

for such a ponderous fabric. Bad, however, as it is, it is much more extensive and strong than his scriptural authorities for the worship of saints. Of these, as far as I have been able to discover, there are only two, and these two neither contain precept nor example. Such as they are, I will exhibit them to the reader.

“That the Saints,” says he, “are similar to the Angels we know from the express declaration of J. Christ: *they are as the Angels of God in Heaven*: Mat. xxii. *They are equal to the Angels*.—Luke xx. *”

Christ, in these parts of scripture, is showing the Jews, not how much saints ought to be worshipped, but what they resemble when they have arrived at heaven: and he compares them to angels, on account of an exact correspondence in their condition: “They neither marry nor are given in marriage.”

“As power,” says he farther, “is given to the Angels over nations, so power is given to the Saints who live with Christ. This truth is expressly revealed by St. John:—*To him who overcomes and observes my works to the end, I will give power over nations, and he will rule them with a rod of iron*.—Rev. ii. 26. 27. †”

Much attached as the Romish Church is to departed saints, she would have little inclination

P 6

to

* P. 213.

† Ibid.