

of this kind of trumpery attached to their girdles. "Here is the truth of the matter," they argue. "When man believes he then is chosen unto salvation, and this choice is of necessity produced and procured by the belief itself." They dare not with any consistency say that God makes this choice, for that would be folly with him. Inasmuch as man has procured the salvation by believing, it must be useless for God to choose him to that which he had already acquired by an act of his own performance. This choice then would of course be superfluous. Therefore we are bound to declare, that this doctrine throws the power of salvation exclusively into the hands of man and not of God. And in that case salvation would be of man, and the doctrines of the text subverted.

C. B. HASSELL.

A Patriotic Discourse.

Delivered by Eld. Joshua Lawrence, at the Old Church in Tarboro, N. C., (at the request of the Committee of Arrangements appointed by the citizens) on Sunday, 4th of July, 1830.

XIX Chapter of Acts, 25th verse: "Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth."

The scripture is not against drinking, but against drinking too much, or drunkenness; for the Mosaic priest was permitted to drink wine, but not when he was going to officiate. And Paul saith, every creature of God is good, and nothing is to be refused, for it is sanctified by the word of God and prayer; and let your moderation be known to all men. And it is the right way to make drunkards, to keep sober all day and be drunk all night—the worst sort of greedy drunkards are these, priests not excepted. Don't mistake—set things right—for this society puts me in mind of Paul's prophecy, who said some should arise that would forbid to marry and abstain from meats, which God had created to be received—and that was priestcraft under Romish church, none can deny—and this being so nigh a kin to it, I think this is modern priestcraft, that has a form of godliness, to a better craft out of present sight. I shall then take my grog, wine or what not, when I please, nor will I debar myself the privilege and pleasure of asking my friends or enemies to do so; and let the over-zealous, self-right craftsmen help themselves if they can—for it

is like the pharisees of old, great pretence outside, but the craft was to devour some widow's house. Cry aloud, ye priests, and spare not, against drunkenness; but let moderation alone lest you jump as far in the ditch on the other side.

And as regards Tract Societies and Sunday School Unions, they are about the worst of the whole gang, for they are also the inventions of the priests, and contain craft for printers, and they should cry out as well as the priests, our craft is in danger, for you know by this our printing tracts we have our wealth—and the writers should cry out, since premiums are offered for the best tract on such a subject—and the traders in tracts also may cry out—but the worst of all the effects, is the sectarian principles infused in the minds of youth; for it is but reasonable to suppose that the writers will squint an eye to their party, and give that turn to them that will mostly establish and enhance their sect. And will not Sunday School Unions force out of schools all books but those approved by the priests and their party, and bend the twig to incline to their point, and thus pave the way to the desired end—and thus in the end monopolize books, schools, sentiments, men and power, and the end of all crafts, money? Besides, it is a great convenience as well as advantage to get the people formed into different societies, because they are much easier governed; and much more easily brought to bear at any wanted point, and at a given time, because it increases the greater number of actual controllers in lesser bands—hence, see what an easy matter to bring all the priests at a given time and to a focus in the several States in their petitions to Congress for stopping the mail, what an easy matter it is for them to collect money, when they have got men and women thus craftily formed into societies—this was a grand piece of priestcraft. Now having them thus formed, it is but say, and receive without much trouble—well they might pay runners to go about and form societies, because they can now stay at home and money is pouring in to the craft; for some of these societies, if I am informed right, pay annually, after having purchased a shrine of the craftsmen of membership into Bible and other societies. I tell you, my audience, that it is my candid opinion, that this society craft will enslave our country. In a word, all

these chief societies make use of employed runners as sponges to suck up the riches of a tour, and squeeze it and then send them off in another direction to be filled again. I repeat it, these societies of every sort manifest a wonderful love of money, for they embrace every method of procuring it, even to old rags; and thus they sponge and squeeze, and never say enough. It does appear to me, my audience, that the greater part of the religion of these days is a craft, a religion of trade and speculation, from the priest to the printer; and has been established in public opinion without a proper comparison with the religion of Jesus Christ; and that the priests have devised the plans of all these things to handle money; and after devising the plans, then hire others to carry them into execution, and pay them for their services; thus by the influence of the priests and money, great things have been done, it is said. But I am such an unbeliever of these priestly tales, I must say, like Jesus said in his day to such craftsmen—you compass sea and land to make a proselyte, and when you have made him he is but two-fold more the child of hell than yourselves. For, by the plans of priests, by hired beggars, by subscription runners of those priests they thought had the most influence and could work most on the passions of men to get money, was this religion begun, continued, and carried on, and not by God's spirit. And secondly, the publication of donors' names has been a great means to establish this religion of missions, since thousands of men will buy honor with Demetrius and his crafty gang; equal to, no giving, no runners, no subscription bearers, no craft men of course, and the goddess of missions and her magnificence are soon destroyed. Thus this religion of crafts, with the whole train of missions, bible and tract societies theological and sunday schools, have their men and I think may properly be called money. Thirdly, the great concern that some priests seem to have for the destitute and the heathen, while the end of the row was money in their own pockets. But most of all those who have gone the furthest and done the most to establish this missionary religion, are the givers to those various societies, to make shrines for the goddess of missions; for no customers, no trade by craft men, employed every man look-

ing for gain from his quarter. And I think, my audience when all these craft men are called together with money and influence on the people, they can do wonders in the United States—all moving in harmony at the same juncture of time and to the same point. I tell you, my hearers, as a faithful watchman on the walls of Zion, our civil and religious liberty is in danger, in my opinion; and the magnificence of our republic in great danger of being destroyed by these designing * *—up, each one of you, and be doing his part, for there is no time for you to sleep on your oars, or else backwards we go by the adverse winds of priestcraft to the chains of priestly tyranny as in the days of Britain—and don't forget, for heaven's and your children's sake, that the price of liberty is blood. A thousand things more might be said on the schemes of the day, but I must desist at present, only observing that there are ways to avert this storm and save your country and liberty to your children, and perhaps children's children, or I think our country is gone—first, don't give one cent to any of these societies but what you have to give, give to the poor and the needy, the fatherless and widow, and their souls will bless you, and you will be acting according to scripture, and shall be blessed in the deed; for without money craft men of these societies cannot exist. Secondly, discountenance every man travelling under the patronage or to promote any of these societies, being sure he is a craft man, and not even honor him with a hearing as money is his design—which I for many years have determined not to do, as I regard such as laying a foundation that will hereafter overturn our happy republic. Thirdly, I say to save your country, you should not support any man for public office in the States, that is a member of, or that is in favor of the societies of the day, lest any bill supporting priestcraft should come before the State or National Legislature, and there meet with priest-made friends to rivet the yoke on your necks—for as the people are now sovereign of the States, for God's sake hold on and don't let the priests have the sovereignty; if you do, nothing but money will not do, for then blood and slavery must be added to these craft men—for of all the men in the world I dread the tyranny of an unconverted, men-made, money-coveting priest; I had rather be under the govern-