

they know two things, therefore they know every thing; for this is the conclusion he would wish his readers to draw. But even the knowledge of these two particulars is more than the scriptures ascribe to them. They only inform us, that there is joy in heaven, and in the presence of the angels of God, over one sinner that repents \*. But the R., by this reply, merely shifts an objection which he was unable to solve. The question still recurs, Are they omniscient? or, how do they attain the knowledge requisite to render them fit objects of worship? Nor have others of the Romish Church been more successful in their solution of these difficulties. The saints and angels know all things, say some, in the glass of the Deity; that is, they know all things, by beholding him who is omniscient: They know all things, say others, by revelation from God. The plain meaning of both these opinions is, that God tells saints and angels the prayers of the Church, and then they tell God. Overlooking entirely a whole series of absurdities on which these sentiments are founded, let the R. and other knowing Papists only inform us, how they have obtained such an intimate acquaintance with the transactions of heaven.

As the R. has attempted to prove this worship

a

\* Luke, xv. 7 — 10.

a doctrine  
review of

“ Let  
“ eight ch  
“ patriar  
“ serious  
“ and ac  
“ life: m  
“ me fro  
“ ha goo  
“ Gen.  
“ holy  
“ that t  
“ evil,  
“ for u  
“ triarc  
“ in th  
“ ed a  
“ of s  
“ him

For  
scraps  
to disp  
advant  
of it f  
its m  
tion.

Sin  
chap