

equal inclination to divulge, for the boys hid them off in the most animated manner, each handing a "secret" to some young lady, who was not long in divulging it; some of the secrets turned out to be soure, some sweets, earth, spice, and other things of a similar nature. Such are among the pious means or rather pious frauds adopted in the latter half of the nineteenth century, to obtain money to build churches.

During the time that the great total abstinence agitation was passing across the social horizon, when many of those who were not intoxicated with liquor, were almost fit to take leave of their senses, we recollect reading a placard on which was inscribed: A temperance picnic—tea in the Hall—after tea the meeting will be addressed by the Rev. Mr. so and so—and the whole to be concluded with a dance; and "dance they did, till broad day light, and went home with the girls in the morning."

Such were among the means adapted to advance temperance, one of the graces that adorn the Christian church. Doubting that the latter part of the programme would be carried into execution, we went to the Hall door during the dancing, when three fiddlers were supplying three sets of dancers with music. The tunes were, the common bill-room tunes, and the steps taken by the dancers, were similar, we imagine, to those taken by the damsel in scripture history, who danced off the head of John the Baptist.

Such is a brief epitome of some of the religious jollifications, and pious frauds, sanctioned and countenanced by all denominations of Christians, for the purpose of raising money to advance Christianity. *O tempora! O mores!*

The manner in which money is raised for Christian and philanthropic objects leads to a prostitution of sacred things. Those who contribute in this frolicking and gambling manner would do so as willingly if the object was to build a ladder to the moon. The principal argument in favour of this mode of raising money is, that many would not contribute to religious objects, were it not for the institution of such means. We would like to know how much of the money thus obtained, are contributed upon principle, the contributors really feeling an interest in the object for which the money is wanted? We fear not much. The most of it is contributed on the principle that many set upon, when they assist a neighbour to raise a barn, that is for the sake of a frolic.

The adoption of such means as are frequently employed for the advancement of christianity, are contrary to the tenour and spirit of the Bible; contrary to the practices of the Church of Christ in all ages but the present; and in place of being blessed by the great Head of the Church, we fear, without we retrace our steps, that he will say unto us, "I know you not."

Let us return to principle: let Ministers and others quit talking con-