

hereby tender him our serious and profound thanks."

Dr. Burr who had mentioned the matter of the contemplated Asylum for Inebriates, now offered the following resolution, which was also unanimously adopted:

"Resolved, That this Society commend the object sought to be attained by the project for an Asylum for Inebriates, to the favor and earnest support, not only of the Legislature of the State, but to the public at large."

Thus are gathered up, and put on record, every scrap which was accessible, in connection with the prohibitory resolution, before the Medical Society of the State of New York. Physicians have often spoken on the Temperance and Total Abstinence stages of the Reform; but no considerable body, as far as we know, ever before declared itself on prohibition. It had been well if the short-hand reporters of the newspaper press, had noted down every syllable which was spoken during this debate, and published it in every journal. Instead of this, what are the facts? Not a report of the proceedings, as published in the daily press, mentioned one word about this resolution, or the discussion thereupon. A friend of Temperance, as a special favor, got the operators in the telegraph office to send it as an item of news to the Associated Press of New York City; but to this day, more than half the daily journals in Albany, including those who professed to report the proceedings of the Medical Society, would seem never to have heard of this resolution. Such is the usage which Temperance receives from the great body of public journals; and such the necessity of journals devoted to the principles, the interests, and the developments of the Temperance Reform, as a specialty.

We conclude by repeating, that the above contains a record of every item and line to which access has yet been found, (and that in the most reliable and authentic form,) in regard to an event which is so pregnant with meaning and influence that it marks an era in the Temperance Reform.

CHRIST'S SECOND CRUCIFIXION.

The apostle speaks of a class of men, who crucify the Son of God afresh, and put him to open shame; and whom, therefore, it is impossible to renew again to repentance. They are those who have had special privileges, gifts and enlightenings of the Spirit; and who from that position have fallen away, and publicly renounced Christ. Now and then we find individuals whose history and temper of mind fearfully impress us with an apprehension that they may bear this character. They seem totally abandoned to hardness of heart, and filled with spite and malignity against the Gospel. The most powerful appeals of truth, and the most impressive events of Providence, make no impression upon them. God hath blinded their eyes and hardened their hearts that they should not see. They are thus abandoned, because they have crucified the Son of God afresh. Some of those engaged in the literal crucifixion were afterwards brought to repentance. But these cannot so be brought to repentance, because it cannot be said of them, as of others, that they did it ignorantly and in unbelief. They have knowingly rejected the Son of God. They have rejected that dispensation of mercy, which remained to be made after the shedding of redeeming blood, to wit the dispensation of the Holy Spirit, and have committed that sin against the Holy Ghost which has no forgiveness.

Take one or two examples from history, of persons evidently bearing this character. Julian, the apostate, was educated in Christianity, and had gone so far as to have assumed the clerical profession. He

claimed to have sounded its depths and proved it false, and so took for the motto of his coat of arms—"I have read, known, and condemned." In going out from Christianity he stole the fire from heaven to relume the abandoned temples of idolatry, and employed the sceptre of the Cæsars to overthrow the kingdom of Christ. Though, to our view, he may not seem to have exceeded the sin of Manasseh, who afterwards found mercy, there was doubtless in his sin a malignity which was a bar to salvation. His rage against the Son of God went on in a swelling current, till, having received in a battle, a fatal wound, he caught in his hand his own flowing blood and with mingled malice and despair threw it up towards heaven, and said—"O, Galilee, thou hast conquered me!" Now, Julian, the apostate, stands forth in history a flaming beacon, admonishing the world of the wrath of God against such as he, and verifying that word, "If any man draw back to perdition, my soul shall have no pleasure in him."

A case, perhaps no less striking, has occurred near our own time. Among the intellectual giants of this country, stood Aaron Burr, a grandson of the giant theologian, Jonathan Edwards; nurtured in the bosom of piety and prayer, with choicest privileges for a Christian education, with the master minds of the New England Church, such as Bellamy and Hopkins, corresponding with him in his youth, and endeavoring to secure him to the cause of Christ. At length, all his early impressions of Christianity were effaced with violence. He went out an unblushing infidel, scoffer, and blasphemer—gathering thick upon him, the guilt of murder and adultery. He gave lessons in profaneness to his only daughter, who by nature was as gifted as himself. He was accustomed to bring her in to display her acquisitions, and show her skill in blasphemy, for the amusement of his visitors, as we should do with performances in music—thus showing to what end he had devoted himself and educated his child. Though elevated to the second civil office in the nation, nothing in the form of political crime was too mean or wicked for him. In social life he was a very monster. In the betrayal of confidence, and in the ruin of families he scrupled nothing. Infidelity and malignity advanced with his years, in the form of spite against the religion of Christ.

At length the judgments of God overtook him. His wealth vanished; his political fortunes were broken; his social position was lost; and he became a vagabond. Society thrust him out from its bosom as its sworn enemy. His daughter, then the wife of one of the State Governors—the daughter whom he had schooled to blasphemy—was, in a voyage at sea, taken by pirates. She begged for her life, and offered great rewards; but the stern reply was—"Dead men tell no tales." She was bidden to walk the plank; she sunk to rise no more. Thus began the recompense on parent and child—on her for the abuse of her splendid gifts and her defiance of the God above—on him for rearing his child for such an end. Here too was a recompense in kind, for the domestic ruin and desolation which he had caused to others. Stricken of God and abhorred by men; well nigh without a friend on earth; a Vice-President of the United States went down to an unhonored grave. Such was a beginning, though only a beginning to him of the results of crucifying the Son of God afresh.—*Puritan Recorder.*

HONOUR TO WHOM HONOUR IS DUE.

It will be a just gratification to the admirers of genius, of eloquence, and of manly, fearless patriotism, to learn in what terms our noble and distinguished