

3. *Follow lawful fashions abreast with your equals.* But be sure you get right notions who are your equals. Some may be less than your equals in birth, who are more than so in estates; pedigrees and titles will not discharge long bills and reckonings. And some may be your equals in both, who are not so in that wherein equality is most valuable. Walk, then, hand-in-hand with them who are "heirs together" with you "of the grace of life" (1 Pet. iii. 7), who are partakers with you of the same "precious faith" (2 Pet. i. 1)—with those who have the same hopes with you "of the common salvation" (Jude 3). Why should we zealously affect a conformity to those in apparel from whom we must separate in a little time for eternity?

4. *Come not near those fashions whose numerous implements, trinkets and tackling, require much time in dressing and undressing.* No cost of apparel is so ill-bestowed as that of precious time in apparelling; and if that of precious time be so ill-spent, what is the solemn, sacred time laid out in such curiosity! How many Sabbaths, sermons, sacraments, prayers, praises, psalms, chapters, and meditations has this one vanity devoured! Let me recommend the counsel of holy Mr. Herbert to you:

"O, be dressed!

Stay not for t'other pin! Why, thou hast lost A joy for it worth worlds; Thus hell doth jest Away thy blessings, and extremely flouts thee, Thy clothes being fast, but thy soul loose, about thee!"

5. *In all apparel, keep a little above contempt, and somewhat more below envy.* He that will be ever nigh either extreme shall never avoid offence, either for sordidness or superfluity. Let not your garments smell either of antiquity or novelty. Shun as much an affected gravity as a wanton levity: there may be as much pride in adhering to the antique garbs of our ancestors, as there is in courting the modern fooleries. A plain cleanliness is the true medium between stiltishness and gaudiness. Truth commonly lies in the middle between the hot contenders, virtue in the middle between the extreme vices, and decency of apparel in the middle between the height of the fashion and a mere running counter in opposition. Only because our corrupt hearts are more prone to the excess than the defect, I laid the rule, to keep a little more below envy than above contempt.

6. *Get the heart mortified and that will mortify the habil.* The most compendious way of reforming persons, families, nations, and churches is to begin at and deal with the heart: as the shortest way to fell the tree is by sound blows at the root. Could we lay the axe to heart-pride, the branches would

fall, the leaves wither, the fruit fade, with one and the same labour. It is an endless labour to demolish this castle of pride by beginning at the top; undermine the foundation, and all the glory of the superstructure falls with it. As a pure living spring will work itself clean from all the accidental filth that is thrown into it from without, so the cleansing of the heart will cleanse the rest. And when the Spirit of Christ shall undertake this work—to convince the soul effectually of sin—of the sin of nature, and the nature of sin—all these little appendices and appurtenances of vanity will drop off, of course. For this was our blessed Saviour's method—"Cleanse the inside of the platter and the outside will be clean also." (Matt. xxiii. 26.) And if we could (as supernatural grace only can) "make the tree good," the fruit would be good by consequence. (Matt. xii. 33.)

7. *Let all your indifference be brought under the government and guidance of religion.* Indifferent things in their general natures are neither good nor evil; but when religion has the main stroke in managing and ordering them, it will make them good and, not evil. Advise with God's glory what you shall eat, what you shall drink, and what you shall put on: that will teach us to deny ourselves in some particulars of our Christian liberty: "Whether ye eat or drink, or whatsoever ye do" else, "do all to the glory of God." (1 Cor. x. 31.) Than which all the masters of the art of eating, all the mistresses of the science of dressing, cannot give you a more approved directory.

8. *Use all these indifferent things with an indifferent affection to them—in indifferent concern for them and about them.* Treat them, value them as they deserve. Clothes commend us not to God, nor to wise and good men: why are we then so solicitous about them, as if the kingdom of God lay in them? The apostle, in consideration that "the time is short," would have us "use this world as not abusing it," because "the fashion of this world passeth away." (1 Cor. vii. 29, 31.) Yet a little while, and there will be no use, because no need of them. But God and the world are commonly of contrary judgments; and "that which is highly esteemed among men" is oftentimes an "abomination in the sight of God." (Luke xvi. 15.) Lukewarmness is a temper hot enough for what is neither good nor evil. How great, then, is our sin, who are stone-cold in those matters wherein God would have us "fervent in spirit"—but where he would have us cool and moderate, all of a flame!

Let it have its due weight in your hearts, that you have another man, a new man, an inner man, to clothe, to adorn, beautify and