

“ing, God shall surely visit you, and ye shall
 “carry up my bones away hence with you *.”
 “And the bones of Joseph, which the children
 “of Israel brought up out of Egypt, buried
 “they in Shechem †.”

“In like manner,” says he, “we read that
 “the greatest possible respect was paid to the
 “Ark of the Covenant, which was but an image
 “of the throne of God, . . . ‡”

Can the R. specify any particular period in
 which the ark was worshipped with prayer and
 adoration? If not, why does he produce it as a
 proof of the worship of images? According to
 the views of the Council of Trent, nothing less
 could constitute a proper degree of worship to
 such an image: For say they, “The honour
 “which is paid to images, is referred to the ori-
 “ginals which they represent ||;” and there-
 fore an image of the throne of God must be
 entitled to all the worship which men can give
 it.

“We know,” says he, “the veneration
 “which was conceived for the **Brazen Serpent**,
 “on which whoever looked when bit by the
 “fiery serpents, was instantly healed §.”

And we know, likewise, that when Israel
 treated it with Popish honours, Hezekiah, a
 pretended reformer, sprung up in the Church,
 and

* Exod. xiii. 19.

† Josh. xxiv. 32.

‡ P. 219.

|| Sess. 25.

§ P. 219.

and afforded
 imitated by
 “moved th
 “and cut o
 “the braze
 “for unto
 “burn ince
 very surpris
 induce him
 it is added,
 “the sight
 “Elisha
 “ter Elias
 “Angels,
 “Jordan w
 “the prop
 “Elias . .
 “and thit
 “ii. 14.
 “confiden
 “did in th
 Such co
 discovers
 trating his
 relic this m
 it for the s
 If Elisha p
 why did h