as they would try to put the Government into action, the States Rights wing of the Whig party, the far better part of the rotten image, would fall off from the iron and the clay which constituted its lower extremities—and that the whole concern would go to pieces. What was predicted by 12 months ago, has already come to pass. The very extraordinary Session of Congress, which was urged by Mr. Clay, for the purpose of carrying out all their favorite schemes, and of fastening a monstrous Bank upon us, while the iron was hot, and before the Party could fall to pieces, has ended in their own discomfiture. The Bank has been rejected—no hope of establishing such an unconstitutional Institution glids their prospects, and the party is dissolved in fragments. The Federal portion of it remains to hurrah for Henry Clay, and to struggle for a Bank, whilst Mr. Tyler appears in opposition to both, and the States Rights Whigs are departed from the Federal ingredients, with which they were unnaturally associated. Disney pervades the disappointed host; and coarse denunciations, and angry addresses, indignation meetings, and miserable effluvia, are seen and heard on all sides, to mark the sentiments of the scattered Whigs.

ADVERTISEMENT EXTRAORDINARY.

We give the following advertisement an insertion gratis; and place it among our editorials that it may be more extensively noticed. We are somewhat acquainted with the quality of the articles advertised, and can safely recommend them to those who wish to purchase.—*Knoxville Argus.*

FOR SALE, AND POSSESSION GIVEN IMMEDIATELY.

The Whigs of Knoxville, having no further use for the following described property since the terrible VETO, offer it for sale on the most accommodating terms. The articles are all nearly new, and although they have been considerably used, yet the great object for which they were purchased not having been accomplished, they are now offered for sale. Our title to the property is unquestionable. None of the articles were purchased by the U. States Bank, nor has that institution any mortgage on them. They will be sold to any one wishing to purchase, but as the *Locofocos* have bought up our President, it would seem to be no more than justice that they should also buy up the articles that aided so materially in his election, if they can raise the *rhino*. The inventory of the property follows:

1. A MAGNIFICENT LIBERTY POLE, now standing at the corner of Gay and Maine streets, on the corner near the bank, (not the U. States Bank), and measuring 156 feet. This pole was raised a little more than a year ago in honor of "Tippecanoe and Tyler too," and with the ardent hope and confident expectation that from its very top might soon float in triumph the glorious banner of a United States Bank. We were successful in electing our men, but the great object of our desires is farther than ever from grasp. Tippecanoe is in the land of the blest, and "Tyler too," is like our own *lausonne lieutenant*, "in the hands of the enemy!"

2. The "BIG GUN," whose hoarse notes have so often proclaimed to all the country round the triumphs of "Tyler too" will also be sold without reservation.

3. Seventeen neat and elegant POLITICAL LOG CABINS.—These articles will be invaluable to any person in the *chicken-line*.

4. One hundred and thirteen COON SKINS, too much motheaten for the hunter, and with the tails eaten off by the very rabid partisans of "Tyler too."

5. Four barrels and a half of HARD CIDER almost hard enough for vinegar.

6. A large quantity of "TIPPECANOE AND TYLER TOO ALMANACKS," prints, caricatures, et cetera.

7. Four thousand OGLE'S SPEECHES AND ADDRESS OF THE WHIG CONVENTION.—For these articles apply at the Register office.

8. A large variety of FLAGS and BANNERS, with a variety of mottoes, such as "One fire more and the day is ours," "Tippecanoe and Tyler too," "Repentment and Reform," "No proscription for opinion's sake," "Equal rights," "Harrison and easy times," &c. &c. &c.

9. A small stock of notes of the United States Bank, will be sold at a large discount.

The foregoing articles compose the whole political capital of the Whigs of Knoxville, and they will be sold low to close the concern. As "Harry of the West" is expected to do their candidate, a few decks of playing cards will be taking in payment for the coon skins, log cabins, and hard cider but *cash down* will be expected for the balance of the articles. Persons wishing to purchase are requested to call immediately.

THE COMMITTEE.

Knoxville, sept. 1, 1841.

From the Raleigh Standard.
TO OUR DEMOCRATIC FRIENDS

We have been reminded that it is time the attention of the people was called to the subject of our next election of Governor and the Legislature; and that the Fall Term of the Superior Courts will be a favorable period for consultation as to the step, preparatory to the spring and summer campaign. If a General Convention is to be held, it will be soon time for the appointment of delegates. The time and place for the meeting can be indicated by our friends in their primary assemblies. Whether it shall be advisable to start a candidate for Governor, and the steps proper to be taken for bringing before the people the great question at issue—the falsification of the whig party of all their fair promises—as well in Congress as in the Legislature are matters of grave import, which can be more properly decided upon in the General Convention. The next Legislature will be one of great importance, and may settle the political character of the State for many years. It will have to re-organize the congressional districts; to regulate those of the State Senate; besides having to elect a United States Senator, as Mr. Graham's term will expire with the present Congress. We cannot for a moment believe that the freemen of the State will again entrust political power in the hands of the "whig" party, after the experience they have had of the doings of the last Legislature, as well as by Congress at its Extra Session. Our object, at present, is merely to draw public attention to the subject, and we shall be glad to have the views of our friends as to the course best to pursue.

THE BROKEN CABINET.

There was some division in the course and sentiments of its members. We have already laid before our readers the letters of Messrs. Crittenden and Ewing, (who, from the style he employs, has added new claims to his sobriquet of *Butcher*.) We publish Mr. Badger's note this morning. It is less personal than Ewing's.—Admitting his statement to be true, it shows that Mr. Tyler changed his course, as General Washington did in '33, about the Bank of the United States. He gave up the idea of the Veto, because his scruples were removed by subsequent explanations. Mr. Tyler, on the contrary, determined on the Veto, because subsequent explanations on the true character of an Exchange Bank had generated new scruples. We do not censure Mr. Badger for resigning, because Mr. T.'s declining to advise with him upon the Veto, might have been intended as a delicate hint, that he wished his resignation.

PHILOLETHERS.

FOR THE LINCOLN REPUBLICAN.

TRUTH IS A JEWEL.

Mr. Editor: It was said by Bishop Ives, in his recent lectures in this place, "that John Calvin wrote to the English bishops, in the reformation, desiring Episcopal ordination, but that his letter was intercepted and he failed to get Episcopal ordination; he then says, I must now do the best I can. The obvious and legitimate inference from this statement, is that Cal-

will not accuse me as wanting of experimental authority, because I cannot see that your argument is as good as you think it is. The King or Queen of England derive their title as head of the Church, from the fact, of the State and Church being united. They have no authority in the right of ordination, as your remarks seem to represent. The King simply nominates, the Clergy elect, and the Bishop, if the person thus nominated and elected is qualified for the office, consecrates; and should the Bishop refuse to consecrate the person nominated by the King, that person would have no authority in the Church. In England a Bishop's spiritual power depends entirely on his consecration. In this country a Bishop is nominated and chosen by the People, and then if approved, is consecrated; as well might you say that we have lost the succession in this country, because a Bishop is appointed by the people. In England the King who is sovereign, nominates or chooses the Bishop; in this country, the people who are the sovereign power, choose the Bishop, but in both countries his spiritual authority depends entirely upon his consecration. But you may say that if the Bishop refuses, the King can turn him out of his place. True, the King can take away his temporal authority, but he cannot deprive him of his spiritual. He in such a case would still be regarded as a Bishop, though an unjust King might prevent him from exercising the office. And are you not compelled to submit to restrictions placed upon you by the State? Are you not obliged to receive a license before you can marry a couple, and if you marry without one, do you not render yourself liable to prosecution, and would it be fair to conclude from this, that you derive your authority to marry from the State. This conclusion could be drawn with as much fairness as the one you have drawn from the conditions placed upon the Bishop by the government of England.

And my dear sir, why did you not take the trouble to find out the reason why Bishop White when consecrated a Bishop was confined to places without the British Dominions. They already had Bishops in those Dominions, and they did not wish him to interfere with them, and thus produce a schism in the Church. But that he had spiritual authority to exercise his office in those Dominions if requested, is shown from the fact, that the Bishop of New-Jersey, is now in England, having been invited there to exercise his Episcopal office in the consecration of a Church. And if you will look in the consecration service of the Church in England, you will find these words said to the person consecrated. "Receive the Holy Ghost for the office and work of a Bishop in the Church of God." And then he is restricted to a certain place for a particular object, but not so restricted that he cannot act in that capacity whenever he is required so to do. The Priests ordained by the American Bishops for Greece and Constantinople and Africa, are acknowledged by the English Bishops, and the ordaining of Priests and Deacons is one of the peculiar privileges of a Bishop. Here are instances enough to show that the restricting Bishop White and the other American Bishops to places without the British Dominions, does not affect their Episcopal authority, but was simply to prevent them from interfering in those places where Bishops either were appointed or would be appointed by the English Church—places over which the English Church had authority. You seem to feel for us on account of the consequences of this discussion. We do not feel any fear from a Christian, and manly argument on the principles of the Church.

FOR THE LINCOLN REPUBLICAN.

TO A MEMBER OF THE M. E. Church.

No. 2.

DEAR SIR,

The question concerning the purity of the Bible, which you think such a school boy question, is one which has employed not the school boys but the ripest scholars of Europe; and the marks you give, connected with a slight play of wit, are not entirely correct. For 1st, though the Bible in many places bears strong internal evidence of its divine authority, yet this does not show that many spurious passages may not have been added, and you have to depend in a great measure upon external evidence that there are no such passages. 2nd, as to miracles, you have to depend upon historical evidence, to prove that the miracles contained in Scripture have been performed. For suppose one who had been educated by unbelieving parents, and who wished to believe the Bible if convinced of its truth, would you not have to resort to history for proof that they were? Your third mark is a good one. Now the very same history which shows us that a Canon of Scripture is right and uncorrupt, and that the miracles and prophecies which they contain are true, together with the unanimous consent of the good for fifteen hundred years, proves to us that Episcopacy as it is held in the Episcopal Church, was established over the whole Christian world in the purest and holiest age of the Church. And if we think such evidence conclusive as to the purity of the word of God, why reject it when it declares as decidedly and as clearly that the authority of Bishops is of divine appointment. If we reject this evidence in one case, may we not with equal justice reject in the other? That the voice of antiquity is in favor of the authority of Bishops, may be seen by referring to the quotations given under the numbers signed Episcopos. But you seem to think you have settled the matter of the succession, and prove it a fallacy, by referring to the appointment of a Bishop by the King and even by the Queen. This does not appear to me to be conclusive, on the contrary, it does not touch the subject of the divine authority, and I trust you

vin was a Presbyterian from necessity; and that the Presbyterian church itself was the mere creature of necessity—I did not believe, when I heard the statement made, that it was true; because in all the controversy that I had read or heard on Episcopacy, I had never seen any such statement, or the most distant allusion to any such letter. But for my own satisfaction, as well as for truth's sake; and that justice might be done to the memory of the illustrious Calvin, one of the most learned, and best men of his day, I wrote to the Rev. Dr. Miller of Princeton, who for some thirty-five years or more, has had his attention turned to this controversy; and who has made himself familiar with all church documents on this subject, requesting any information, that might be in his possession, on this point. He addressed to me the following letter for which, Mr. Editor, I ask a place in your paper. I suppose the main object of this controversy to be truth on all hands.

"PRINCETON, Sept. 8, 1841.

REV. AND DEAR SIR: Your letter reached me four days ago, and would have been answered immediately, had not inferior health, united with the infirmities of age, together with an unusual press of duties rendered it impracticable.

Bishop Ives, you may rely upon it, has been practising deception upon his hearers. There is no ground for the allegation which he has made. The following considerations will I think, satisfy you that the story which has been again trumped up and palmed upon the weak and credulous, has no foundation but in their own minds.

1st. I am somewhat familiar with the works of Calvin, and have tried to make myself acquainted with all the documents relating to that illustrious man to which I could obtain access and I have never seen any evidence which so much as looks like the fact which Bishop Ives alleges; nor do I believe that the least evidence of such a fact exists. He has vamped up an old fable, continued by prejudices and folly, and renewed from time to time with that reckless disregard to historical truth with which blind bigotry is so often chargeable.

2d. It is impossible to suppose what Bishop Ives alleges to be true, without considering Calvin as either a knave or a fool or both; for he declares in many different parts of his writings, dated at different times, that he considered the party of ministers, and the identity of Bishops Teaching Elders, as founded in the word of God, and of course as resting on divine authority; and in a letter *ad quemdam Curatum* found in his *Fistules*, page 386, he declares in the most solemn manner, that in conducting the reformation in Geneva, he had been governed merely by *God's word, which is the only rule by which it is to be ordered, and lawfully defended*."—Now that a man should write in this strain in his Institutes, and in a number of other works, appealing to the Bible for the defence of his Presbyterian System, and be at the same time writing to England, requesting the Bishops there to assist him in setting up an opposite system, is one of the most incredible things that can well be imagined. We cannot suppose it without considering him as both an unprincipled and foolish man.

3d. Again, if such a man as Calvin had seriously applied to the English Bishops to ordain him, can any intelligent man believe that they would have refused him? No it is certain that they would have eagerly caught at the request, and been desirous, and even anxious to exhibit such a triumph over an illustrious Presbyterian—or rather over his principles. Besides

4. There was no necessity for Calvin's going to England to receive Episcopal orders. There were several men on the continent who had been *Romish bishops*, who became Protestants. These could easily have given him orders in the prelatical way, if he had wished to receive them.—It would have been both ridiculous and dishonest for Calvin to plead necessity for establishing the Presbyterian system, not a shadow of which necessity existed.

5. What temptation had Calvin to reject Prelacy upon any other principle than a conscientious conviction of its unscriptural character? Every one knows that if Bishops had been thought of in Geneva or France, he would have been unques-