NASHVILLE, TENNESSEE, SUNDAY, NOVEMBER 11, 1866.

Union and American. P. C. DUNNINGTON & CO. EDITORS & PROPRIETORS.

Voluntary communications, containing interest ng or important news, solicited from any quarter. News letters from the various counties of the State especially desired. All communications should be addressed to the "Editors of the Union AND AMERICAN."

SUNDAY, NOVEMBER 11, 1866.

NON-POLITICAL RELATIONS OF THE CHURCH. Discourse by Rev. Stuart Robinson, of Bentucky.

Dr. STUART ROMINSON, the eminent Presbyterian Divine, of Kentucky, delivered a cept the premises, we reason from it precisediscourse at Greenwood Hall, Cincinnati, on Thursday night, on the Invitation of a num-Thursday night, on the invitation of a number of citizens, on the non-political relations fore the State should keep its dirty hands of the Church. It was a most able and in- off religion that it may remain pure and unstructive performance throughout; but we can only find room for the subjoined ex- rality, which is worse for political purposes tracts, which will be found very interesting: | than open immorality. Bad as a man with

The Christian theory is: the sword to protect and conserve the persous and property of men in society; the other the spiritual power, with the key as its symbol, from Jesus Christ the Mediator, that concerns itself only with man as the sinner, and concerns only his spiritual insword can enforce the laws and propagate | bound to say the very point in the theory nor can the power of the keys be used to en-

light upon it." The ethical laws developed as well as in natural ethics and commo cially Christian country. On the other hand than a system of laws, not inaptly repre-

3. It follows that political is a term not preinstical of any proper acts of the State. Nor can there be any co-ordinate juristhe two powers. But, as ANDREW MEZ-ville stated the case, "the compounding to-gether of that which God hath sundered, tends over to the corruption of all true reli-

The notion of religion as an engine for the aid of the State is wholly pagan in its Legislature able to get the simple duty done. origin and nature. In ancient times, among all Pagan nations alike the statesmen and fright." After the modern style he appointed a "committee on the conduct of the war" to inquire into the cause of his defeat; who reported as the cause of the disaster. "Their decide upon questions of political allegiance and treason, and sympathy with rebellion are they stronger than we; but let us fight them in the plain." So they proposed next year to try it again with exactly the same force, and draw the Israelites down to the plains, when the Syrian gods would feel ore at home. Though with a shrewdness worthy of more modern times, this theologico-military committee sought to make a sure case in their theology by the incidental hint—"and let us put captains (military men) over the chariots in place of the kings, and take the kings away"-(that is, the trates the universal conception of ancient pagan nations. Religion was the grand en-ginery for ruling the State. Priests and

measures of the State be adopted. Now, the principles for which we contend | words of Chatham, "The rains of heaven are simply the principles of the Reforma-tion—especially in Scotland—as more fully enunciated at the cra of the American Revolution by the Presbyterian and Baptist Dissenters in Virginia, and finally em-hodied in Jeffenson's act of 1783. These plates the individual man as an atom of the principles we find set forth in a series of memorials from the 6ld Hanover Presbytery, drawn by such men as WADDEL, whom WHEE has immortalized as the "blind preacher," by Scorch William Graham and STANHOPE SMITH. From the first memo- and give him bread. The Anglo-Saxon rial of Hanover Presbytery to the Legislature of Virginia, I select the following :

"We rather conceive that when our Blessed Saviour declares His Kingdom is not of this world, he renounces all dependence upon State power. And we are persuaded that if mankind were left in the quiet possession of powerful Casar to victory and glory. The their inalienable rights and privileges, Chrismanity, as in the days of the Apostles, would as JONATHAN hath it, "a hull team, with a atinue to flourish in the greatest purity by its own native excellence and under the ali-disposing providence of Gon. We would hambly represent that the only proper oblects of civil government are the happiness and protection of man in his present state of existence; the security of the life, liberty

and property of the citizen. "Jesus Citrust hath given sufficient authority to his Church for every lawful purpose; and it is forsaking his authority and direction, for that of feeble men, to expect or to grant the sanction of civil law to authorize the regulation of any Christian so-

It will be seen at once that here is the revival of the ancient Scotch testimony to the completeness and independence of Christ's spiritual government, and differs CHRIST'S spiritual government, and differs only in going one step in advance to the first practical inference from that doctrine, which inference their peculiar circumstances prevented the Scottish fathers from making.

To perceive the connection between this bill and the memorials of the Presbytery it needs only that we cite a sample of Mr. Jeppenson's bill. It declares, among other presents of men in society will have a property and temporated the protection of the persons and property and temporated the protection of the persons and property and temporated the protection of the persons and property and temporated the protection of the persons and property and temporated the protection of the persons and property and temporated the protection of the persons and property and temporated the protection of the persons and property and temporated the protection of the persons and property and temporated the protection of the persons and property and temporated the protection of the persons and property and temporated the protection of the persons and property and temporated the protection of the persons and property and temporated the protection of the persons and property and temporated the protection of the persons and property and temporated the protection of the persons and property and temporated the protection of the persons are property and temporated the protection of the persons are property and temporated the protection of the persons are property and temporated the protection of the persons are property and temporated the protection of the persons are property and temporated the protection of the persons are property and temporated the protection of the persons are property and temporated the protection of the persons are property and temporated the protection of the persons are property and temporated the protection of the persons are property and temporated the protection of the persons are property and temporated the protection of the persons are property and temporated the protection of the persons needs only that we cite a sample of Mr. 312

FERSON'S bill. It declares, among other
things, "that the attempt to coerce the mind
by civil penalties is a departure from the
plan of the author of our holy religion.

Mediator, standing at his separate altar to

Mediator, standing at his separate altar to plan of the author of our holy religion. That the impious presumption of legislators and rolers, both civil and ecclesiastical, in this regard, both established and maintained false religious over the greater part of the world in all time. That to compel a man to furnish contributions of money for the propagation of opinions which he disbetieves, is sinful and tyrannical. That to suffer the civil magistrate to intrude his powers into the field of opinion, is a dan-

gerous fallacy which at once destroys all religious liberty. That it is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into overt acts against peace and good order." Such was this great disavowal the first in all history so far as known to me—of all claim to extend its powers over the Church and religion by the civil gov-ernment; and the formal adoption, on the civil side, of the great truths enunciated by the Scotch fathers on the ecclesiastical side.

The principles antagonistic to this Virinia theory in our country, and which have led to the present utter confusion of things political and things ecclesiastical, may be ound enunciated by the Massacusetts fathers, in their mildest form, in the Constitution of Massacusetts of 1789, in substance thus: "Religion being necessary to morality and morality to liberty, therefore the State should provide for the support and propaga-tion of pure religion." But while we acthe opposite conclusion. Our argument pure religion being necessary to pure spotted; for a corrupt religion, a mere sham religion, leads to a corrupt and sham mono pretence to conscience is, he is yet not so 1. That there are two divinely appointed social ordinances besides the family—one the civil power from God, his creator, with may be, as a citizen, he is not so bad a citi-

zen as the canting, hypocritical man. We would rather have the kind, honest fellow, half the time drunk, than the malignant hy pocrite, all the time sober. I speak it with no disrespect to the great terests. Neither the civil power with its and honest men of the Maylower, but I feel the principles of the spiritual government; the Pilgrim Fathers most eulogized in all the eulogies which have been said and sung force the laws and propagate the doctrines of the civil government. For the proof of this you need only refer to Christ's claim to be a kine and laws are the point which they maintained in the Westminister Assembly, and finally carried by the bayonets of OLIVER CROMWELL, be a king and lawgiver—yet declaring: "My against our Scottish forefathers—the point kingdom is not of this world." "Who made which they undertook to embody in the me a judge and a divider over you?" and to the whole history of the Apostolic church. civilism of the new nation in America, is a heresy fatal to the permanent purity of 2. The rule of faith which is to direct the civil government is the law of nature, equally obligatory on all governments, whether they be Christian or Pagan. This law the teachers and jurists in Pagan nations have of the civil commonwealth, instead of that developed and applied just as successfully as | natural law of reason written on the hearts in Christian nations. As PUFFENDORF re. of all men by Gon the Creator. It is "the marks, (Book second, chapter thirteen,) all confounding of what God hath sundered, and tends to the corruption of all true rerom reason alone, though Revelation throws ligion." It is a heresy in Christian theology, in "Cicero's Offices," in his letter to his sense, to resolve, as their principle leads brother, on the duties of a Governor, if diligently observed by the rulers of our country | shall rule. Second, that we are the godly. And for seven years past, would have saved us the result of every practical attempt to en many an outrage in rights of property and person. The heathen jurist ought to put many an American jurist, legislator, and military leader to the blush. Most thought in making a commonwealth of formalists, ful men to-day would take the Pagan Cice. fanatics, or hypocrites. God has not vested the Ecclesiastico-political BENCHER, BELLOWS, and other leaders who have assumed GABRIEL on the walls of heaven. And the to dictate the policy of the country, as a spe- vain attempts could result in nothing else the rule of faith which is to guide the spirit- seuted in the story of the ancient legislation and government is the revealed word of God to enforce carrying lights in navigating the the statute book of the Great King. Ruters spiritual, must speak what it speaks, and be silent where it is silent. gislature, the story goes, passed an act requiring men to carry lanterns at night. They uiring men to carry lanterns at night. They obeyed to the letter. But the next Legisla dicable of any right acts of the Church, nor | ture had to pass " an act to amend an act for carrying lanterns, by requiring not only the lanterns, but also candles in their lanterns," act," etc., and provide not only that the lanterns should be carried, and candles in

dles should be lighted, was the wise and pious The error in principle in not recognizing all Pagan nations alike the statesmen and jurists could not conceive of governing a ture, and the other under the revealed nation without the agency of priests and prophets. Every war was a war of religion against religion. Every battle fought was neeived of as settling a question of theol- day, and is the source of most of our present ogy and of the relative power of the local troubles. Even Judge Story, on the Congods of the combatants. You may recall stitution, maintains it is an admitted printing ciple, that it is the duty of the State to prospering king (1 Kings, XX. 23) who went mote Christianity. And Mr. Webster, in p against Israel with his proud array his famous GIRARD will case speech, mainof chariots, and his thirty-two allied tains that "Christianity is part of the law of kings, who, while "drinking himself drunk with his princes in his tent, found his army panicked, and all his hosts slaughtered by each other in the logical inference from this; and no wonder, therefore, that we have preachers haranguing the people as to their duties at the ST. LOUIS, ballot-box and church, courts assuming to decide upon questions of political allegiance

Thoughtful men must perceive that our

whole system of civilization has undergone

the lanterns, but that, furthermore, the cua-

an entire revolution in its ideas; and we are gradually supplanting the old, distinctive ideas of the Anglo-Saxon civilization—the ideas of the individualism of the man, his house as his castle, and the family as his little State, which he represents in the confederation of families in the State-by the Jacobinical ideas of the continental republi drunken political generals.) This case illus- canism of men as herded into a State as the individual unit, by the imperial spirit of the Justinian law in lieu of the burly, popular spirit of the common law. We have more augurs were just as essential as lawyers and of the Jacobinical cry for a free nation, and generals. Long ere the Christian Pope sat less of the old Anglo-Saxon cry for a cation upon the seven hills of Rome, a far more of freemen. The continental republicanism powerful Pontiff sat there before him. The must have a government whose omniscience Pontifet Maximus, of Pagan Rome, with the college of priests and augurs, was the real power of the State, without whose sanction no election could be held, no important measures of the State be adopted.

The Anglo-Saxon, while he reverences a government of law, yet standing, in tatters though he may be, in the door of his tattered Contifet MAXIMUS, of Pagan Rome, with the hovel, says to his king, in the immortal may pour in through the tattered thatch and the winds of heaven may rush in through the tattered sides, but the King of England dare not come in without warrant of law. great machine called the nation. The Anglo-Saxon considers every man a complete machine, with a young steam engine to ran t besides. The continental republican must have government that will find him work wants a government only to keep loafers off, while every man finds his own work and carns his own bread. The continental republican glories in a nation which, as an in finite team—each man as infinitesimal part Anglo-Saxon regards himself, individually

> Now, nothing is plainer than that, either from importation of these ideas, with an immense foreign immigration, or from som other cause, these continental ideas are taking root rapidly among us. And with these ideas must come the notion of a religiou prescribed by the Government, after the spirit alike of the Justinian code and of the atitudinarian VATTEL. Add now to this tendency the inevitable tendency of the New England theory, from another direction, to make the State a Christian State; to make its constitution, as they are now trying to do, a confession of Christian faith—and it is not difficult to see that, in another generation

cross dog under the wagon, to boot."

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"NewYork 10:10 A M 4:10 P M 5:10 A M
"Boston, 3:50 P M 5:00 P M 3:50 P M 55 The train leaving Nashville at 230 P. M. oes not run on Sunday.
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11:45 a. m.

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2:30 p. m.

1:44 p. m.

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5:34 p. m.

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ALLEN & HILL M'ALISTER (Successrs to J. A. McAlister & Co.,)

Commission and Forwarding MERCHANTS. Cotton and Tobacco Factors,

COR. BROAD AND COLLEGE STS., Nashville, - - Tennessee MADISON STRATTON, HAMPTON J. CHESKY, BRNJ. P. BOY.

STRATTON, CHENEY & ROY. COTTON AND TOBACCO FACTORS.

Commission Merchants, No. 11 Broad St., Nashville.

AND GENERAL

HAVING SOLD OUR ENTIRE STOCK OF Groceries to Messrs, Ong & Bno's, we will in future purchase and sell

ALL KINDS OF PRODUCE ENTIRELY ON COMMISSION.

Planters may rely upon our best efforts to obtain BE HIGHEST MARKET RATES for eir Produce. And should our friends favor us with orders for Groceries, they may rest assured f having goods purchased at the LOWEST MARKET PRICE.

Having one of the largest warehouses in the ity, our facilities for the STORAGE OF COTTON AND TOBACCO is unsurpassed by any house in the South. We have and will keep on hand a large supply of BAGGING AND ROPE, and several kinds of IRON TIES

which we offer on most reasonable terms We will make the matter of Receiving and Forwarding Goods a Specialty in our business, and all Goods consigned to as for Re Shipment will be sent, upon arrival

at the Wharf or Depot, promptly forward at the east expense to the owner. Liberal Advances made on Consignments.

LAKE HAMILTON. JAMES O. BANK Late of Columbus, Mississippi. HAMILTON & BANKS, COTTON FACTORS,

General Commission Merchants. 45 Union Strreet, NEW ORLEANS.

BANKS, HAMILTON&CO., COMMISSION MERCHATNS. Corner Vine and Commercial streets, ST. LOUIS, MO.

L. B. HARWOOD, St. Louis. R. T. TORIAN, Late of Memphis. G. W. MACRAE, Late Porter & Macrae, Memphis

TORIAN, MACRAE & CO., COTTON AND TOBACCO FACTORS,

COMMISSION MERCANTS, NO. 53 CARONDELET STREET, NEW ORLEANS.

LIVERY AND SALE STABLE

NO. 30 DEADERICK STREET

BETWEEN SUMMER AND CHERRY

THE UNDERSIGNED WOULD MOST RE-A spectfully call the attention of the citizens of Nashville and public generally, to his fine stock of

Buggies,

Horses. and Carriages, LIQUORS AND WINES.

Which can be furnished at any hours day or night

The Buggies and Carriages are of

FACILITIES FOR BOARDING HORSES Having secured the services of the best Hostlers in the country, and my Stable being thoroughly ventilated, I feel confident of giving

GENERAL SATISFACTION.

To all who may favor me with their patronago Having set apart a portion of this Mammeth Stable for the ACCOMMODATION OF TRANSIENT

CUSTOMERS,

I most respectfully solicit a share of their pat-Thankful for the past favors, I most respectfully officit a continuance of the same. J. F. PENTECOST,

BOLIVAR H. COOKE.

READY MADE CLOTHING

AND MEN'S FURNISHING GOODS. 70 PUBLIC SQUARE, NASHVILLE, TENNESSEE.

Exclusive Wholesale Dealers in WHITE GOODS, DRESS GOODS,

NO. 63 NORTHEAST CORNER PUBLIC SQUARE, NASHVILLE, TENNESSEE.

NOTIONS, GLOVES, HOSIERY, ETC.

NOTICE.

HAVING CONCLUDED TO RETIRE FROMTHE BUSINESS OF STORING COTTON, WE HAVE THIS DAY SOLD OUT TO ALLEN & HILL MCALISTER. The cotton in store consigned to us by our friends, will still have our closest attention, as we will always be found at the old stand, and will ship or sell for them as they may desire. Nashville, Sept. 7, 1866, J. A. MCALISTER & CO.

A CARD. IN RETIRING FROM THE COTTON FACTORAGE AND COMMISSION BUSINESS, WE take great pleasure in recommending our successors, Mesers, Allen & Hill. McAlisten, to the patron-ing of our numerous friends, as every way worthy of their confidence and support. Nashville, Sept. 7, 1895. J. A. McAlister & Co.

BY REFERENCE TO THE ABOVE ADVER TISEMENT it will be seen that we have succeeded Messrs, J. A. McALISTER & Co., in the Cotton and Tobacco Factorage and General Commission and Forwarding Business, at the old stand, corner of Broad and College streets, where we will be pleased to see all the old customers of the house, and our own friends and acquaint-We hope to be able to give satisfaction to all those who may entrust us with their business.

ALLEN & HILL McaliSTER,

Numbrille Sep. 7, 1866. [sep5-tf.] Of theold firm of Bungs & Allen,

THE SUBSCRIBERS ARE AUTHORIZED AGENTS FOR THE SALE OF THE CELEBRATEI

E. CARVER COTTON GINS. So long and favorably known throughout the

COTTON GROWING STATES. SALES HAVE FAR EXCEEDED THOSE OF ANY OTHER MAKE. a superiority in operation and in quality of lint produced, is acknowledged by the most influential otton Planters. Merchants and Manufacturers.

All sizes from 18 to 100 saws cach, constantly on hand or furnished from the Manufactory.

SEND FOR CIRCULARS.

ALLEN & HILL MALISTER,

CINCINNATI CARDS. CHARD BANKS. HANKS & PORTER, WHOLESALE GROCERS

AND GENERAL Commission Merchants, NO. 45 VINE STREET.

West Side, Between Front and Columbia

CINCINNATI, OHIO.

FAIRBANKS' STANDARD SCALES

OF ALL KINDS, Cotton Beams and Frames, Cotton, Hay and Rag Presses, Warehouse Trucks, Baggage Barrows, COPYING PRESSES, &c.

FAIRBANKS, MORSE & CO.

125 Walnut street,

CINCINNATI R. M. BISHOP & CO., Wholesale Grocers,

may 22-6m OHN T. FOOTE. J. M. MARH. S. M. MURPHY

FOOTE, NASH & CO.,

NO. 36 MAIN STREET,

Nos. 17 and 19 West Columbia St. CINCINNATI, OF COLOGNE, SPIRITS. ALCOHOLS,

DEALERS IN GENETINE

ROBERTSON COUNTY,

BOURBON, RYE, AND MONONGAHELA WHESKIES. Proprietors of the celebrated brand of Orange Valley Whisky. may18-dly

Lewis, Comingore & West, COTTON FACTORS

Commission Merchants, NO 31 PERDIDO STREET, (FACTORS'ROW,) NEW ORLEANS.

CINCINNATI

AND GENERAL

STOLEN. A PROMISORY NOTE DEAWN BY HENRY for \$1,000, payable sixty days after date, dated July 30, 1986. The public are cautioned from ne g tiating for said note.

And No. 2 West Third street,

METCALFE BROS&CO.

WHOLESALE DEALERS IN

COTTON YARNS, SHEETINGS.

OILS, ETC.,

Broad Street, 73 NASHVILLE.

ured, as we do, of our ability to give en-atisfaction.

THE PALL TRADE FOR THIS MARKET

is beginning, and we desire to call the at-tion of Morchants and Dealers to our ex-sive stock of the above articles, feeling as-

WANTED-AGENTS. 8 75 TO TWO HUNDRED DOLLARS celebrated "Common Sense Family Newing Machines." PRICE 848. The Machine will stitch, hem, fell, tuck, bind, braid, and embroider. The cloth cannot be pulled apart, even after every third stitch is cut. Every Machine warranted for three years, Services of disabled Confederates especially desired. These Machines sell well in connection with Books, but pay a much larger per cent. For terms, address us at Franklin, Simpson county, Kentucky, S. M. TOLIVER & CO., Gen'l Agents for the South.

SPARLING'S Blackberry Wine.

oet37-ly

A Delightful Beverage, A Healthful Tonic, An Invigorating Stimulant, An Unequaled Specific. THIS WINE POSSESSES ALL THE VIR-tuce of the BLACKBEERY, in combina-tion with other medicinal qualities, and is the most pleasant and efficacious remedy for

COMMON DIARRHOLA, CHOLERA MORREN, DYSENTERY, Etc., Etc. No Family Should Be Without It. C. H. BALDWIN & CO., Proprietors. W. W. TOTTEN, Wholesale Agents, Nashville.

Jem-tf

CHRONIC DIABRIGEA.

The Southern Regalia Emporium.

For sale by all Family Gracers, I

Sisco Brothers. No. 14 North Charles Street, ear, of Fayetta St.* BALTIMORE, ND., MANUFACTURER AND DEALERS IN Masonic, I. O. O. F., Red Men's SONS OF TEMPERANCE,

And all other Societies' Regalias, Jewels, &c., &c. en2-lim