

But it is time that we proceeded to shew that these external aids to devotion are not devotion itself. They are *means, not ends*: subordinate means, and only to be used as means. Holiness, that is good works springing out of a lively faith, is an essential part of the "Staff of Beauty;" for what says the Psalmist, "Who shall ascend into the hill of the Lord, or who shall rise up in his holy place? He that hath clean hands, and a pure heart."\* And again, "The King's daughter is all glorious within."† And in another psalm, "Thy people shall offer thee free-will offerings, in the beauties of holiness." What is the language of the Prophet? "Wherewith shall I come before the Lord, and bow myself before the Most High God? What doth the Lord thy God require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"‡ And what says another Prophet? "When ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean: cease to do evil, learn to do well."§

way, traducing the ceremonies of our Church under the name of being popish. The cause why this way seemed better unto them was, for that the name of popery is more odious than very paganism amongst divers of the more simple sort, so as whatsoever they hear named popish they presently conceive deep hatred against it, imagining there can be nothing contained in that name but needs it must be exceeding detestable. The ears of the people they have therefore filled with strong clamour: "The Church of England is fraught with popish ceremonies: they that favour the cause of Reformation maintain nothing but the sincerity of the Gospel of Jesus Christ; all such as withstand them, fight for the laws of his sworn enemy, uphold the filthy relics of Antichrist, and are the defenders of that which is popish." These are the notes wherewith are drawn from the hearts of the multitude so many sighs; with these tunes their minds are exasperated against the lawful guides and governors of their souls; these are the voices that fill them with general discontentment, as though the bosom of that famous Church wherein they live were more noisome than any dungeon.—*Hooker*, lib. iv. p. 543. And again, p. 588, The common conceit of the vulgar sort is, whensoever they see any thing which they dislike and are angry at, to think that every such thing is scandalous, and that themselves in this case are the men concerning whom our Saviour spake in so fearful manner, saying, "Whosoever shall scandalize or offend any one of these little ones which believe on me," (that is, as they construe it, whosoever shall anger the meanest and simplest artizan which carrieth a good mind, by not removing out of the Church such rites and ceremonies as displease him,) "better he were drowned in the bottom of the sea." But hard were the case of the Church of Christ, if this were to scandalize. Men are scandalized, when they are moved, led, and provoked unto sin. At good things evil men may take occasion to do evil; and so Christ himself was a rock of offence in Israel, they taking occasion at his poor estate and at the ignominy of his cross, to think him unworthy the name of that great and glorious Messias, whom the Prophets describe in such ample and stately terms. But that which we therefore term offensive, because it inviteth men to offend, and by a dumb kind of provocation encourageth, moveth, or any way leadeth unto sin, must of necessity be acknowledged actively scandalous.

\* Psalm xv. 1, 2.

† Micah vi. 6, 8.

‡ Psalm xlv. 13; Psalm cx. 3.

§ Isaiah i. 15, 16.