



MADISON,

SATURDAY, JULY 26, 1817.

A JOURNEYMAN PRINTER wanted at this office immediately.

Candidates For Congress.

William Hendricks,
Th: Posey.

Candidates for the Legislature.

Doctor Wm. Carpenter,
Williamson Dunn,
Richard Hopkins,
Nathaniel Hunt,
Moses Hopper,
Samuel Ryker,
Samuel Smock.
Zacheriah Tannehill

Candidates for Clerk & Recorder.

D. H. Maxwell,
R. C. Talbott.

Candidates for county commis-
sioner.

Amos Chitwood,
Thomas Jones,
James Ross,

** Candidates can be accommodated
with printed tickets at this office.*

A Camp-meeting
WILL be held on Crooked creek,
about a quarter of a mile from
Madison, Indiana, to commence
on Friday the 8th day of August
next and continue till the Monday
following—under the direction of
the Reverend Russel Bigelow.

VINCENNES, JULY 9, 1817.
TO THE PEOPLE OF INDI-
ANA,
FELLOW-CITIZENS,

I HAVE been solicited by a number of my friends to come forward as a candidate for your suffrages for the fifteenth Congress. I am well aware that it is at a late period, but as I have ever held it a sacred duty to do every thing in my power for the public good, I have yielded to the wishes of my friends, in consenting to serve, if elected. A long life devoted to public business, renders it I presume, unnecessary for me to make many professions to you—and I will say is, that if you think proper to elect me your representative, my best exertions shall be used to render every service in my power, both to this State, and the United States.

Th: POSEY.

[Communicated.]
Doct. Jos. Oglesby,
will serve as Recorder
for this county, if elected.

Wm Wallace.

Madison, July 19, 1817.

NOTICE is hereby given to the Electors of Jefferson county, that I have consented to offer myself as a candidate at the ensuing Election, to Represent said county in the next General Assembly.

—Owing to the agitation of the public mind—occasioned by the unprecedented course heretofore pursued in electioneering—which to every judicious thinking man must be disgusting, is my apology to the citizens for not suffering my name to appear at an earlier period.

I think it my duty to inform the electors that I am willing to adhere to the will of the people—If I can render you a service, I will do it cheerfully,—But I leave with you to judge of my qualifications and standing in society. You know I am a citizen of this state—my interest and warmest affections are here and no where else.—I am well apprized that the people are the best judges of the capacity of the candidates, and the most capable of making their own choice.

I am yours &c.
NATHANIEL HUNT.

For the Indiana Republican.

MR. EDITOR,

Having been an old friend of Richard Hopkins (often called captain or Major Hopkins,) and hearing that he is a candidate for the public favor at the ensuing election, to fill the high station of a Representative (from our county of Jefferson) in the next General Assembly of Indiana—I wish for the public good, (thro' your paper,) to make a few inquiries of this candidate.

Mr. Hopkins,

1st. Should you be elected, will you bring back the NEGRO Boy you took to Kentucky and sold, and afterwards stated that he (the boy) ran away of his own free choice—into a state of SLAVERY?

2ndly. Whither have you changed your sentiment since the year 1812, as you were then avowedly a friend to SLAVERY?

3rdly. Whither you intend to represent our county when actually removed to your town (Sarahsville) in the Illinois Territory, as no one dare deny that you have nearly sold all your property in this country, with a view of moving hastily to said town?

4thly. And lastly, whither under all these circumstances the people have not great room to disbelieve me when I tell them you are a statesman, a friend to humanity—fired with patriotism for the public weal, and never given to a thousand artifices to ensnare the virtuous and well disposed citizens of our country? An answer is expected, through the same medium that you receive this intelligence, in order that my neighbors, as well as myself, may be decided before we come to the polls, for if you do not clear yourself, of each, and every one of these charges, neither me nor yet one of my neighbors vote for you, but consider you guilty, as set forth in the above interrogatories.—You will excuse me for my plain-

ness and want of arrangement, as this mode suited me best.

SAMPSON.

For the Indiana Republican.
Memento ut diem Sabbath Saneti-
fices.

Since the foundation of the world, the Sabbath ever has been reputed holy, and consecrated as such, by all christian people. This is an incontrovertible fact; and were its votaries destitute of revelation, for a proof of its authenticity as well as the necessity, this circumstance would serve as a sufficient apology for their keeping it. But we have a higher, & more satisfactory than custom, to sanction the right to hallow it. Knowing as we do, that it was instituted and likewise consecrated at a very early period of the world: and consecrated, by Him, who reared this stupendous fabric upon which we prambulate; by Him who spread out this vast high-way of all nations under the Heavens, and to whose commands his purposes are ever subservient. By him who could say "Let there be light and there was light." By this great Being was the Sabbath instituted; by his laws and justice will the profanation of it be sorely punished. For he, who cannot lie, hath said it: and his word is truth. "Six days shall work be done; but on the 7th, there shall be to you an holy day, a Sabbath of rest unto the Lord." This passage with many others of the like import, was found among that sublime code of laws, whose origin, is God—handed down to men by his servant the Prophet. And regarded too, with such jealousy, that in early times it was wont to be punished with Death! "Whoever doeth work therein shall be put to death." This punishment was not inflicted by the immediate power of the Almighty, of which we have instances on record, but by the civil law of the land, given to Moses from Mount Sinai—Nor, (I presume, it cannot be imagined) the profanation of it is less obnoxious to the will of Heaven now, than the age in which the law was revealed to man—Though it be celebrated under a new dispensation, it does not render the meaning of this passage less forcible, or less applicable to us; for although the sanctity of the day be changed, from the 7th to first, the name is yet the same; the Sabbath is the same, and will continue the same, so long as time endures. Neither does the change of the sacred day render the profanation of it less criminal. For it was effected by Divine appointment, at a very important period of the world: when the hearts of men began to fail them, and human felicity was about to exist no more! And effected too, in consequence of the awful summit of wickedness at which the human family had arrived; and among which the profanation of this sacred day, as we are instructed to believe was not of the least magnitude—But on the other hand I will allow myself the liberty to aver, that the Sabbath breaker who inhabits a land of Gospel light and liberty, is in a greater degree culpable for the day is capable of being kept with greater facility now than when it was sanctified with multitude of rites and ceremonies.—But I am aware there are many, in this degenerate age, who will plead necessity from poverty, distress, or a crowd of business on their hands; so that they cannot spare time on weekdays to attend to, and regulate their small affairs: and hence presumptuously justify themselves by the pretended examples and precepts of our blessed Saviour while on the earth. They will tell us, that it is a greater sin to let property waste, than to secularize it on the sabbath. And that it is lawful to do good on the Sabbath day. We will admit that it is lawful to do good on any day; we cannot allow ourselves the freedom to admit that we are liberty to make this pretended goodness subservient to aid sin purposes. Jesus Christ came into the world to set us an example to profane his Sabbaths—wherever shelters under this pretended is unskillful in the principles the Gospel, and unacquainted with himself, and wanting gratitude to his Maker. I am from thinking that a person sustained a loss in the round earthly career, by abstaining from every appearance of labor on the Sabbath; or was rendered wealthy by its strict observance at all times and in all circumstances. But I think I am authorized to say, that a person never was the richer for an opposition on that day. We may in general take it for granted that whatever is accumulated that day, is gained at the expense of the same, or perhaps greater mount otherwise. This is rarely brought into consideration by a secular-minded person—other again possess some small symptom of conscientiousness as to abstain labor on that day; or else do not wish to injure the feelings such of their neighbors as are so in reality—but do not hesitate to give and receive visits on that day, or transact their business broad to save time. This is a species of robbery, and of crime the blackest. It is daring, presumption, outrage, insult, and ingratitude to the God of Heaven. Not content with the six seventh of the whole, they must rob the Maker of the small portion time he has reserved for himself. Who can realize these things without indiffrerence? There are still others who will tell us they are so situated, that necessity renders them dependent on the farmers of the country for their daily supplies. Perhaps they are contiguous situated to the Egypt of America or in other words, slave country. And it is a notorious fact, that marketing from that quarter done by those in bondage; and that Pharaoh will not let them go on week days, and they are reduced to their fatal alternative, either to indulge this custom, or to front their much beloved appetites. Were their inclinations subservient to the will of Heaven as to their occasionally propitiatory