

things : (1.) That your apparel be cheap, not expensive ; far cheaper than others in your circumstances wear, or than they would wear if you knew not God. (2.) That to be grave, not gay, airy, or showy ; not in the point of the fashion. And these easy rules may be applied both to the materials whereof it is made, and the manner wherein it is made or put on.

4. Would you have a farther rule with respect to body ? Then take one which you may always carry in your bosom : " Do every thing herein with a single eye ;" and this will direct you in every circumstance. Let a single intention to please God prescribe both what clothing you shall buy, and the manner wherein it shall be made, and how you shall put on and wear it. To express the same thing in other words : let all you do, in this respect, be so done that you may offer it to God, a sacrifice acceptable through Jesus Christ ; so that consequently it may increase your reward and brighten your crown in heaven. And so it will do if it be agreeable to Christian humility, seriousness, and charity.

5. Shall I be more particular still ? Then I " exhort all those who desire me to watch over their souls," wear no gold, (whatever officers of state may do, or magistrates, as the ensign of their office,) no pearls, no precious stones ; use no curling of hair, or costly apparel how grave soever. I advise those who are able to receive this saying, Buy no velvets, no silks, no fine linen, no superfluities, no mere ornaments, though ever so much in fashion. Wear nothing, though you have it already, which is of a glaring color, or which is in any kind gay, glistening, or showy ; nothing made in the very height of the fashion, nothing apt to attract the eyes of the bystanders. I do not advise women to wear rings, earrings, necklaces, laces, (of whatever kind or color,) or ruffles, which, by little and little, may easily shoot out from one to twelve inches deep. Neither do I advise men to wear colored waistcoats, shining stockings, glittering or costly buckles or buttons, either on their coats, or on their sleeves, any more than gay, fashionable, or expensive perukes. It is true, these are little, very little things, which are not worth defending ; therefore give them up, let them drop, throw them away without one word, else, a little needle may cause much pain in your flesh, a little self-indulgence much hurt to your soul.

III. 1. For the preceding exhortation I have the authority of God in clear and expressive terms : " I will that women," (and by parity of reason, men too) " adorn themselves in modest apparel, with shamefacedness and sobriety ; not with broidered" (curled) " hair, or gold, or pearls," (one kind of precious stones which was then most in use, put for all,) " or costly apparel ; but (which becometh women professing godliness) with good works," 1 Tim. ii. 9, 10. Again : " Whose adorning let it not be that outward adorning of plaiting" (curling) " the hair, and of wearing of gold, or of putting on of apparel. But let it be the ornament of a meek and quiet spirit, which is in the sight of God of great price," 1 Peter iii. 3, 4. Nothing can be more express ; the wearing of gold, of precious stones, and of costly apparel, together with curling of hair, is here forbidden by name : nor is there any restriction made, either here, or in any other Scripture. Whoever, therefore, says, " There is no harm in these things," may as well say, " There is no harm in stealing or adultery."

2. There is something peculiarly observable in the manner wherein St. Peter and St. Paul speaks of these things. " Let your adorning," says St. Peter, " be not that outward adorning ; but let it be the ornament of a meek and quiet spirit." The latter clause is not added to fill up the sentence, but with strong and weighty reason. For there is a direct contrariety (as little as we may suspect it) between that

outward, and this inward, adorning ; and that both with regard to their source, and with regard to their tendency. As to their source, all that adorning springs from nature ; a meek and quiet spirit, from grace ; the former, from conforming to our own will, and the will of man ; and the latter, from conformity to the will of God. And as to their tendency, nothing more directly tends to destroy meekness and quietness of spirit than all that outward adorning, whereby we seek to commend ourselves to men, and not to God. For this cherishes all those passions and tempers which overthrow the quiet of every soul wherein they dwell.

3. Let " them adorn themselves," saith St. Paul, " not with curling of hair, or with gold, pearls, or costly apparel ; but (which becometh women professing godliness) with good works." The latter clause is here likewise added for plain and weighty reasons. For, (1.) That kind of adorning cannot spring from godliness ; from either the love or fear of God ; from a desire of conforming to his will, or from the mind which was in Christ Jesus. (2.) It no way tends to increase godliness ; it is not conducive to any holy temper. But, (3.) It manifestly tends to destroy several of the tempers most essential to godliness. It has no friendly influence on humility ; whether we aim at pleasing others or ourselves hereby. Either in one case or the other, it will rather increase pride or vanity than lowliness of heart. It does not at all minister to the seriousness which becomes a sinner born to die. It is utterly inconsistent with simplicity ; no one uses it merely to please God. Whoever acts with a single eye, does all things to be seen and approved of God ; and can no more dress than he can pray, or give alms, " to be seen of men."

4. " O, but one may be as humble in velvet and embroidery, as another is in sackcloth." True ; for a person may wear a sackcloth, and have no humility at all. The heart may be filled with pride and vanity, whatever the raiment be. Again : Women under the yoke of unbelieving parents or husbands, as well as men in office, may on several occasions, be constrained to put on gold or costly apparel ; and in cases of this kind plain experience shows that the baleful influence of it is suspended. So that wherever it is not our choice, but our cross, it may consist with godliness, with a meek and quiet spirit, with lowliness of heart, with Christian seriousness. But it is not true that any one can choose this from a single eye to please God ; or, consequently, without sustaining great loss as to lowliness and every other Christian temper.

5. But, however this be, can you be adorned at the same time with costly apparel and with good works ; that is, in the same degree as you might have been, had you bestowed less cost on your apparel ? You know this is impossible ; the more you expend on the one, the less you have to expend on the other. Costliness of apparel in every branch, is therefore immediately, directly, inevitably destructive of good works. You see a brother, for whom Christ died, ready to perish for want of needful clothing. You would give it him gladly ; but alas, " it is corban, whereby he might have been profited." It is given already, not indeed for the service of God, not to the treasury of the temple ; but either to please the folly of others, or to feed vanity or the lust of the eye in yourself. Now, (even suppose these were harmless tempers, yet) what an unspeakable loss is this, if it be really true, that " every man shall receive his own reward to his own labor !" if there be indeed a reward in heaven for every work of faith, for every degree of the labor of love !

IV. 1. As to the advice subjoined, it is easy to observe, that all those smaller things are, in their degree, liable to the same objections as the greater.

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