they believed, and the answer of Peter to
to their inquiry about what they should do
to be saved was—"Repent, and be bap-
tized every one of you in the name of Je-
sus Christ for the remission of your sins,
you shall receive the Holy Ghost." Cannot every person, who reflects a mo-
ment on this passage, see that the re-
mission of sins and the Holy Ghost, were
two blessings promised after repentance
and faith, and baptism for the remission
of sins? When the people of Samaria
heard the preaching of Philip, they also
believed and repented, and they were
baptized, and there was great joy in that
city. No doubt their sins were then
remitted, an event which would cause
joy and satisfaction among the Samari-
tans. But there was not one soul of all
those converts in Samaria, neither man
nor woman, who had received the Holy
Ghost, they had only believed in Christ
and received the forgiveness of sins, but
none of them were as yet born of the
Spirit. When the Apostles which were
at Jerusalem heard that Samaria had re-
ceived the word of God, which Philip had
preached unto them, they sent Peter and
John, and they came down to Samaria
and knelt down and prayed for these
baptized Samaritans, that they might re-
ceive the Holy Ghost; "for as yet," says
the Scripture, "he had not fallen upon
any of them: only they had been baptized
in the name of the Lord Jesus; and when
they had prayed for them, they laid their
hands upon them, and they received the
Holy Ghost."

Now they must have received on
that occasion, something that was pow-
erful and miraculous, so much so that
it made itself manifest even to by-
standers. The reason which I have
for believing this is in consequence
of what Simon Magus said and did
on that occasion. He came to the
Apostle Peter and offering money to him,
said—"Give me also this power, that on
whomsoever I lay my hands, he may re-
cieve the Holy Ghost." He was evidently
convinced that there was a power made
manifest on that occasion, and as he
had been a sorcerer, and had deluded
and deceived the people in former times,
and had evidently come into the Church
with a corrupt heart, he no doubt wished
to obtain this increased power to aid
him in his future operations. But Peter
answered—"Let thy money perish with
thee, I perceive that thy heart is not
right in the sight of God."

Here then was a sacred ordinance
which I wish to call your attention to,
 namely, the laying on of hands. The
Samaritans had, no doubt, believed as
firmly as ever persons could believe; they
had repented as much as any persons
could repent; they had complied with
the ordinance of baptism for the remis-
sion of sins, and were justified and filled
with great joy in consequence of the for-
giveness of their sins; but with all this,
why did they not receive the Holy Ghost?
Why was it not sent down from heaven
as it was on Cornelius? Because there
were none present on that occasion that
needed to be convinced, as in the case
of the household of Cornelius; no Jewish
brethren there to forbid water; no ones
there to have their traditions corrected,
and consequently the Lord did not give
a sign to them. But when they were
confirmed, he sent upon them the Holy
Ghost through the sacred ordinance of
the laying on of hands. That is as much
an ordinance as baptism.

Here then is one instance wherein
we differ from the main portions of the
religious world. It is true the Church
of England practices confirmation—
their lay hands upon those