

present, and toasts were drank in something, we know not what, for the reporter has left out the quality of drink used; but there were toasts given, for the most part complimentary to fallible men. The example we regard as pernicious in the extreme. Temperance men and Christian men ought to avoid the very appearance of evil in their respective vocations.

We find, in one of our exchanges, the views of good old "Cotton Mather" on the subject of "Drinking Healths," which we here subjoin. They were published more than 150 years ago, but are not deprived of their vigour and propriety by the lapse of time. The Rev. Dr., as was the custom of the times, states the question—

Whether to Drink Healths be a thing fit to be practised by the Professors of the Christian Religion?

1. It is too notorious to be denied, that it was originally a heathen custom to drink those which were called the Cups of Health, in token of respect to the object mentioned in their cups. The great Austin truly says, *De paganorum observatione remansit*. It is a *Relique of Paganism*. And inasmuch as it is not a natural action, but an action of a religious nature, and as themselves called it a devotion, it is now reached by those oracles of God, which forbid our learning the works of the heathen, and our walking as the Gentiles in the vanity of their minds, and our keeping the vain conversation received by tradition from our fathers.

2. That which very much adds to the obligations lying upon Christians to abandon this Relique of Paganism, is the idolatrous and diabolical intentions that gave the first rise unto it. We are assured from all the monuments of antiquity, that the healths drunk by the Pagans were first of all, drink offerings to their demons, they are a cup of devils; and then sufficiently to compliment their princes and patrons, they carried on the offerings to those mortals also; and lastly, the compliment proceeded so far as to take in any friends whom they saw cause to treat with such flourishes of affection. It becomes Christians to beware of having any fellowship with such unfruitful works of darkness.

3 To drink a cup, as a part, or sign, of our invocation upon the blessed God, for the health of any person, is a superstition directly forbidden by the Second Commandment. Nor is it ordinarily free from a violation of the Third, and that the drinking of a health is thus designed, and so becomes no other than a profane sacrament, was the judgment of Ambrose, when he wrote those words. *Quid memorem Sacramenta? Bithonas pro salute Imperatorum*. To drink a health implies an application to some object for that health; this way of it is unwarrantable.

4. To begin or follow healths, which bind persons to drink off their cups, is a manifold offence against charity, justice and reason.—Such healths, being as the ancients truly called them, the Devil's shoeing-horns to draw on drunkenness, are scandals wherein much brutish folly is committed, and more occasioned. The primitive Christians therefore justly refused them, and condemned them. Great Emperors have made edicts against them. Pagan writers have satirically lashed them. And even Popish writers have reproached the Protestant profession, for their being so much practised under it.

5. Not only the numberless and prodigious exorbitance of health-drinking, are to be avoided by every Christian, but the very proposing our cups to the prosperity of what is therein remembered. 'Tis a vain plea, that we drink no more than a civil remembrance of the person, or affairs mentioned in our cups.—Why is the action of drinking singled out rather than any other for the token of the remembrance? And why is there such stress laid upon a commencement in the action? It is but a continuation of the old Paganism, which had better be utterly abolished, than thus refined and preserved. Every thing that serves either to revive or maintain the old Pagan follies, and harden men in them, should be declined by them that would adorn the doctrine of God our Saviour.

Mr. Gough's Visit to England.

We stated some time ago that our esteemed friend and brother, J. B. Gough, was about to visit England. We are glad to know from himself that such is the fact. May a gracious Providence protect him on his voyage, and give him success in his labours. We who know Mr. Gough and have had the pleasure of listening to his heart-stirring eloquence, are well able to anticipate the best results; for wherever did he attack the enemy without some means of victory?—not all he wished or prayed for, but we have never seen him engaged vocally in his glorious work without feeling that God was with him. And now we pray that England, his native land, may not only acknowledge his pre-eminent qualifications, and do honour to his genius; but that through all the ranks of her vast population, she may feel the truth he speaks, and adopt the principles he advocates. In Gods good providence, Gough has picked a stone from the brook of America, which we trust he will hurl at the Goliath of intemperance in England, and lay the giant low.

We print for the information of our readers the correspondence on the subject of Mr. Gough's visit, which we find in the excellent periodical named below:—

(To the Editor of the Weekly News and Chronicle.)

SIR,—I have the pleasure in being able to hand you an extract of a letter received from the renowned champion of Temperance, John B. Gough, and request, as the Honorary Secretary of the London Temperance League, that you will find space for its insertion in your truly valuable paper. Testimonials from the Rev. Dr. Lyman Beecher to the Rev. J. Campbell, D. D., from Deacon Grant, certified by the Hon. Abbot Lawrance, lately American Minister to the Court of St. James's, with numerous others which I have in my possession, attest the interest and high standing of this most eloquent Englishman.

Yours truly,

T. C. PREBBLE.

5, Camberwell-grove, June 1, 1853.

Somerville, State of New Jersey, May 14, 1853.

DEAR SIR,—Agreeable to our arrangements I shall leave Boston, Providence permitting, so as to reach London on 1st August, that I may be able to leave again for the United States by the middle of September certainly; although applications were pouring in upon me to secure my service for the coming fall commencing in September, and I had partly promised that I would commence about the middle of September in this State, and give them seven weeks' labour, and have engaged the remaining time until 1st of December for the State of New York and Connecticut. After that, if life and health should be spared, I have engaged until March or April for Chicago, Illinois, St. Louis, Missouri, Milwaukee, Wisconsin, and through Michigan going to Pennsylvania, the time until my summer vacation in June. I have generally laid out my labour for one year in advance, as it saves me much labour by leaving it to Committees in the different sections of country to make all the necessary arrangements.

But I have now determined to give six weeks, according to your request; and now, dear Sir, I come to you simply to add the atom of my experience and observation, but will labour for the Committee of the London Temperance League with all my heart; and with fervent prayer that my mission to my native land may be successful in the highest and best sense of that term. With many thanks for your kind interest in my visit to England, and hoping soon to meet you in my native land, and to stand side by side with you on the battle-ground for the right, and with very respectful regards to yourself, and the Committee of the London Temperance League,

I am, dear Sir, yours ever truly and faithfully,

JOHN B. GOUGH.

T. C. Prebble, Esq.