

convey to the mind adequate conceptions of the Deity and glorified saints, nor how the worship of old rags and shoes, &c. can be acceptable to God. He has also cautiously avoided an explanation of the second precept of the decalogue, and other parts of scripture, in which the judgements of God are denounced against the worshippers of images. He has merely produced what he imagines to be examples of respect for relics. A short view of these will discover, that, had he designed to render this expiring cause ridiculous, he could not have chosen more apposite illustrations.

“ By faith Jacob dying, blessed each of Joseph’s sons, and worshipped on the summit of his rod or sceptre: in the Hebrew text, ‘tis *to the head of his bed*. The Apostle therefore shewing Jacob’s faith, in worshipping Joseph’s sceptre as an emblem of Christ’s sceptre and kingdom, did not cite the Hebrew text as we have it \*.”

The R. has not specified whether this rod was a saint, angel, or relic; but this is a kind of worship which will not bear nice discrimination. In expounding these words of the apostle Paul, he should have also considered, that placing truth and falsehood so closely together might perhaps lead to detection. Does this apostle say, that Jacob worshipped the top of Joseph’s

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rod?

\* P. 63.