

influence for good! Let each of you this night become as if were a father Chiniquy or a father Matthew for the cause. Administer the pledge ere you part with your escort this night; give the youth of your choice your ultimatum, that he must either resign you or his bottle. (Cheers.) He dares not refuse you, and if he did he must be a dolt and a doltard, and not worth picking out of the gutter. (Cheers.) What! Prefer a grog-bottle to a pretty maid! Monstrous! Impossible! Show me here, in this large assemblage, the mean, contemptible animal that would be capable of such conduct, and I have only to raise my finger and a dozen athletic youngsters will spring to their feet and kick the vagabond to Coventry. (Cheers.) It is a delicate, but nevertheless undeniable fact, that lover's lips do occasionally come into rather closer proximity than would be considered quite decorous in general society, (laughter) unless, indeed, in some eastern countries where people salute each other by touching noses. (Cheers.) And, young ladies, let me ask you, would you permit the perfume of your ambrosial lips to be mingled and contaminated with the odious fumes of the tap-room? (Cheers.) Would you actually suffer your dear delicate cheeks (don't blush, I did not say lips,) to be touched by lips which left their last impression on the grog glass? Out upon the thought, I am sure you would not, oh! then, I beseech you, if any of you here have, and I doubt not there are many those in your company to-night in whom you feel more than a common interest, urge them to renounce tippling,—pledge them to teetotalism ere you pledge yourselves to them. It is your only safeguard against the dire calamity of becoming that worst of wretches, the drunkard's wife.

With these observations, which the disappointment in regard to other speakers has led me to extend much beyond the limits I had assigned myself, I resume my seat, trusting that, at our next anniversary, many who sit here as guests and visitors will be among the Rechabite entertainers.

The meeting was subsequently addressed in a very forcible and eloquent manner by Mr. James Nisbet, and Mr. Wells from the United States, and also by the Chairman, but our limits will not admit of reporting their speeches. Various pieces of music were performed by the choir and band during the evening, and the meeting broke up at ten o'clock, the band playing "God save the Queen." Altogether this was one of the most pleasant parties which has taken place in this vicinity for a length of time.

R. M.

REV. MR. CHINIQUY'S LECTURES.

(Continued from page 121.)

On Wednesday evening, 4th April, the Rev. Mr. Chiniquy commenced his third lecture by quoting as his text or motto the expression of our Saviour to his disciples, after feeding the 5000—"Gather up the fragments that remain, that nothing be lost," and said that he did not intend to deliver a formal discourse, but only a familiar address in a conversational style. Canadians do not understand economy—Canadian, Christian economy. Economy may be defined as that virtue by which we preserve (*conservons*) what God gives us. We Catholics are not economical. We suppose all we have is our own. We suppose we are absolute masters of all we possess. Man forgets the great truth, that we have nothing as our own—all is God's. We are not masters of a single hair of our heads. Death will soon teach you that your houses, lands, money, are not yours. Nothing then will be yours but the worms and corruption. Let us not forget that these things are not our own, and that a day is coming when we must render an account to God of how we have spent every farthing. A crowd of 5000, regardless of their physical wants, followed our Saviour for three days, listening to his Divine instructions, and he had

compassion on them and fed them. May God bless you, people of Montreal, who have for three days neglected your business and your pleasures, and come to hear the words of truth from the least of his ministers. Jesus Christ bless you, for you have listened more attentively to one of the least of his ministers than the Jews did to him. "Gather up the fragments," should be written on the walls of your houses and on the walls of your towns. Our Saviour does not wish that we should let fall to the ground a single morsel of bread or a single farthing. He does not wish us to spend on vanity, but carefully to husband our resources. Fear not that I am come to preach attachment to the earth. No! He then narrated the parable of the talents in proof of the doctrine that our Saviour wishes us not only to preserve, but to endeavour to augment means of doing the good he has bestowed on us; and after describing the wrath of the master against the slothful servant, he added: Well, Canadians! think of the gifts you have received, temporal and spiritual, and of the account you must give of the use you have made of them. You who have had your £10,000 or £20,000, what have you done for the benefit of your fellow-creatures? When children are given, our first and chief thought should be the salvation of their souls; then their establishment in life. We must make provision for them, not in an avaricious, but in a religious spirit. We Canadians wish good things to fall from heaven upon us, without any exertion on our part. When God gives you a pound, you should try to make it two; not from avariciousness, but in order that you may be enabled to educate your children, establish them in life, and aid in every good work. By a proper use of your money, you may at the same time be doing good to others and increasing it. You fear, perhaps, that I have come here to speak to you about your toilet and luxury. I am neither a tailor nor a milliner. No; I am come to speak of economy—how you should use your money, neither foolishly spending nor hoarding it. The riches of a country is like the blood of the body; when they remain with the people, the country thrives. It would be a crime for a man to open his veins and allow his blood to flow; so is it for a people to allow their money to flow. Canadians have for years sent their money out of the country to enrich strangers. I shall say no more.

Often have I seen the poor old farmer, oppressed with fatigue, toiling in poor and ragged garments, even at an age when we might reasonably have expected that the labor of his earlier days would have enabled him to make provision for the enjoyment of ease; and I have said, God pity the poor husbandman, and alleviate his toils! How hard he works for the means of life! Can it be possible that this man is obliged so to labor and sweat, in his old age, for his humble fare and poor clothing! I have seen a young lady passing by, dressed in silks and satins, with feathers, flowers, and gaudy ribbons. I have asked, who is she? And the bystander has answered, "The daughter of the old man toiling in the ditch." I have said to the old man I pitied, "Why is your daughter thus dressed?" He answered, "It is not my fault; my wife and daughter pressed me. I have often said to them when they asked for money—allow me to pay my debts, and establish your brothers on farms." Can you, my sister, when you know how your father toiled, can you take pleasure in buying such vanities, shortening his days to earn these luxuries? It is not so much pride, as a want of education and economy. What immense sums squandered away must be accounted for! Before buying even necessities, pay your debts; then educate your children, and make provision for their establishment in life; search out the orphans and widows, and deliver them; let your surplus money be like the dew of heaven and the sun, diffusing blessings around.

I say another thing which some may ridicule;—we ought not to bring from Europe what we can get at home. We