

immersed in fire, or utterly consumed, without knowing what they say!*

BAPTISM OF THE HOLY SPIRIT.

THE *Christian Watchman*, as quoted in the *Christian Index*, for July, 1839, has given us a good article on "the baptism of the Holy Ghost." It is now admitted that this was the impartation of miraculous gifts on the Apostles, and that no one since that day has been baptized by the Holy Spirit. The article ends with this grave and pertinent advice:—"We would respectfully and kindly ask them" (who pray for themselves or others to be baptized with the Holy Spirit) "if they had not better omit them," (such prayers,) "as long as there is ground to fear that in using them they are guilty of the presumption of supplicating Jehovah for the miraculous powers of the Apostles." The writer of this article is incorrect in admitting this baptism to be confined to the day of Pentecost. The first Gentile converts in Cornelius' house were also subjects of it. Thus we have lived to see one of our most obnoxious tenets, without note or comment, adopted by two of our most popular journals.†

OBITUARY NOTICE.

NEVER since we were able to write, did we take our pen to perform a task so painful as that which is required of us at this time! To record the death of our beloved brother ANDREW BARNES, has become our heart-rending duty. He fell a sacrifice to his diligence in the discharge of his duties. For several weeks the "Marine Hospital," of which he was the *Steward*, had an unusual number of sailors sick with fever. That nothing might be wanting for them, he was found in their rooms day and night; in fact, for several nights he did not divest himself of his clothing, but continued his attentions until nearly all were convalescent. But, it was too much for him: his exertions for the sick, no doubt, predisposed him for the disease; he was taken ill, and, on the 7th of July, in the presence of the endeared partner of his youth, an interesting family of *nine* children, and several of his brethren and relatives, he fell asleep in Jesus, after having been confined to his bed but *one* week. His exit was so sudden and unexpected, that it is with difficulty we can either realize his departure or feel reconciled to our loss.

His disease affected him in such a manner that he was not disposed

* At this moment I have turned over a few pages of some of the senior Rabbis; and to their credit it ought to be stated, that some of them explain this passage of the fire of hell, as Basil, Theophilus, Kenchenins, Heylin, and others, of the destruction of Jerusalem; while Ambrose, Origen, Hilary, Lactantius, &c. make a sort of *post mortem* purgatory of it.

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