



THE REPUBLICAN FARMER

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[No. 31]

TERMS OF THE REPUBLICAN FARMER.

THE *Republican Farmer* will be printed every Wednesday morning, on a royal sheet, and on good type, and delivered to subscribers at the following prices, viz. Subscribers who receive their papers by a carrier, One dollar. Seventy five cents, per annum payable quarterly, or Two dollars at the expiration of the year.

Mail Subscribers, One dollar, exclusive of postage, payable in advance. Companies of 13 or more, who take them at the Office, Two cents a paper, payable on delivery.

A liberal discount made to Post-Riders. Advertisements inserted conspicuously, and on reasonable terms.

* All communications must be addressed free of postage, to S. NICHOLS, & Co.

NEW GOODS.

Joseph P. Shelton HAS just received and is now opening a large assortment of FALL GOODS. (Both at Bridgeport and Mill-River) which he will sell as usual, very low for ready pay or short Credit.

The following will comprise a part, viz. SUPERFINE Green, Black and Blue Broad Cloths, Ladies Cloth, and Peleise Cloths; Double and single Milled Cassimeres, Princes and Bedford Cords, Linen and Long-Lawn, Imperial Shirtings and Humhums, very Low.

Scarlet Green and Black Bombazetts, Figured Bombazett and Salisbury Flannels, Cassimere Toillauett and Swansdown Vestings, Chintizes, Calicoes and printed Cambricks.

Printed Diagonal Cambricks, Cambrick Dimities and Cambrick Muslins. Plain and Figured Lenoes, Book Muslins, White and Black Crapes, Kid and Beaver Gloves, Black Sattin and figured Silks, French and India Lustring, Wo sted Cotton and Silk Hose, Bedtick, India Checks, Rattineth, Wilebores and Durant, Shawls,

Cambrick Handkerchiefs, Bandanna, Barcelona & Madrass Handkerchiefs, Black and colored Cambrick Muslins, Velvets, Thicksets and Imperial Cords, CARPETING, Double Rose BLANKETS, &c. &c. Bridgeport, Oct. 31, 1810.

The Subscribers having entered into Partnership under the firm of Sterling & Beach, have just received, and for Sale, the following articles, viz. A general assortment of DRY GOODS, suitable for the season. A good assortment of GROCERIES. Glass and Hard Ware.

Die Woods and Medicines. SILVANUS STERLING. JAMES E. BEACH. Bridgeport, Oct. 31, 1810.

Moss K. Botsford, INFORMS the Public that he has lately taken the Store under this Office, where he intends to keep all kinds of COMBS for Sale by the dozen or single. The Subscriber having lately purchased a very handsome Lot of TORFOISE SHELL, the Ladies may expect Combs much handsomer, and much Cheaper than usual. Bridgeport, October 16, 1810.

NEW GOODS.

Samuel C. Kirtland IS now opening, in addition to his former assortment, some choice Fall and Winter GOODS,

which he offers uncommonly cheap, consisting of the following SUPERFINE, Blue, Black, Brown, S Bottle-Green, and Drab Broad-Cloths. Second Quality.

Drab, Green, Mixt, Blue & Black do. Coating, Black, Blue, Drab and Green Cassemere. Blue and Drab Pavillian Cord. Light and dark Bedford, do. Black and Green Velvets. Stockinets, Light and Dark. Silk and Fancy Vesting. Black and Green Bombazetts. Red and Yellow Flannels. White and Crimson do. Silk and Cotton Gingham. Stamped or printed Cambricks. Superfine London prints, and common Calicoes. Cambrick and common Dimity. Black, White, and Coloured Cambrick Muslins. Cotton Shirting, and Humhum. Fancy Muslin, and Cotton Long Shawls, Silk, Kid, and Beaver Gloves. Mens Leather do. Black Barcelona and other Silk Handkerchiefs. Silk and Cotton Shawls. Silk Twist and Thread. And a variety of Buttons.

Tailoring business carried on as usual in all its branches with neatness and dispatch. S. C. Kirtland. Bridgeport, Oct. 31, 1810.

NEW GOODS

Just received, and for sale, by Samuel Hawley, at the Store formerly occupied by HAWLEY & SOUTHWORTH,

PRINTED and corded Cambricks, Chintizes and Calicoes, Diagonal Lenoes, Figured do. Cambrick Demity, Cambrick Muslins, Long Shawls, Muslins, Silk, Bandannas, and Cotton Handkerchiefs, Pocket do. Basalona do. Women and Men's Leather Gloves, Women's Kid do. Black Craps, Spider-net Sleeves, Cotton Shirting, Linen and Cotton Sewing Thread, Pins and Knitting Needles, Black and Figured Bombasetts, Wildbores, Cotton Checks, Silk and Mohair, Ribands, Wide and narrow Tape, Cotton Umbrellas, Red, Green, White, Yellow, Blue, and Crimson Flannels, Toillnetts, Swansdowns, Cotton Cards, Casimires, Broad-Cloths, Brown Linen and Cotton Holland, Knives and Forks, Jack and Penknives, CROCKERY, Stone Jugs, Raisins, TEAS of different kinds, SUGAR, RUM, MOLASSES, BRANDY, GIN, &c. &c. Bridgeport, Oct. 18th, 1810. 26

Wanted Immediately, Two Journeymen TAYLORS, to whom good wages will be given, WORDIN & WHEELER. Bridgeport, Oct. 31, 1810.

From the Richmond Enquirer. THE CAUSE OF Religious Toleration.

Our city has been lately interested by the meeting of the Association of the Baptists. The number of strangers who flocked hither, the respectability of the sect, the simplicity of their principles, and the enthusiasm with which their ministers propagated their tenets, give a certain eclat to their exertions and a new air to the occupations of the city. The Association met on Friday night, the 12th, and dissolved on Monday night, 9 o'clock. About 800 men are estimated to have been present—the ordained and licensed preachers between 30 and 40, of whom 6 or 7 came from the other Association districts.

There were no proceedings of a general nature conducted under the auspices of this meeting. On Sunday forenoon the preaching was carried on at the Capitol, whicher flowed a tide of population, which the hall of the House of Delegates could not contain—and at the Baptist and Methodist meeting-houses—by different ministers, who interchanged in the forenoon. A singular degree of harmony is said to have prevailed amongst all the "lovers of piety," Baptists and Methodists. It was pleasing to see this spectacle of concord among them. "The Methodists," (says a distinguished Baptist) acted on this occasion a liberal and friendly part, not only with furnishing their meeting-house from first to last, but in attending to their meetings at the different places, and in joining with apparent cordiality in the religious exercises—for which the Association expressed their thanks.

This Association is called the Dover Association—there are in this district 37 churches, and 9628 members, as may be seen by reference to Semple's "History of the Virginia Baptists," p. 91.—a work lately published, and containing a mine of Baptistical information, couched in the clearest and simplest style.

The government of the Baptist Church is extremely simple and equal. There are 15 whole Associations in the State, besides four others which extend into other States, each one has a Constitution independent of the rest. The government both of the associations, the churches, and indeed of the whole society in Virginia and throughout the world, is eminently republican; for the decisions are always made by the majority. They are all in a perfect equality, except so far as they may be distinguished by their talents, their enthusiasm, and their services. There are no dignitaries among their ministers.

The purpose of the association is to advise the churches in all intricate cases of discipline; to preserve a uniformity of sentiments and principles; to cultivate an acquaintance between the churches and their members; and to supply vacant churches by the appointment of neighboring pastors to attend them at certain periods. According to the Dover constitution each church can send three Delegates, and send less. They are generally selected by the votes of the members of the church, and receive no pecuniary compensation for their services.

Besides these associations there is a more general convention or general meeting of correspondence, which has been on foot for a few years, and intended to knit the several associations together. It has not, however, yet received the sanction of all these bodies in Virginia.

The whole number of Baptists in this State is computed by Mr. Semple at 31,052.

There was a period in this State, when the Baptists and other Dissenters were persecuted, and a particular church was favored and established by law. But the revolution of America overthrew the despotism of the Church as well as that of the State.—As our government is independent of Great Britain, so religion is independent of our Government.—Universal Toleration is established by our Constitution and Laws, as well as by the feelings of the people. [And ought to be in every State in the Union.]

We have arrived at that happy summit, which had been viewed by the sages of Europe as a theoretical clysmum, rather to be desired than enjoyed; where every man is

free to follow the dictates of his own conscience. We have solved the problem which had been so long agitated in the old world—we have shewn how much happiness and harmony spring from religious Toleration. When will the Irish Catholic or the English Dissenter be able to realize these beatific visions?

Even since the American Revolution, a partial attempt has been made to fetter the conscience by legal restrictions. A bill for a general assessment was referred to the people by one Session of the General Assembly; but the Baptists came forward en masse—the voice of the people was against it—and the monster expired.—

The next Assembly rejected it—and in place of it passed the celebrated "Act for establishing religious Freedom;" drawn up by the luminous and immortal pen of Thomas Jefferson. It was on this occasion that the following memorial from the pen of James Madison, the present President of the United States was presented, a paper, whose composition is too elegant and whose merits are too splendid to be buried in oblivion:—

A Memorial and Remonstrance against the General Assessment, presented to the General Assembly of Virginia, in the session for the year of our Lord, one thousand seven hundred eighty-five.

Drawn by JAMES MADISON, now President of the U. States.

A MEMORIAL AND REMONSTRANCE, To the Honorable the General Assembly of the Commonwealth of Virginia.

WE the subscribers, citizens of the said Commonwealth, having taken into consideration a bill printed by order of the last session of General Assembly entitled, "A bill establishing a provision for teachers of the Christian religion;" and conceiving that the same, if finally armed with the sanctions of a law, will be a dangerous abuse of power; are bound as faithful members of a free state, to remonstrance against it, and to declare the reasons by which we are determined. We remonstrate against the said bill.

Because we hold for a fundamental and unalienable truth, that religion, or the duty which we owe to the Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence." The religion, then, of every man, must be left to the conviction and consciences of every man; and it is the right of every man to exercise his own, in the manner which is in his nature an unalienable right. It is unalienable; because the opinion of men depending only upon the evidence contemplated by their own minds, cannot follow the dictates of other men. It is unalienable also; because what is here right towards man is a duty towards the Creator. It is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to him. This duty is precedent, both in order of time, and in degree of obligation, to the claims of civil society. Before any man can be considered as a member of civil society, he must be considered as a subject of the Governor of the universe. And if he is not so considered, he cannot be considered as a subject of the Government, who enters into any subordinate association; must always do it with a reservation of his duty to the general authority; much more must every man who becomes a member of any particular civil society, do it with a saving of his allegiance to the universal Sovereign. We maintain, therefore, that in matters of religion, no man is bound to surrender his conscience to the majority, and such only, as he believes to be acceptable to him. This duty is precedent, both in order of time, and in degree of obligation, to the claims of civil society. Before any man can be considered as a subject of the Government, he must be considered as a subject of the Governor of the universe. 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